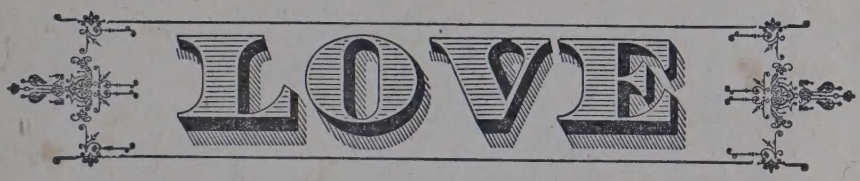
PRIVATE LECTURES ON

PERFECT MEN, WOMEN AND CHILDREN,

IN HAPPY FAMILIES;

INCLUDING GENDER,



MATING, MARRIED LIFE,

AND

REPRODUCTION,

OR

PATERNITY, MATERNITY, INFANCY AND PUBERTY;

TOGETHER WITH

MALE VIGOR AND FEMALE HEALTH RESTORED,

AND THEIR

AILMENTS SELF-CURED, &c.;

AS TAUGHT BY

PHRENOLOGY AND NATURAL SCIENCE:

BY

PROF. O. S. FOWLER,

AUTHOR OF

"WOMAN SCIENCE," "SEXUAL AND CREATIVE SCIENCE," "SELF-INSTRUCTOR," "FOWLER ON PHRENOLOGY," "PHYSIOLOGY," "SELF-CULTURE," "MEMORY," MATRIMONY," "HEREDITARY DESCENT," "LOVE AND PARENTAGE," "MATERNITY," &c.

"*A Perfect Man is the noblest work of God,*" *and woman dearest, and child, loveliest.*

"*Be ye perfect men and women.*"—PAUL.

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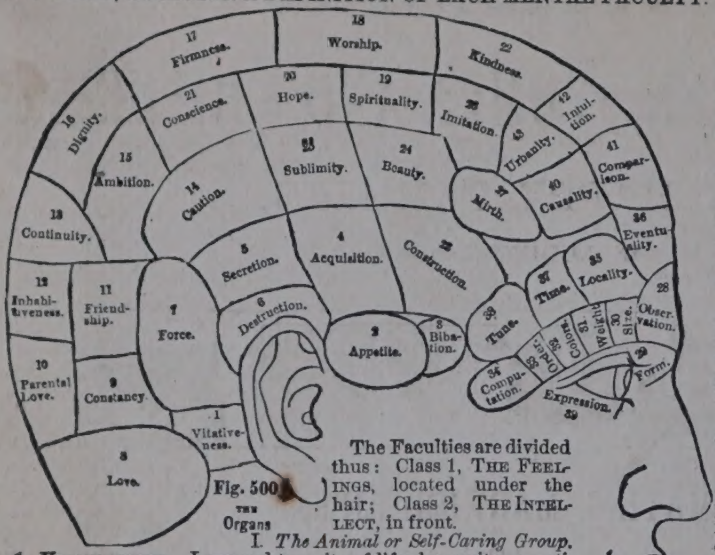

Fig. 500. THE Organs

The Faculties are divided thus: Class 1, THE FEELINGS, located under the hair; Class 2, THE INTELLECT, in front.

I. *The Animal or Self-Caring Group.*

1. VITATIVENESS:—Love and tenacity of life; longevity; constitution; toughness; hardihood; resistance to disease and death, &c.

2. APPETITE:—Hunger; relish; greed; flavor; the feeder, &c.

3. BIBATION:—Love of liquids, water, stimulants, washing, bathing, swimming, rowing, sailing, aquatics, water-scenery, &c.

4. ACQUISITION:—Economy; industry; husbandry; frugality; sharpness; desire to acquire, save, own, trade, hoard, get rich, &c.

5. SECRECY:—Cunning; self-restraint; reserve; tact; art; trickery; policy; concealment; management; evasion; double-dealing; finesse; scheming; deceit; intrigue; lieing, &c.

6. DESTRUCTION:—Extermination; executiveness; severity; harshness; sternness; roughness; revenge; cruelty; hatred; wrath; causing and enduring pain, &c.

7. FORCE:—Self-defence; courage; vim; efficiency; snap; boldness; defiance; love of antagonism, opposition, encounter, arguing, surmounting difficulties, &c.

II. *The social, affectionate, family, and domestic group.*

8. LOVE:—The creator; "amativeness;" gender; sexuality; passion; fondling; sexual admiration, courtesy and blending; desire to love and be loved; gallantry.

9. CONSTANCY:—Mating; fidelity; conjugality; one love.

10. PARENTAL LOVE:—Love of own children, pets, &c.

11. FRIENDSHIP:—Sociability; desire to associate, visit, make, cling to, see and entertain friends, &c.

12. INHABITIVENESS:—Patriotism; Love of home, domicile, place of living, country, building, planting, &c.

13. APPLICATION:—"Contenuity;" prolixity; consecutiveness; steadiness; pouring; finishing, &c.

III. *The aspiring, elevating and ennobling sentiments.*

14. CAUTION:—Carefulness; prudence; solicitude; anxiety; watchfulness; apprehension; fear; discretion; vigilance; procrastination; hesitation; warding off evils.

15. AMBITION:—Emulation; rivalry; honor; ostentation; boasting; love of praise, display, office, popularity, position, fame, esteem, fashion, a good name, &c.

16. DIGNITY:—Self esteem, respect, importance, trust, reliance, appreciation, complacency, satisfaction, &c.; manliness; love of liberty and power; independence; nobleness; majesty; authority; domination; hauteur; assumption; imperativeness; will power, &c.

17. FIRMNESS:—Stability; reliability; decision; perseverance; pertinacity; indomitability; aversion to change; will; fixedness; obstinacy; stubbornness, &c.

IV. *The Moral and Religious Sentiments.*

18. ADORATION:—Worship; reverence; veneration; piety; obedience; respect; deference; humility; conservatism; churchism; awe; prayer; sacredness, &c.

19. SPIRITUALITY:—Intuition; prescience; "the light within;" prophetic guidance; second sight; meditation.

20. HOPE:—Anticipation; enterprise; buoyancy; speculating; looking on the best and visionary side; castle building; promising; expectation; Col. Sellers, &c.

21. CONSCIENCE:—Integrity; rectitude; love of justice, right, truth, duty, principle, and moral purity; obeying law; condemning wrong; penitence; forgiveness, &c.

22. KINDNESS:—"Goodness," benevolence; sympathy; humanity; philanthropy; generosity; hospitality; the humane self-sacrificing, missionary, neighborly spirit; pity, &c.

V. *The perfecting, refining, ornamenting group.*

23. CONSTRUCTION:—Mechanical ingenuity and invention; manual skill and dexterity in using tools, making, running and repairing machinery; working knack, &c.

24. BEAUTY:—Taste; refinement; imagination; love of neatness, finish, style, perfection, propriety, gentility, elegance, eloquence, poetry, the fine arts, flowers, purity, &c.

25. SUBLIMITY:—Love of the grand, vast, boundless, infinite, endless, eternal, stupendous.

26. IMITATION:—Ability and desire to mimic, act out, copy, pattern after, conform to, make, do and become like others; theatrical talents.

27. MIRTH:—Meriment; hilarity; wit; facetiousness; laughter; sarcasm; joking; ridiculing what is improper, ill-timed, unbecoming, absurd &c.

Class 2.—I. *Feeling, Seeing, Hearing, Tasting, Smelling.*

II *The Perceptive, seeing and knowing Faculties.*

28. OBSERVATION:—"Individuality;" looking; scrutiny; quick-sightedness; gazing; desire to see and examine, &c.

29. FORM:—Memory of forms, faces, shapes, persons, looks, likenesses, spelling, configuration, &c.

30. SIZE:—Measuring quantities, proportions, magnitudes, distances, levels, heights, weights, &c., by eye.

31. WEIGHT:—Muscular control; keeping balance in walking, riding, climbing, sailing, shooting, jumping &c.

32. COLOR:—Perception, love, and use of colors, &c.

33. ORDER:—Method; system; regularity; discipline; arrangement; keeping things in their places; observing business and other rules, laws, canons, customs, &c.

34. COMPUTATION:—Mental arithmetic; reckoning and remembering figures "in the head;" ciphering, &c.

35. LOCALITY:—Noting and remembering places, scenery, points of compass, position, direction, geography, &c. Love of traveling and changing places, &c.

III. *The learning and remembering Faculties.*

36. EVENTUALITY:—Memory of facts, events, news, occurrences, circumstances, history, knowledge, what one has seen, known, read, heard, done, &c; scolarship; practicality; smartness; love of knowledge, &c.

37. TIME:—Telling time of day, how long ago, dates, &c., in the head; periodicity; punctuality; keeping time in music, dancing, step in walking, marching, &c.

38. TUNE:—Musical inspiration and genius; memory of tunes, and ability to learn them by rote; whistling.

39. EXPRESSION:—Natural "language;" talking and writing talents; communicating by looks, gestures, actions, words, tones, signs, eyes, face, posture, &c.

IV. *The reasoning, thinking and originating Faculties.*

40. CAUSALITY:—Reasoning from causes to effects; sense; invention; originality; profundity; judgment; sagacity; forethought; depth and comprehensiveness of mind; adapting ways and means to ends; foresight, &c.

41. COMPARISON:—Reasoning by induction; analysis; ability to classify, compare, infer, criticise, illustrate, &c.

42. INTUITION:—Appropriateness; perception of truth; reading men's characters by little things, acts, &c.

43. URBANITY:—"Agreeableness;" politeness; suavity; palaver; blarney; pleasantness; complaisance, &c.

THE CHARACTERS of persons can be indicated by marking their relative power in numbers, letting 1 stand for small, 2 moderate, 3 average, 4 full, and 5 large.

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PREFACE.

REPRODUCTION IS NATURE'S GREAT WORK, gender her only creative agent, and natural law her means of achieving it. To improve it, we must first understand them.

THESE LECTURES EXPOUND AND APPLY them to man's greatest good, personal and progenal perfection; doing which unfolds Nature's

CREATIVE AND FAMILY SCIENCE, the great thus far yet ignored *want of ages.*

THE CENTRAL CROWN of all vegetables and subjects whence all their roots descend, tops ascend, and products emanate, predetermines whatever appertains to it and them. Hence

LECTURE I, MAN AND WOMAN, SEIZES THIS REPRODUCTIVE CROWN, by giving the only descriptive and perfect analysis of the

MALE AND FEMALE ATTRIBUTES, in the creative *office* of each sex; thereby furnishing a supreme tribunal for adjudicating whatever concerns each separately, and all their mutual rights, wrongs, treatment, duties, spheres, and perfections; besides showing all how to read all the existing sexual conditions of all men and women, at a glance. O what it *is* to become a perfect *man*, God's noblest work, and woman, His loveliest? Yet this requires that definite *knowledge* of their *elemental qualities* here supplied, including *female beauty* and loveliness. Its critical readers will scan their fellows through it with new and greatly improved vision.

LECTURE II, LOVE, completely analyses that reproductive *tap root* which alone makes them husbands, wives and parents; from which emanate all nuptial and parental roots and rootlets, and of all their inter-relations. Behold in it the sovereign power this "master passion" wields over both. Behold all passions, all desires, whatever constitutes and concerns human nature, with every mental Faculty and physical function, bound hand and foot to its triumphal car, and made by its right, unmade by its wrong, action; they its vassal slaves, it their tyrannical autocrat! including marriage *vs.* celibacy, one love *vs.* free love, blighted love, &c.

LECTURE III, MATING AND WOOING, shows who can and who cannot love whom; may and must not marry each other, and why and when; how to find the right one; what combining qualities produce superior and inferior children; courtship's errors, and just how love making should, and must not be conducted; tells girls how they unwittingly lose lovers; and reduces love making to a *science;* observing which renders every married pair perfectly happy, yet ignoring which causes most conjugal miseries; besides telling young people how to behave towards each other, and thereby restoring the finest of "the lost arts."

LECTURE IV, MARRIED LIFE, shows how to wed so as to make every honey-moon a honey-year and marriage; what always and necessarily increases and deadens love, and causes so many affectional shipwrecks; and gives six infallible conjugal rules, observing either, one year, much more all, will prevent all nuptial discords, restore mutual affection between all now dissatisfied, and redouble love illimitably; besides showing when divorces are, and are not, allowable.

LECTURE V, GENERATION, analyses the creative embrace; shows its almighty power over all its participants; gives a *scientific* exposition of this heart's core arbiter of connubial bliss and antagonism; tells those just married how so to begin and conduct this sacred communion as to re-enamor each other at pleasure, and avoid all aversions; proves that *pure* love gives a hundred fold more sexual luxury than lust; and wives than mistresses, and virtue than vice; shows what coupling conditions and laws augment and diminish progenal endowment and parental pleasures, and how parents can reproduce children far better than themselves; expounds the origin of being, its ways and means, philosophies and facts, structural and other adaptations, woman's creative work, &c.; and both sums up all previous Lectures, and imparts knowledge the most interesting and useful possible to all.

LECTURE VI, BEARING AND REARING children, tells every future mother what maternal states confer on her unborn robust constitutions, sweet tempers, vigorous intellects, and exalted morals; how she can render them natural mechanics, or merchants, or priests, or poets, or orators, or artists, or musicians, &c., at pleasure, and have the very best children possible; how a husband should treat his wife, and she herself; bring forth with little pain and no danger; get and keep herself and babes perfectly well by right nursing and health habits, instead of medicines; keep her darlings from all evil, secret vice included, and inspire them to all good; pilot them through puberty; mould them just as she would have them, and make the worst good, and good angelic;—how much is all *this* worth?—and is a *female manual* containing a vast amount of just that *kind* of knowledge about themselves and babes needed by all wives, mothers and maidens.

LECTURE VII, SEXUAL RESTORATION, shows how appalling modern male and female degeneracy and diseases are becoming; forewarns youth against secret vices; tells adults how to arrest their havoc and losses and restore female beauty and bloom; reveals the causes, preventions and cures of obesity, prematurity, impotency, prolapsus, suppressions, whites, &c.; and shows how to make all "broken hearts" better than ever, preserve juvenile purity, restore all fallen, and banish "the great evil" from among men. Sufferers from youthful errors and mature excesses, behold here your panacea! What is all *this* information, the most valuable printed, worth to all men, all women, all youth? Collectively they

EMBODY THEIR AUTHOR'S ENTIRE LIFE FACTS AND THOUGHTS on this whole range of sexual subjects, jotted down as they occurred, and ar-

ranged into one complete whole; are no rehash, but embrace 500 original essays on that many subjects, illustrated by near 100 Figures; challenge the closest scrutiny; contains no errors, no puriency, no shadow of vulgarity, nothing the most fastidious should blush to learn and just what all mothers should teach their growing daughters and sons; show all how to carry their sexual, connubial and parental perfections and enjoyments on and up to the most exalted point attainable; unfold Nature's highest, deepest, richest, grandest, profoundest and most useful economics; skip no hard words; ask no favors; grant no quarter to old fogyism in any quarter; attempt to *mould and form*, not court, public opinion; assume all the dignity and immunities inherent in a philosophical exposition of man's three greatest interests—sexual perfection and restoration, connubial bliss, and angelic offspring—subjects no where else collectively presented—and appeal to all heads and hearts. Teaching whatever concerns "Perfect Men, Women and Children" is their exalted mission. They nail their flag fast; and if killed to-day, will rise renewed to-morrow. Criticise their mannerisms, you who will; their *subject matter* is far above criticism. It merits reading and deep *study*.

PARENTS, MATRONS, BUSINESS MEN, present them to children, clerks and juniors, seasonably to forewarn them against youthful errors, and guide their love from its incipiency. Would not their earlier perusal have saved *you* many body-and-soul crushing experiences? Do they not enforce a vast amount of just those *heart* truths promotive of youthful purity and hymenial bliss? teach lessons they had better learn here than through vulgar associates, for learn they must? and richly deserve public patronage and praise for giving warnings and counselings found no where else? And all so plainly that simpletons can understand, and philosophers admire.

WHAT CHRISTMAS OR AFFECTIONAL PRESENT as appropriate or useful from and to those "engaged," or just married? or from and to incipient lovers, as containing their true love and nuptial platforms?

BREVITY IS THE SOUL OF AUTHORSHIP, and HARD TIMES DEMAND CHEAP READING, and this packs the most ideas possible into the fewest words; is laconic and terse, often employing that most expressive classical style, the ablative absolute, improperly ignored by moderns; caters to no epicurean fastidiousness, but presents its thoughts, facts and arguments as clearly yet succinctly as possible; uses those short saxon words which express its meanings, and seeks to reach the heads, and probe the hearts, and mend the manners of every reader. No other equal number of pages contain an equal amount of equally important truths. Please note the vast number of points presented, each in its natural order, ably yet rapidly adjudicated, and all easily "thumed" by reading its small cap numbered headings, and italic beginnings of paragraphs.

AN IMPERIOUS MANDAMUS, issued fifty years ago from the "Supreme Court" of truth, and directed to me in person, hereby obeyed, *compels* all these utterances. Wherein I fail, discredit the authorship, succeed, accredit Phrenology. Humanity, receive and stifle them as you will. Owe those benefited thereby no *thanks* for their bold, manly, virile, telling *mode* of treating this difficult subject? Beneficiaries, *talk and write it up*, or turn its disseminating agents, and gratefully remember your benefactor?

May it improve every reader, and enhance the number, and the *inborn* capacities and virtues, of God's children, *forever!*

EXPLANATION.—SUPERIORS, or raised figures above lines, referring to its numbered small cap *headings* enable the Author to refer readers to any idea, thought, principle, and topic previously presented, save repetition, and enforce the point in hand. Thus the universality of sex is numbered 504, and referred to thus, [504]

The first words, in italics, of every paragraph, express its specific idea, and aided by these numbered headings, enable readers to glean the entire Lectures in an hour, and facilitate review.

These numbers begin with 500, because prior ones are engrossed in Human Life and Science. Those who like this will like that better, and find *all* the Author's ideas and writings, down to 1879, embodied in both in their *very* latest revision and perfection.

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THE FAMILY.

Part 1--Gender: Its Analysis and Outworkings.

Chapter 1—Manhood and Womanhood—Their Science and Office.

Section 1—They Embody Nature's Creative Ways and Means.

490. REPRODUCTION GOD'S, NATURE'S, AND MAN'S PARAMOUNT WORK.

God's creative attribute surpasses His every other; "God the Father" expressing that most adorable and lovable; for, unless He first put forth this, how could He exercise any other? But in proportion as He creates does He thereby "manifest" every other. Or how could He "show forth" His boundless goodness in making His creatures happy, or His infinite Justice in ruling them by His self-executive "natural laws," or His Wisdom, Power, Majesty, Perfection, Paternal Love, or any of His other Divine attributes, without first *creating* beings on whom to exercise them? And the more He creates, the more does He thereby manifest them all; for this is their only embodiment, and medium of expression. But for it there could be no life, no function, nothing. From it alone *all that lives* bursts forth upon the boundless oceans of Time, Space, and Being.

Creating life, that ultimate of Nature,[3] as far surpasses all other terrestrial functions as the office of sun exceeds that of glow-worm, or heart of finger-nail; for, in exact proportion as it multiplies its various forms, does the office of sun become the more glorious, because the more are warmed and lighted by his rays; and thus of earth, air, water, and all other provisions for sentient enjoyments; while you and I, O man and woman, with all our exalted capacities to enjoy and accomplish, along with whatever now lives or ever has lived or may yet live throughout the infinite cycles of all past, all future time, are but its triumphal achievements.

Parentage is man's supreme mission. "Multiply, and replenish, and fill the whole earth," is God's triple command to all, and written deepest into their primal instincts.[5] Human offspring is earth's most exalted product. What other bears any comparison with *human life* as a perfect and wonder-working machine even, much more as a mental, affectional, moral, thinking, enjoying entity?

Propagation ranks all other natural ends, and is the central function of all forms of life; many living chiefly for it. What else supplies materials for food, houses, clothes, and all kinds of manufactures and commerce? Must not trees be *generated* before they can grow, bear, or be used? and all beings and things propagated before they can put forth any one of all their multifarious functions? Or what else constitutes the ultimate end of all roots and stalks, trunks and limbs, leaves and fruits, all growth included? And just as fast as Nature can enable she compels universal vegetable life to reproduce; whilst the edible portions of all fruits are only stores, domicils, and body servants of those seeds they enclose. God in Nature will not be thwarted in executing His paramount "policy" of having all His domains, universal space, forever crowded with beings. All the functions ever put forth, and enjoyments given by all vegetables and fruits, and taken by all insects, reptiles, birds, beasts, men, and even angels, throughout all the infinite cycles of all time, all eternity, barely admeasure the potency and practical utility of this creative institute!

Death is life's mortal foe. Both are forever waging desperate war for supremacy. Remorseless dissolution in myriad forms is a primal and absolutely necessary natural ordinance. Yet in one generation, unless checkmated by reproduction, it would sweep every vestige of life from off the face of the whole earth, leaving it one vast, silent sepulchre; thereby forever forestalling all that happiness now provided for throughout the entire economies of space and being, time and eternity! Against a calamity thus infinitely appalling, Nature kindly provides by ordaining that Generation shall outstrip Death in swiftness, and overcome him in might; far more than repairing his ravages, and crowding earth, air, water, with all possible forms of life and enjoyment; besides forever peopling eternity itself! A work how infinitely great and glorious!

491. REPRODUCTION HAS ITS SCIENCE, OR GOVERNING NATURAL LAWS.

Science consists in its ends, and the ways and means of effecting them; is the embodiment of truth; the sovereign fiat of the Almighty Ruler of the universe; His handwriting upon all His works: His divine mandates issued to all His creatures; which all are solemnly bound to learn and obey.[9]

To guarantee results, so that each and all can obtain these and those desired ends and pleasures by applying those causes which effect them, is its exalted mission. But for them, chaos must reign supreme; and if so, how could any ever promote their own enjoyments? Yet this cause-and-effect arrangement enables each and all to bring to pass any results desired, by applying the specific means of each. An ordinance, an invention, how infinitely wise and beneficial!

These natural laws govern all things, effect all results, and are the autocratic sovereigns of the universe; for all hairs of all heads, all blades and leaves of whatever has either, grow and fall, and all the least and greatest operations of the universe, transpire at their sovereign bidding. No single fact in Nature but obeys their resistless edicts.

Nature's creative department is governed by these laws, and thereby made sure, and therefore *scientific*, throughout every minute particular. Behold what science has done for man!—geology in discovering ores, coals, oils, etc.; chemistry and mechanism in manufacturing creature comforts by billions; arithmetic in aiding commerce; agriculture in augmenting necessary products, and thus of other discoveries innumerable—yet *creative* science, which consists in those reproductive laws which govern the initiation of all kinds of life, as far surpasses them all in practical importance as organic life exceeds inorganic, animals it, and superior human beings, inferior and none.

To establish the greatest amount and highest order of life, is its all-glorious mission. Whatever lives, exists at its gracious bidding. Hence

Its utility excels that of all the other natural sciences as much as perfect human, animal, and vegetable life surpasses unorganized matter. The other sciences need no praise; they laud themselves; yet creative science is their empress; they her serfs. All comparisons utterly fail to depict its utility; and

Its dignity is commensurate. What nobleness, what power inhere in every science? Then what

regal grandeur in creative! for they govern that inorganic matter it organizes and galvanizes with "life eternal!" (Ye angels who would study God's infinite Wisdom, Goodness, Power, Invention, all His attributes, find them all, and in their most exalted aspect, in Creative Science!)

Its exposition is the eventful subject matter of this book. What other is equally momentous, or man-improving?

492. (GENDER IS NATURE'S ONLY CREATING AGENT.)

All ends are effected solely by means exactly adapted to effect them. Thus all great results are effected by means correspondingly great, quick effects by quick-acting means, etc. Then since life in general, and human in special, is earth's superlative product,[3] that for which all else terrestrial is ordained,[30] its creative "ways and means" must needs surpass all others as sunlight rushlight; besides being intricate, subtle, ramified, and potential, far beyond all conception. Can we hope to ascertain any more than the merest inkling of a few of the creative causes of effects thus marvelous? Can the finite explore the infinite? or the made his Maker? Archangels, with all their causation and research, might study forever without exhausting this life-initiating problem. Yet thanks that we may enter its domains, and study its outline facts and philosophies. Then let us learn all we can.

Gender is its great motor wheel, and executes all its wondrous achievements. All vegetables, creeping things, fish, fowls, animals, and human beings, all angels now or ever existing included, with all their faculties, organs, functions, actions, and enjoyments, are but its stupendous outworkings!

Gender exists; and is therefore governed by its own natural laws; which reduce it to an "exact natural science." The greatness and glory of life itself only admeasure those of its creative ways and means. What subject of study equally appropriate, philosophical, or useful?

493. SEX IS A COMPOSITE INGREDIENT OF UNIVERSAL EXISTENCE.

It consists in that "male and female" institute which originates all forms and degrees of life. Beginning it, is a work too great for one person to execute. This compels Nature to summons two to her creative altar. If one could suffice, she would not have ordained two; for she creates nothing not necessary. In all her lower grades she economically

Employs the hermaphrodite principle, as in lamprey eels, angleworms, etc., most blossoms included; each impregnating and being impregnated by the same process; and their progeny resemble themselves and each other in every particular; but she summons two, one all male, the other wholly female, to the creative altar of all her highest forms of life; whose progenal amalgam causes this infinite diversity of tastes and talents, desires and pursuits, modes of thoughts, and everything else, so beneficial to all. Then let our being, wisely made to differ, teach us all to "agree to disagree," and substitute charity for bigotry. Who desires one monotonous sameness? to be just like everybody and everything else? Hence every recipient of life is created male, or female, or else both united.

The right side, hand, eye, ear, etc., correspond with the masculine element in both being strong, and the left with the feminine, in both being sensitive; and their marital co-operation carries forward all bodily functions. The motor nerves are rendered masculine by being powerful, and the sensory feminine by being susceptible; and their nuptial encasement within one sheath enables them to execute all their functional results. Are not male skeletons discernable from female?

Blood is sexed; female being selectable from male by its containing the most albumen. Its very reddening globules propogate; which shows that they too are sexed. How else could they "multiply?"

All those rudimental primitive cells are paired by which all organic forms commence and grow; for they always appear in *even* numbers of two, four, etc., never in odd. What but "male and female" ever pair? so that all things even grow by means of this same male and female element which generates them!

That whole floral process forever passing in annual review over our whole earth, consists wholly in the sexual intercourse, which impregnates all their seeds then and thereby commenced; for the only end of all blossoms is their seeds, and reproduction of them. Even

Raps at doors are sexed; for all can tell within whether a man or a woman raps without; and the easier the more a man or woman the rappers, by that of males being loud and bold, of females gentle and delicate. (He who raps softly is a poor male;) and she a poor yet strong-minded female who raps hard and distinctly, unless obliged to.

Chiography reveals the gender, its amount and conditions: for is there not a marked difference between men's and women's? The more a man one is, the more, like John Hancock's, will his bold, manly hand-writing characterize every stroke of his virile pen; and the less a woman, the less feminine her writing.

All mental operations are sexed, even more than all bodies. Specific traits of character appertain to all males, and quite different ones to all females. The difference between male and female temper, disposition, conversation, spirit, cast of character, ways of viewing and treating subjects, modes of thought and expression, and everything else, is indeed heaven-wide and life-long. Discerning readers can always say correctly: "This page or book was written by a man, and that by a woman." Practical judges can tell each time whether an unseen man, or woman, is playing on any musical instrument. Daniel Webster's entire cast of intellect and modes of expression differ totally from those of Grace Greenwood; as do those of all male speakers and writers from all female. Even all male prayers, exhortations, and sermons are totally unlike female. As well argue that sun shines as that this masculine mentality appertains to all male, and feminine to all female insects, birds, beasts, and human beings ever created. Also,

Each of each sex is like all of its own. These sexual differences are fundamental, and extend throughout the entire bodies and mentalities of all males, all females. Who but instantly discerns either from the other, wherever found? How patent the difference between geese and ganders, ducks and drakes, hens and roosters, peacocks and peahens, gobblers and hen-turkeys, bucks and does, rams and ewes, bulls and cows, studs and mares, boys and girls, and men and women, in their statures, voices, forms, colors, functions, etc.? What but gender gives large combs to rooster and small hen? Or makes him crow and her cackle? Our boys too boisterous and fond of rough sports, and girls sweet and fond of dolls and new dresses? Or boy babes a pound heavier than girls at birth? We are not describing these differences, but merely stating their existence, universality, and ramifications all through every bodily shred and instinctive thrill of each of both sexes. Note the height and depth, length and breadth, minuteness and power, of this sexual entity. Would Infinite Wisdom take all *this* pains to create all these differences in every one of all his myriad creatures without thereby achieving commensurate results? What makes or does He for naught? They penetrate every part and parcel of each person and thing, impregnating their every iota; and those the best sexed the most even.

Electricity is sexed, its positive pole being male, and negative female: and their hymenial action and

reaction execute every single function under the sun, "including all astral Motions," thus :—

All bodies positively charged always repel each other as do all negatives, just as males repel males, and females females; while all positives and negatives *attract* and are attracted to, each other, just as are all males and females. The *opposite* electric states of our negative sun and positive earth make them attract each other, thereby creating her centripetal motion; yet the nearer she comes in her annual approach to him, the more he charges her positively, which positive state of *both* stops her rushing into him to his injury and her destruction, and *pushes and keeps her off* till she dissipates his masculine electric force in the fields of space, and again becomes negative to him; which both stops her receding farther, and draws her back towards him: which movements generate and scatter broadcast through space that *matter* which comets are forever gathering up, forming into new worlds, and wheeling into orbits; which this same sexual conjunction is ever peopling with all their various forms of existence; whilst male day and female night are created by this negative male force superabounding on the earth's *afternoon* side, which repels it most; with the positive greatest after midnight, which attracts the most; thereby doubly augmenting these movements, and generating day and night. Astronomers, find in this sexual principle, not in Newtonian fog, the true motive power and its *modus operandi* of all the motions of all the heavenly bodies,[23] and of all the functions executed by man and beast![24] Even

Causation itself consists in this "male and female" principle; and is analyzable thus;—All effects are induced by the sexual conjunction of two conditions, a paternal uniting with a maternal, which nuptial union generates its progenal effects.

Is not sexuality proclaimed by "God the *Father* God the *Son*," "His only begotten," and thousands of like scriptural passages? Verily,

Gender is no trifle, no dead letter thing of chance, no useless appendage; but like air, water, sun, is an active, efficient, all-pervading principle; existing throughout all existence, extending throughout all extent, and originating all that is!

494. VALUE OF MALE AND FEMALE ATTRIBUTES, AND OF THEIR DIAGNOSES.

O, what it is to be a perfect man; God's noblest work; and woman, His loveliest! Even a one per cent improvement in your manhood or womanhood, how much greater its gain than a hundred fold in your property? because it would make you that much the happier: and the converse as to their decline. As a male possession, or attribute, and a female beautifier, it as immeasurably surpasses all other goods, all artificial ornamentations, as sunlight gaslight. (The consciousness of being pecuniarily better off or richer than others is something,) but that of being better sexed, more a man or woman in form, in manners, in mind, in soul, how almost infinitely more! Ambition is a powerful sentiment aspiration, perpetually inspiring all to excel in farming, trading, pleading, preaching, even cobbling; yet what as exalted as emulation to become a perfect man or woman? "I had rather be *right* than *President*" is sublime, but ("I had rather be a perfect man or woman than King or President,") is sublimer; for they are manserving and man-made, often "out of poor materials," while "A perfect man is the noblest work of God," and woman loveliest. Then laying aside every weight, let all rush on after masculine and feminine excellence. Yet this requires that you first

Learn just what is manly and womanly, and what not. (A precise knowledge of the male and female *attributes* is the primal and most essential means of their improvement.) Then what could young persons well afford to give for a reliable pocket dictionary telling them in every minute particular whether, wherein, and wherefore this, that, and the other actions, doctrines, and feelings are, and are not, inherently manly and womanly? conform to, and depart from, this perfect sexual touchstone?

Pleasing your opposite sex is the art of arts, and as far exceeds mechanical, commercial, and all others, as it gives more pleasure. Their right treatment pays best; as does their wrong, the wrong way. Female indifference costs men all the pleasures their regards confer, and their aversion inflicts proportionate suffering; while women are more dependent on men's good feelings and offices than on anything else; and work harder to get them. Neither can afford to ignore or offend the other.

Whether either prizes, neglects, or hates the other, is determined by this very treatment. It therefore concerns all of each sex to (learn and practice a *right* treatment of the other.) A gentlemanly comportment towards "the ladies" far exceeds all other accomplishments; while lady-like manners to gentlemen adorn ladies far more than boarding-school manners, laces and diamonds. No woman can afford to be rude, or even indifferent to men. "A finished gentleman," "a perfect lady," are the greatest of compliments, as "ungentlemanly," or "unladylike," are of stigmas.

To enamor some one woman or man by saying and doing just and only what will make your very best impression, too good, perhaps, and thereby carry off his or her hand and heart, despite some potent rival, and consecrate their whole soul and body to you and your interests, may yet become your greatest life desire, to achieve which you would gladly give your all, besides mortgaging future earnings; whilst *keeping up* a husband's or wife's wholesouled co-operation and devotion is one of life's greatest acquirements. Its full value words cannot describe. Those who have *them* need envy none who are rich yet lack them. God never made anything of greater value. Then know that only,

Manifesting manly attributes attracts, captivates, and enamors woman, alone gains and retains a wife's love; while nothing *but* feminine qualities awaken man's affection, admiration and love, extorts "proposals," and keeps up a husband's devotion; those being loved the best who evince the most of the (specific qualities of their sex.) Each admires and loves the other for *nothing but* possessing and showing their male and female excellencies, and dislikes those who lack them. Each should then learn what *is* manly and womanly.)

Each needs to estimate the other at first sight, so as to select the best consort obtainable, who will call out their fullest love, and develop their manly or womanly attributes; besides giving them the finest children to love and live for; all of which this analysis teaches. (What women love in men thus becomes an infallible definition of manhood; as what men love in women, does of womanhood.

The sexes are ordained to originate life TOGETHER; which presupposes a system of laws govering their *co-operative* relations; and this their mutual interrelation to each other; and this a *science* of their co-relations; so that this science of *each* sex necessitates their being studied *together*. These natural laws of their *co-operative* action command the male to fulfill whatever appertains to his office, just as they prescribe, which thereby becomes right, but in no other, which becomes wrong by violating them: and *vice versa* as to whatever appertains to the female office. Their mutuality commands both to study the science of their *conjoint* interrelations: the more so because said science

Adjudicates whatever concerns either sex separately, and all their mutual "rights," wrongs, spheres, duties, treatments, and interrelations; including love, mating, marriage, creating offspring, training boys and girls, etc. No problem ranks, only one equals this; for it is the key-stone of this paramount sexual arch of reproduction, and of all the family interrelations. We should tremble as we advance to its so-

lution but that our guiding land-marks are clear and absolutely reliable. All this, and much more, is taught *scientifically* in and by this simple yet fundamental sex-analyzing principle.

495. THE CREATIVE OFFICE OF EACH SEX ANALYZES AND DESCRIBES IT.

Nature fits each of its products for its assigned work,[31] and of course each sex for its office; so that, as the function of eye or foot can be correctly deduced from its structure, and structure from function; so the work she assigns to each sex describes it; and thus of each part of each. The very existence of each presupposes its separate office, which discloses its nature. Man's mission analyzes him, and woman's her. What each sex *does*, shows what it *is*.

This principle is plain, and of universal application to each part of everything in Nature. We proceed to apply it to the scientific analysis of the sexes.

496. WHEREIN MALE HEADS AND SKULLS DIFFER FROM FEMALE.

I tell correctly from which parent any one inherits consumption, insanity, longevity, stature, looks, these and those mental gifts, etc.; making no mistakes except sometimes father for mother's father, or mother for father's mother, which only proves the rule that (men have a masculine set of phrenological organs and developments largest, and women another set of feminine.) Thus a woman who has several of the masculine organs large, and is consumptive, or long-lived, etc., inherits these specialties from her father, who was what she is; whilst a man who has several of the feminine set of organs large, resembles his mother; and if he is predisposed to these diseases, or has those traits, so of his mother. (We show what developments are largest in each sex presently.)

Some say fathers, others mothers, impress offspring the most; but a long and large observation of facts bearing directly upon this point proves that, while some children are nearly all father's, and others mostly mother's, yet in the great average they usually resemble each sex about equally; though fathers oftenest impart the form, bones, muscles, propensities, and reflectives; and mothers their affections, moral sentiments, nervous temperament, tastes, and literary Faculties. All either has, is transmitted; so that both should love their children as indeed "bone of their bone, and flesh of their flesh." Yet the child's inheriting however much from either parent does not hinder its inheriting all the other possesses. As in compounding lemonade, all the sour and all the sweet put in, are there, however much or little of either or both; so paternal qualities nowise expel or smother the maternal, or maternal the paternal. His may be strongest, yet all of hers, whether much or little, will be there.

497. HYBRIDS AND MULATTOES SHOW WHAT DESCENDS FROM EACH SEX.

Mules, our best example, derive their ears, bones, constitution, hardihood, gait, bray, intelligence, obstinacy, disposition to kick, bite, rear, follow, etc., and usually their color, from their ass fathers; yet size mainly from their horse mothers; for large mares bring large mules, because they furnish plenty of growth materials; while hinnies, from horse fathers, are too small to be serviceable, because their ass mothers furnish insufficient nutrition.

Rogers' Hybrid grapes have a large purple hardy native maternity, impregnated by greenhouse varieties; and inherit hardihood and early maturity from their maternal side. with their vigorous growth, prolificality, and flavor from their paternal.

Most mulattoes have Caucasian fathers with African mothers, and many are remarkably intelligent; Fred. Douglass having few white equals for speaking force, clearness, fervor, logic, sarcasm, sagacity, etc.; yet his distinguishing traits are masculine, and therefore paternal.

Mulattoes are generally weakly in constitution, and soon run out, each generation growing the weaker the more white blood they have; are often brilliant, yet lack mascular strength; and are poor laborers, while negroes are good.

Half-breed squaws and mulatto females are feeble sexually, and lack passion, in which negresses superabound; so of octoroons who are often beautiful, refined genteel, and proud-spirited. How wrong to thus combine Caucasian pride and superiority with African or Indian inferiority of position! Either not create them, or rate them by their *merits*, not color. Mixing races, forbidden by Nature and the Bible, should not be perpetrated. Caucasian commerce and marriages with squaws or negresses are inherently vulgar in parents, and bad for offspring; yet

Simple pointing this telescope of hybrid observation towards that part of the heavens of creative philosophy where remain to be discovered stars of truth of the first magnitude, we turn to an absolute determiner of the creative offices of the male, namely, female love.

Section 2—Woman's Love Analyzes and Describes Man's Attributes.

498. THE MOST PERFECT MAN IS HE WHO CAN GENERATE THE BEST YOUNG.

That is the most perfect of its kind which is best adapted to execute that *end* for which it was created—a universal definition and criterion of all perfection.

BEGETTING *is an express male mission.* He is therefore the most perfect man, as such, who can establish the most and best life. Building and working railroads, ships and factories, making great inventions and greater speeches, even swaying armies and nations, etc., are merely human ends, not masculine as such. Whatever is required to establish and consummate the life germs in the female, constitutes and defines a man. And all his treatment of woman is governed by, and must promote, this his procreative office.

Human life, how infinitely great! Its origination, how equally exalted! God might, yet has not, arrogated all this transcendent glory to Himself, but graciously summons man to be His co-worker in this the master work of His almighty hands! An honor for which Gabriel might exultingly abandon his celestial estates, and assume our terrestrial surroundings, with their woes. Thank God for conferring this crowning honor on men by delegating to them so stupendous a work. Let all learn in what it consists, and consecrate themselves to its fulfillment.

The human mind embodies and constitutes life, and originates every single feeling and desire, capacity and instinct, enjoyment and action, function and sensation, even all eating, breathing, moving, etc.[37] It is composed of primal *Faculties,*[46], [48] all of which the father originates; such as power to think, love, hate, remember, reckon, sing, talk, worship, etc.; which are created in that life chit he furnishes at the creative altar. Farther,

The rudiments of all the anatomical organs are created in his loins. Sight proves that the life germ has a mouth, chest, motive apparatus, etc., in rudiment; and this that it has all the other bodily organs; and this that it possesses all those mental Faculties which work them; and *this* that it has all the others; it being like a framed house with all its foundation stones shaped and placed, and timbers framed and raised, ready to be finished up—all the central nucleii where growth begins, and the mentality which affects growth. Clearly, then, *the male originates life.*

Man originates all else human—all great thoughts and mechanical and other inventions, all original devices and discoveries of first principals and fundamental laws and truths, all far-reaching plans and great undertakings and works, with all great stragetic movements, etc.; saving those exceptions made by strongly masculinized women who take after their fathers. Woman might be expected to invent at least a sewing machine; yet she did not; nor even one of its improvements; nor has she originated any great poems, like the Iliad or Eneid, nor even composed any great songs, like the Marseillaise. Woman's creative office is rightly to *receive* and *feed,* bring forth and bring up the life germs; and accordingly to help *complete* whatever else man begins, but not to originate. Man's "*help meet*" is, therefore, her appropriate Scriptural designation.

499. STRENGTH, SIZE, AND PHYSICAL POWER ARE MALE ATTRIBUTES.

They awaken female admiration, because fathers impart more of their physical specialties to their children than mothers do to theirs. This is proved by more persons looking, moving, acting, and having their complexions like their fathers than mothers; as is attested by universal observation. Hence women prize large, tall, strong men much more than those short, small, and weakly. They prefer small fathers and children to none, yet those good sized to small. Promenade fashionable streets at ton hours, about a rod behind a man tall, large, dark, prominent-featured, and, as fashionable ladies who "take the measure" of men at sight meet him, see their flushed cheeks, dilated eyes, and faces suddenly irradiated with glow, how they admire him; yet on their meeting a little, short, brisk Mr. Bantam, their faces show a petting, babying, half-derisive expression, as if soliloquizing: "What a little bit of a man! too large for a child, too small for a husband."

Obj. "*This is awful on* us *little* men."

Ans. Let it teach you and all parents not to work up on study, dissipation, business, &c., but leave unconsumed enough materials within your and their systems for growth during the growing period, or up to twenty. Lads and lasses, young men and women,

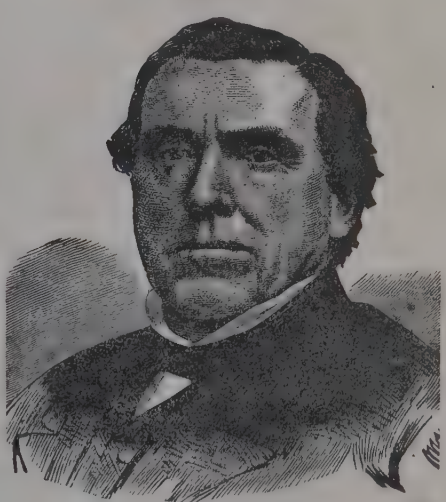
Nothing dwarfs as does youthful sexual excitement.

Women pity weakly men, yet admire and love those most and best who *need* no nursing, but who are red-faced, not white-livered; right hearty feeders, not dainty; sprightly, not tottering; and more muscular than exquisite, and powerful than effeminate, in mind and body.

500. ALL MASCULINE FORMS REVEAL MASCULINE TRAITS.

All vegetables and animals proclaim their nature and existing states by their shapes. One general form accompanies all males, as another does all females. That physical power and brawn which accompany masculinity, create prominent and strongly marked features; large and projecting noses, chins, and cheek bones; and distinct, bold, abrupt facial and bodily outlines.

ROBUST MANHOOD.



501.—JOHN ROACH, THE GREATEST AMERICAN SHIP BUILDER.

There are two masculine types, one just described, and well illustrated in JOHN ROACH, Fig. 501; and the other prominent, muscular and sharp, like PARSON BROWNLOW, Fig. 502, and a compound of both, as in JOHN MCCULLOUGH, Fig. 503, who best illustrates proportioned manhood.

501. COURAGE, VIM, AND FIRMNESS ARE MALE ATTRIBUTES,

Because fathers chiefly impart them to children,

PROMINENT MANHOOD.

FIG. 503. PARSON BROWNLOW.

WELL PROPORTIONED MANHOOD.

FIG. 503. JOHN MCCULLOUGH, THE GREAT TRAGEDIAN.

and must protect their families thereby. Attacked swine rush together into a circle, with their young in its centre, females next, males around them, heads outwards, to attack their foes; roosters heriocally defend hens and chickens; and ganders attack oftener than geese, which chatter approvingly around all conquering ganders, without one word of sympathy for any poor whipped flunkeys; while all males have larger organs of defence than females—cocks larger spurs than hens, and bulls stronger horns and necks than cows, etc. Males fight most during their creating seasons, and the best fighters whip off all their inferiors, and take those female prizes which prompt their fights. Strong and plucky males rarely let weakly, pluckless ones parent offspring; nor females either, when they can command those bold and strong. "To the brave belong the fair."

Women prize brave soldiers, and run tandem after heroes, yet despise cowards, as knight errantry and all history prove; while all novels describe their heroes as doing some bold, daring deed, which carries their heroine's heart by storm. Men love amiable women, while women prefer spirited men, because energetic children come from combative fathers, or else efficient mothers who inherit their fathers' vim. So, courting men, never give up beat, but show pluck always, without any white feather. Threaten all you like, but never seek the sympathy of any woman you would enamor.

Women prize stable, but dispise fickle men; because offspring derive perseverance, decision, and backbone mainly from their fathers; while paternal duties require life-long continuance. And the less firm any woman is the more she needs, and therefore admires firm but detests irresolute men. Women who even hate desperately to be overruled, admire those men most who overrule them. Said one, "I discarded him because he always yielded to me, and lacks a will of his own."

That surest test of character.

The "natural language" or bearing of all males indicates nobleness, majesty, magnanimity, and self-esteem; of which all bulls, stallions, lions, tigers, roosters, gobblers, and all other males as compared with their females, furnish perpetual examples; and all flocks and herds choose male leaders, excepting where protecting Caution and Secrecy are required; and all highly masculinized men are the incarnation of dignity and self-trust; while cringing, sheepish, sneaking walks and appearances accompany feeble manhood.

All things must have their head. As every army must have its commander, government its king or president, corporation its actuary, assembly its chairman, and body its head; so some member of every family, obviously its husband and father, must assume its control;

be its committee of "ways and means;" say what must and must not be done; and be responsible pecuniarily and generally, and its final umpire. Its leadership is eventful, and requires one able and willing to assume responsibilities; a position God in nature assigns to him. Hence all nations and peoples have expressed this man-leading instinct by all marriage ceremonies making every bride vow to reverence and cling to her husband, not he, her; and Paul says: "Wives, obey your husbands." "Man is the head of the woman." Proof that he is the natural family director is no more necessary than that sun gives light. All true men naturally assume command, which genuine women willingly accord; glad to be relieved of its attendant responsibilities. Stronger, bolder, he begins, and she "falls in" as his "help-meet" ally, which implies her dependence on him. Yet he should consult with her instead of ordering, and command only in emergencies; and then always tenderly. A stern domineering spirit towards her, as if she were his menial, is extremely unmanly and unconjugal.

DIGNITY AND FIRMNESS.

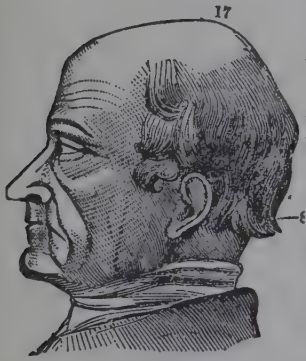


Fig. 504.—DR. CALDWELL.

Dr. Caldwell, Fig. 504, at 17, furnishes an excellent illustration of that shape of head which gives and indicates Firmness, right back of which Self-Esteem is located, which gives dignity: though large Amativeness imparts that noble, masculine, manly bearing and commanding presence which pass for Self-Esteem.

502. DIGNITY AND LEADERSHIP MASCULINE ATTRIBUTES.

Because imparted to offspring mostly by fathers. Male heads project most at their crowns, as in Caldwell's, Fig. 504, at 17, where female heads retire as in Fanny Forrester's, Fig. 522. Then

E. "*What makes women so blindly willful*, and obstinately bent on carrying their points, despite consequences?"

A. Because of their intense feelings, not Firmness; so that their resistless maternal "desire" may override all prudential considerations.

All women who carry on any business, such as landladies, milliners, store-keepers, etc., except those strongly masculinized, must lean on some male adviser; and those who rule men do so far more absolutely by affection than fear or force; or else lead by inspiring them, as did Joan of Arc.

All women must respect, depend on, look up to, a man as a condition precedent for loving him. They are naturally clinging, vinelike, dependent—how could they depend on him unless he depended on himself?—and hence take his arm in walking the more as they are the more feminine: obviously because they need his aid while carrying and nursing his children.

All women despise a man who lets himself down, trifles, or belittles himself; but admire to see their favorite put himself on his manly dignity, take high ground, and maintain it with self-assurance.

Respect and appreciate yourselves, ye men who desire female appreciation and affection; for women love only men they confide in, trust only those who trust themselves, and pardon conceit, yet deride humility.

Women despise all men they can henpeck, manage, order round, over rule, cow down, and subdue.

503. GALLANTRY AND GENEROSITY ARE MASCULINE ATTRIBUTES.

They are just as spontaneous in men as breathing. Behold all gentlemen always pouring forth one steady stream of courtesy on all ladies in bestowing compliments and lavishing civilities, giving money and comforts, and proffering the very best to be had of everything; nor grudgingly but gladly, as if sacrificing were a real privilege and luxury. Knight errantry, man's great civilizer, consisted chiefly in this very gallantry. It inheres in manhood, and takes innumerable forms, yet is seen everywhere, and constitutes the highest type of good manners; while indifference to women is abominable.

Good boys in parlors and play grounds, by treating a girl always blandly, never rudely, scuffling gently, not roughly, and in snowballing trying to miss, not hit her, gladly drawing her sled up hill, and in like ways, show all men that they should treat all women just the same, only more so.

A freezing boy wrapped his own coat around his freezing sister, when lost together in a terrible snow storm on Mount Ayr, O.; laid down by her side to keep out the cold; and *froze to death clasping her in his coatless arm!* Exult! all humanity, in a deed so noble, divine.

Liberality is one of its expressions, its twin trunk, and springs from the same tap root. How many gifts, how much money men bestow on women, no words can tell. Religion absorbs vast sums in building temples, paying ministers, church vestments, etc., and Ambition, Appetite, etc., others; yet woman, in one way and another, as wife, daughter, mistress, or acquaintance, by fair means or foul, gets over half his time, sustenance, attention, and everything. How many million husbands and fathers have let their extravagant wives, daughters, or courtesans, ruin them financially, or at least keep them always "short." This very trait enables blood-sucking harlots by millions to gorge themselves on men's earnings. Women do hate stingy men, but *love liberal givers.*

This male trait is adapted to woman's bearing mission, which exhausts her vital force and organic materials, and unfits her to provide herself with creature comforts at these "interesting" periods. Her fatigue by toil then would leave them tired out all their lives; to prevent which, all-provident Nature supplies her bearing wants by thus inspiring the father of her children to bestow liberally on her, that she may have the more for them. Behold *why* men love to bestow, and woman to receive; and its proof in this universal fact that

Love alone both gives and takes; that very Love which bestows children also prompting those attentions mothers then require. That even stingy men give lavishly only to those they *love*, while generous ones are stingy to those they dislike, is a potent universal *fact;* and most benign. This law shows why

Attentions from a loved man delight the woman who loves him in proportion as she loves, and she receives them most pleasantly and gratefully; is indifferent to those proffered by men she cares nothing for; and rejects those offered by hated men. This law teaches these important lessons:—

1. *The governing law* of all treatment is that all things should be treated according to their own natures. As we handle hard cannon balls and iron blooms roughly, watches delicately, etc., so men may bang men about as they would rough boxes; yet since woman is exquisitely sensitive and delicately organized,[524] men naturally treat her kindly, and in a delicate, considerate, refined, polite manner; avoiding what gives her pain, and doing what makes her happy. Never judge her by yourself; because your coarse, strong nature is insensible to what

literally tortures her. Not only inflict no injury, but protect her from all harm, and supply her rising wants; not grudgingly, but as if making her happy made you more so.

2. *Go with full purses*, all courting men; for courting means loving, and this children, and this that you "launch out" liberally for rides, ice creams, candies, presents, etc.; which you can well afford to do for so *great* a luxury, besides promising still more after marriage. Nothing melts female hearts like liberality, nor hardens like parsimony. Woman, attest.

3. *A Husband should be as much more* liberal to his wife than beau to sweetheart as he should love, and she needs, the most. He who is niggardly towards the mother of his children is no man, and below even the brutes; for lion hunts for lioness, roosters scratch for hens, etc. But *cruelty* towards a wife and mother is *monstrous*.

4. *Wives* who will not become mothers deserve little attention from their husbands, and to be left to shirk for themselves; because gallantry is based in maternity.

5. *A Woman receiving* presents and attentions implies and virtually promises her paying back in love and offspring; and all genuine women, except female sponging dead heads, decline all but a few slight ones, unless they mean to repay them thus.

6. *Women who misuse* men whose presents they accept, take from, yet kick the givers; pick the berries then tread on the bush. Do no more for such ingrates.

7. *Gallantry polishes men*, and measures the civilization of individuals and communities. Women have the most style, taste, and refinement, which they impart to associating men; so that every man shows by his boorishness or breeding, coarseness or polish, just how much or how little he has mingled with women; and whether in purity or vulgarity; so that, though affiliating with "fashionable" ladies is indeed most expensive, yet it certainly does elevate, refine, sanctify, moralize, adorn, sharpen, improve, and add a finishing touch to manners and character nothing else can give. Yet fashion *distorts and pervert* true female taste; costs ten times more with scarcely a tithe the refinement; and often leaves only bundles of dry goods and falsehoods, instead of true women for men to admire and love.

American men are more gallant than any others. America is justly called a "paradise for women and pigs, but a purgatory for men and horses." Nowhere else is woman treated half as tenderly as under the stripes and stars. Here she is petted, elsewhere scolded; here prized, there despised; here made superior, there inferior; here kissed, there cuffed. Hence American gentlemen, as a whole, are more courteous and gentlemanly than any others.

Gallantry deserves praise. For a stalwart man whose brawn could command the lion's share, to blandly proffer his comfortable seat to a standing woman, which he would hardly yield to a prince, preferring to stand for hours to promote their comfort, is an act so generous, an oasis on the barren desert of the human virtues so green and refreshing, as to deserve the highest encomiums. I have a thousand times felt proud that I am a man, to see in my crowded lecture-rooms and office, sitting men proffer their seats to standing ladies they never saw before, and never expect to see again, as if right glad to thus martyrize themselves to promote female comfort. All honor to him in rags or broadcloth who manifests this premium manly attribute; and so willingly as not to oppress receivers, but as if *they obliged him* by accepting. Let men wrong men if any, but treat all women tenderly and courteously, by virtue of their sex, whether found in velvet or rags, parlor or hovel.

How far any man should bestow and woman receive these attentions, depends upon how much of a man he and woman she is. The lower their sexuality, the more indifferent they may, should, and will be towards each other, and adopt the merely human instead of sexual line of conduct.

Many men smother a gallant spirit from bashfulness, or awe, or conscious awkwardness. Let such remember that "faint hearts never win;" that women greatly prefer well meant forwardness to shrinking diffidence, and doing poorly to doing nothing. Neglect is worse than bungling. Break the ice. Do your best, but do *something*, and pattern after true gentlemen. All genuine women will accept or decline pleasantly, overlook imperfections, and help you along besides.

Gallantry should be taught and learned as a branch of education. Surely nothing taught in schools or colleges improves more, or makes happier. Is not a gentlemanly ignoramus as good as a literary boor? Educated clowns would gain by exchanging some of their book learning for good manners to ladies. Talents may be preferable to gallantry; but how much better are both united than is either alone? Escorting and entertaining the ladies genteelly is an art as refining, ornamental, and self-perfecting as any other.

E. "How can it be cultivated?"

A. By cherishing right feelings towards women. Our minds prompt our manners. A manly spirit, not travel or studying Chesterfield, creates gallantry. He who feels right will behave well, with or without culture; while boors at heart are boorish, though always in refined society. Those poorly sexed treat women on the human plan merely, those well sexed, politely; while sensualists at heart virtually insult and disgust all females. Nothing renders man's manners to women as odious as lustful feelings. Such can mend their manners to women only by reforming their feelings towards them.

504. Virility and Passion Male Traits Admired by Woman.

That Physical Love creates the animal department of life, is proved by that primal reproductive law "that like begets like;" that it is expressly adapted thereto; and that it predominates the more in all parents in proportion as their progeny is the more animal and less mental. In bovines, equines, canines, felines, elephants, and all other powerful animals, it is really terrific, obviously in order to create the powerful bodies and appetites of their young; yet amiable birds, doves, etc., create with the more love and less passion, as their young are more nervous than powerful. Besides,

Human life must have a powerful physical base[28, 67]. This the father furnishes.[459] If he starts it off feebly, it must remain inert all through time and eternity. Weakly fathers, throughout my observations, have weakly children, if any, even where their wives are extra robust; and those children are much weaker in mind because in body which are begotten after a severe blow has been struck to their father's constitutions, than those begotten before. About as puny a child as I know has as robust a mother, by a father lingering in consumption. Beyond question fathers impart more animal vigor, relatively, than mothers, and the latter more mentality. Hence weakly fathers have weaklier children even by robust mothers than weakly mothers by robust fathers; because they have too little life force to appropriate maternal materials, though abundant; while a feeble mother often bears strong children by a virile father by robbing herself to feed them. Still, consumption is oftnest transmitted through fathers; though the most women die of it, because of female obstructions.[960]

All paternal influences are impressed at the creative altar, while maternal continue nine months; so that his must be far the greatest at that time, since both endow about equally.[496] Obviously Nature would not set apart the entire male life for a function which takes only a fraction of his time, unless this moiety

demanded tremendous transmitting power then; and give the rest of his time to regathering this condensed force. Hence

All animal males are brim full and bursting with passion during their sexual seasons; of which all bulls in July by pawing and bellowing, stallions in neighing and prancing, lions in roaring, and gobblers and peacocks in strutting, furnish perpetual examples; as do true men in gallant attention to ladies.

Pliny complained that his wife loved the immoral and animal in him; obviously meaning passion; and she has many kinswomen.

This great procreative law that male passion imparts progenal vigor, conjoined with the one that women love those qualities in men which males confer on offspring, explains these two seemingly self-contradictory facts that: 1. Women love passion in men because it magnetizes them, and energizes their children; and 2. Well-sexed women prefer amorous suitors, though irregular, to those virtuous from sexual indifference. Note these facts:—

"*I knowingly married a notorious rake*, then under arrest for bastardy. I answered a loud rap at my father's door. A large, tall, fine-looking steamboat captain, bowing graciously, said:—'You are just the one I came to see. I have lived an irregular life, but determined on reform; in effecting which I propose to put my virtue into the keeping of some good, pure woman, yourself, if possible; and now offer you my hand and heart in marriage, and solicit yours. Think this 'proposal' all over, and if favorably, please drop me a line. Good morning.' At first I felt like shutting the door in his face, yet I reflected more and more favorably, and married him in preference to several religious and virtuous proposers."—*A superior Burlington mother of "splendid" children.*

"*I have observed*, yet cannot see why, my old 'first family' female patrons call this six weeks' upstart doctor, with little brains or medical knowledge, instead of me, acknowledged to be the best read and most skillful practitioner in this region. He is a known and notorious rake, while I am regular. Being single, none can blame unmarried ladies for trying to captivate him; yet what astounds me is that virtuous *mothers* encourage their daughters in accompanying him to theaters and concerts. I ask them *why* they sack me, whose skill they have tried and praised thirty years, for this ignorant libertine, and let him escort their daughters?—*A noted doctor.*

A. "*You are becoming senile*, while he is full of passion; both of which these ladies perceive."

Keep a sharp eye on those public men so extra popular with the ladies.

The less passion any woman has, the more she admires an amorous man; because a passive one would give her either children but poorly endowed, or else none; so that she instinctively prefers one whose strong passion provokes and offsets her weak; whilst this identical law makes him prefer a passive woman to a passionate, because she tones down his surplus passion, which is just what he needs, while he tones up her passivity, which is what she requires. A splendid woman, physically, intellectually, and morally, but sexually passive, thus illustrates this great truth while bringing her under-witted dwarf son of fourteen, saying:—

"*He cannot learn*, will not even play, is small and languid, has a babe's sized head, was not rendered inert by my sickness before his birth, for I was robust, nor by his sickness or doctoring after, for he has had neither, nor by his father's want of talents, for he is a talented lawyer and legislator, though he has little sexual impulse, and I less; yet my father "was very amorous, but mother passive."

There it all is, viz: your own and husband's passional feebleness allowed you but this one dwarfed simpleton, and that in the most vigorous or least feeble state of your sexuality; yet its power in your father gave you your powerful body and mind, you meanwhile inheriting your mother's sexual passivity and elevated morals. Now if you, like her, had married an amorous husband, he would have given you several robust and strong children instead of this one simple dwarf. Nature *will have* passion in one, or punish its absence in both.

In Aaron Burr this organ was immense, see Fig. 550; and this passion among the strongest on record; and in accordance with this law he infatuated a great many of the women he met, those most aristocratic, refined, intelligent, and even pious not excepted; as is proved by their letters to him; which his biographer announced for publication, but was compelled to abandon the attempt by being threatened with death if he published them; for they remembered how spell-bound his extreme power of passion had rendered them.

505. Women Love Men of Sense, Intellect, Brains, Most.

Depth and power of thought, commanding natural talents, humanity's crown, derived mostly

A Talented and Powerfully Impassioned Male.

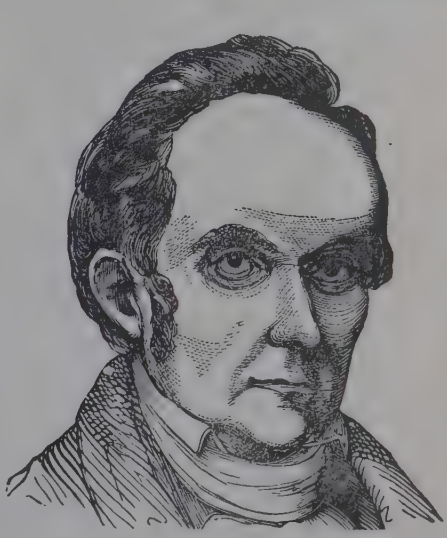


Fig. 505.—Webster.

from paternity, is therefore admired and loved in men by women above any and every other natural gift. Ask one hundred pattern women what *one* quality they most prize in lover or husband, ninety-nine will answer promptly, "Intellectuality, breadth and scope of understanding." Let facts decide, and women be umpire. I have asked so many and received an answer so uniform as to challenge scrutiny, and often seen superior women taken captive by masculine genius alone. A magnificent widow, endowed with the very highest order of feminine instinct and intuition, on hearing a remarkably clear-headed and original lecturer, full of new and important *ideas*, said to her mother, "I never before saw any man I really admired. I could love and work with and for him always," courted and married him, and is of the same opinion still. She associated with first-class lawyers, judges, lecturers, and gentlemen of taste and urbanity, and was herself most fastidiously neat and refined, while he wore stoga shoes tied with leather strings, with apparel to match, was careless in hair, manners, etc., without any style about him; yet his grand *thoughts* captivated and won her.

"*I have lost an eye*, a leg, an arm, and been so badly marred and begrimed besides, that you could never love this poor maimed soldier. Yet I love you too well to make your life wretched by requiring you to keep your marriage vow with me; from which I hereby release you. Find among English peers one physically more perfect, whom you can love better." —*A disabled English officer in India.*

"*Your noble mind*, splendid *talents*, and martial prowess which maimed you, are what I love. As long as you retain sufficient body to contain the casket of your *intellect*, which alone is what I admire, I love you all the same, and long to make you *mine forever*."—*His Betrothed.*

"*I would give the world* to regain my wife's lost affections. Please ascertain from her what I have done, or not done, to alienate her love, and can do and suffer, for I will do and suffer anything, to regain it."—*A Dentist.*

"*He lacks sense*, yet is forward in society, and says and does many ridiculous things which raise a laugh at his expense; and I will not appear in company, or live as a wife, with a blockhead laughing stock." —*His wife.*

Women despise softness in men most of all; because it would leave their children flats. So *Courting men*, and all who seek female regards, show no weak, soft spots, make no foolish speeches to or before your lady-love, lest you disgust her, and "get the mitten." Instead, learn and show her that you know something, and can think. Give her seed thoughts and original ideas, if you would melt her heart into yours. Say, women, do you not prize *mind* in man far above beauty, neatness, dress and everything else? Clean linen is not, but *Sense is man's woman-captivating card. Women love male brains* most of all.

This analysis of man's attributes by what traits women love in him, because he confers them on offspring, needs no further illustration, because these examples put readers upon both its philosophy and facts. Behold in it that fundamental *principle* which completely defines manhood; and follow it out at pleasure by men catechising women, and women noticing, just what qualities they like and dislike in men; and *why* this more than that.

TRUE MOTHERHOOD.

Fig. 506.—QUEEN VICTORIA.

506. MATERNITY CONSTITUTES WOMAN'S SPECIFIC MISSION.

To become a mother, receive, nurture, bring forth, and bring up offspring, is every woman created a female. To this end is every iota of her specific feminine constitution as such created and adapted. What this requires, she requires, not, not. All parts of her body and mind have bearing for their ultimate goal. Mater or Mother is her Latin name, and "matrix" that of her special organ, from which her name is obviously derived, in Greek, Chinese, and most other languages, while her Saxon name, womb-man, is taken from her constituent female organ. Only those women who bear, fulfill their specific mission and destiny. No others can ever be half developed, nor either enjoy this life, or fully fit themselves for another.

All her mental specialties center in maternity.

Only mothers can half exercise Kindness; caring for own young, furnishing its most perpetual, incessant, and exultant action. Fashionable mothers, which best feeds your pride, silks, laces, and diamonds, with being fashion leaders, or superb sons and daughters? Or if you must sacrifice either, would it be your darlings? Is not England's gracious queen far her most glorious sovereign, more honored in her motherhood than sceptre, children than position? Did any thing ever thrill you with delight as ecstatic as your babes? You know little of happiness who do not know this its acme; you who do, need envy none who do not. Or what gratifies taste like ornamenting them? or intellect as does teaching them? Or exalts worship as much as adoring God with and praying for them? or energizes like struggling for and defending them? or enrages as fearfully as their being imposed on? or equally awakens care? or agonizes with fear? What songs are as sweet or common as nursery chirpings? or friendships as dear as those between mothers and grown children? or for their father? What mean all these *facts?* That the childless are yet in their chrysalis state; not a tithe developed, or capable of enjoying this life or the next; where own young are still more enjoyable. Then since that is the most perfect which best fulfills its destiny,

She is woman's model queen who can bring forth and bring up the most perfect children. Therefore, what perfect maternity demands, defines and describes the perfect woman.

507. MAN'S PERFECT LOVE IS HER FIRST PREREQUISITE AND DESIRE.

This pre-supposes that she possesses men-enamoring qualities, so that some one man may select her to bear his children. This requires that her attractiveness be sufficiently strong to over-ride all the labor and expense demanded of him in supporting her and her children—no slight motive can achieve all *that*—and dash aside all obstacles like cobwebs; which involves a powerful love nature in him, with surpassing attractiveness in her; for how would she be selected, unless very selectable, because lovable? in which *desiring* to be loved is first. Hence

Man's love is every woman's chief passion: and the greater as she is the more a woman. Without it, maternity, with all other female ends as such, is impossible, her life a failure, and propagation prevented.

It is woman's greatest life luxury. What else gives her equal pleasure? What is gallantry *worth* to its recipients? and how much more to have some *one* man ever at command, willing, aye, eager and delighted, to supply her every want, and gratify all her whims? Woman, what ever did or can give you equal pleasure; unless it be *doing* for one you love? And both united give you the acme of female bliss. Strangers to this enjoyment, you know little of any other; for this redoubles every other, tenfold. What ecstacy! What bliss!

All female instincts and actions prove this. All your dressing and flouncing, education and accomplishments, have this for their sole object. Every form and pleat of every toilet, dimples and simpers, smiles and blandishments, charms and mannerisms, music included, spring from this strong female yearning for man's heart, and tend to win it. In what else originate all your love-blights and havocs?

508. THE VALUE OF FEMALE BEAUTY AND BLOOM EQUALS THEIR UTILITY.

They are earth's loviest sight. Many things are pleasing to behold, yet "sweet sixteen" charms delight appreciable observers more than any other terrestrial objects, handsome mothers excepted. All mankind ever have worshiped, now worship, more devoutly at their shrine than at any other. This goddess has been adored more devoutly, and by more ancient and modern worshippers, than any other. What else do all men, all women, equally prize, praise, or pay for? What else makes beholders and possessors equally happy?

It fulfills a commensurate purpose. God makes nothing, has not made female loveliness, for naught. Things are made handsome to promote their use. Would many fruits be eaten if they were loathsome in looks? And all eaters pay two prices for those beautiful over those plain looking, though as luscious flavored. Thus the lady apple is below mediocrity in all useful primal qualities, yet its surpassing beauty has for generations commanded for it fabulous prices, which it still sustains. To female beauty this law applies with increased force, and man is made to love it devotedly so as to secure earth's supreme end, human multiplication.

It is worth all it brings its possessor of creature comforts, presents, praises, "proposals," marriage, a husband's love, and fine children. What is each worth? Compared with it all toilet beautifiers are beautiless, and they are worn only to promote it. Beside it diamonds are insignificant. It gave Eugenie her crown.

How much more to husband is a beautiful wife worth than a homely? How easy to ornament a handsome? hard a plain? impossible a homely? How much do shrewd financiers pay to adorn a consort? Yet since a beautiful one is admired more in a five-dollar dress than a homely in a ten thousand, is not her beauty worth as much the more, because more ornamental, as she looks the better?

It is woman's finishing touch, and inexpressibly glorious; without which all other reproductive means must remain inert, and earth tenantless.

509. THE ANALYSIS OF ITS CONSTITUENTS IS EQUALLY VALUABLE.

How much more are handsome daughters worth than plain, to themselves and parents? Then how much is it worth to know how to *render* them more beautiful than they could otherwise become?

How much is knowing how to prolong female beauty and bloom, and thereby the mating and maternal period worth? As much to some as marriage and children, and existence to the latter, and theirs forever!

Wife, how much are your "good looks" worth to you? They helped extort your husband's "proposal" by enkindling his Love. Then must it not wax and wane as they do either? Charming girls cannot afford to become charmless wives. Better have been always plain. Then how much is *knowing* what constitutes and will prolong beauty, worth to wives?

Husbands, you cannot afford to let a wife's personal charms run down on your hands; for they are your perpetual feast, marriage being the only sphere for their full manifestation, enjoyment and natural use.

To beaux and wife seekers this analysis is doubly valuable by showing why and wherein which women are handsomest. To all, learning the elements of female beauty, and thereby how to augment and perpetuate "sweet sixteen" to sweeter "fair and forty," is worth more than any other knowledge, at least to women. A scientific answer is here given to these yet unanswered problems.

1. *In what does female beauty inhere?*
2. *Just what renders this female handsomer than that?*
3. *How can women enhance and perpetuate their personal charms?*

510. THEY SHOULD INCREASE, NOT WANE, TILL PAST FORTY.

Their early decline is a loss. O how great, how pitiable. Yet all can grow more blooming and lovely, and our women create a perfect blaze of female fascination in church, theater, parlor, wherever they are; more bewitching than anything now beheld, and, like ripening fruits, keep on growing more and more charming, till their bearing period closes. Of present early American fading

and blighting, there is no need. Earth's most noted beauties have retained their fascinating charms late.

A Homly Woman.

Fig. 507.—Miss Otta—Repellant.

Helen, of Troy, was abducted at 40, because so surpassingly beautiful, and kept 10 years. Aspasia retained her charms till 60. Cleopatra infatuated Antony after 30, and kept his devotion till her death, at 40. Anne was Europe's handsomest queen till long after 40. Ninon de l'Enclos fascinated three generations of French notables, and at 72, enamored Abbe de Bernis. Mme. Recamier, at 38, was Europe's handsomest woman, and kept so 15 years. Molle Mar's arms and hands were the loviest in Europe when 45. God made women handsome, not to entrap man while young, and lose their charms and his love early, but to perpetuate and redouble both through life. American girls fade earliest, because they most violate all Nature's beautifying conditions. Women, learn them here, and how to prolong and enhance them, *ad libitum*. We go to the marrow of this subject.

511. Maternal Capacities Alone Give Female Beauty of Form.

Its Natural End Expounds its Component Ingredients. What it is made *for*, shows in what it consists,[34] for the nature of every thing corresponds with its office. A natural product thus elaborated and inviting, must needs fulfill some great mission. What was female beauty made to do? Obviously to

Awaken man's love, and thereby eventuate in marriage and offspring. To this it is expressly adapted. It does this just as naturally as water runs downward. All human experience attest. Who would ever invite this homely, ugly, repellant-looking Miss Otta (Fig. 507) to become his wife? Yet, *why* not? Why do shrewd financiers, who get the most value out of every spent dime, pay so much more for the company of beautiful, than common looking women of pleasure? Why are ten such seduced to one who is plain? Why do beaux flutter around handsome girls, to the neglect of homely, though smarter and better? Does not beauty naturally extort love? Yet what is the ultimate of love? Beauty promotes wifehood, and that motherhood. Why did Venus awaken such masculine enthusiasm and female envy? All human consciousness witnesseth that all

Female Beauty has Maternity for its Legitimate Goal, and is specifically calculated to inspire tha male devotion which seeks it. Yet if any furthe proof of this were needed, find it in this patent, uni versal fact and law that

All the "Points" of Female Beauty Indicate an Promote Bearing Fine Children. We detail a few a examples of the rest.

512. Good Female Bodies promote Maternity and Beautify.

Food is a first life-germ necessity, because *it* ca manifest future functions only by organs, whic it must manufacture first of all; in doing which i must grow many million fold; which require growth materials; with which it cannot possi bly supply itself; and Nature ordains that it mother must furnish them all ready for it to put u into organs. This compels her to eat, digest, breathe etc., for herself and it; and this demands that she herself have stored up within her a large supply both of vital force and organic materials, after furnishing her own organic demands. This no weakly, poo bodied woman could do. Hence her digestion an circulation need to be and are extra good.

She must manufacture that ovarian pabulum wit which to *start* it; must feed it with all its required materials while growing in its interior tabernacle and nourish and nurse it after it is born till it get teeth and can eat for itself. All this requires a good body in good healthy working order; which become

Male and Female Forms Contrasted.

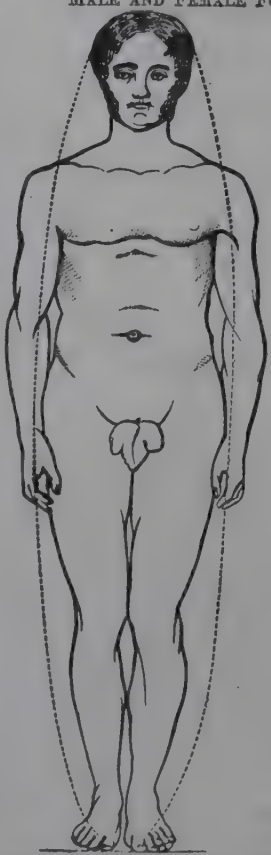


Fig. 508.—Male Form.

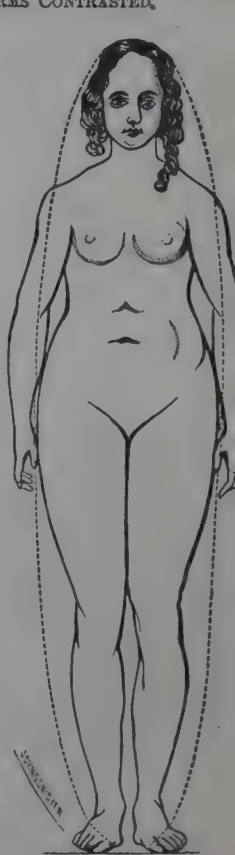


Fig. 509.—Female Form.

thus indispensable to female beauty, and therefore t male admiration and love.

513. A LARGE PELVIS IS WOMAN'S PRIMAL BEAUTIFIER.

It is so because a large place for fœtal growth is indispensable. Nature makes the female pelvis its organ-forming tabernacle, which must therefore be roomy, besides having a great amount of energy stored near it for complete fœtal development; whereas one *small and narrow* could carry and feed only a small, poor child; and thus give its possessor an inferior, insignificant appearance, by indicating a weak sexuality. Hence men always have admired and must love good-sized hips and well-rounded abdomens.

The artistic rule of female beauty is, widest and deepest from hip to hip and navel to spine, tapering each way thence anteriorly and posteriorly to head and feet, as in Figs. 509, 513, and 514; while that of

MASCULINE DIGNITY AND DEPTH OF CHEST.

Fig. 510.—LION.

the male is broadest and deepest at the shoulders, and tapers down from both sides to his feet, as in Figs. 508, 510, and 512.

514. PUBIC PROMINENCE PROMOTES BEARING AND BEAUTY.

It greatly facilitates embryotic carriage and deliv-

A PERFECT FEMALE FORM.

Fig. 511.—THE GODDESS UNA.

ery, which a retiring hinders. Of nothing may its possessors justly be prouder than of its concomitant depth from the base of the spine to the pubis; for nothing contributes more to an easy parturition, or adds to the poetry of female motion. It is well represented in Fig. 513.

Una's overpowering beauty, represented in Fig. 511, both distracted all beholding men, and so charmed even the lion that he let her ride and guide him as she listed, while he looked up at her smilingly and lovingly. Her robust body in perfect physical "condition," broad, deep and full, but not obese bowels, and well-proportioned physique, are well represented in Fig. 511, and other ancient works of art. See also great breadth of shoulders in John Roach, John McCullough, etc. But

Hercules illustrates this masculine breadth and depth of chest and shoulders more fully than any other known work of art. This Farnese Hercules is the work of an Athenian named Glykon. It was found in the Baths of Caracalla at Rome. Note the marked contrast between his form of chest and that represented in that most exquisite female form as well as work of art, Fig. 513.

POWER IN REPOSE.

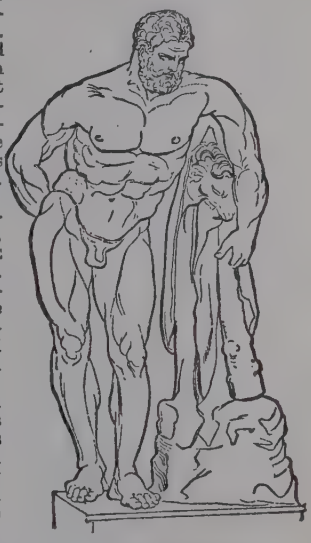


Fig. 512.—HERCULES.

515. MEN ADMIRE INCURVING, BUT DISLIKE STRAIGHT, WAISTS.

Because, 1, the *organic materials* needed for antenatal growth, and also past-natal till teeth are formed, must be supplied by mothers. This necessitates monthly excretion from all healthy females between their first "change of life" and their last, whenever they are neither bearing nor nursing. 2. A sluggish female organism evacuates too little of this lunar overflow, which leaves too much of it remaining in her blood; which thereby becomes too thick to circulate freely enough to carry on the life functions. Nature must now do *something* with this clogging surplus, or let its pitiable victims die of plethora. To prevent this she squeezes it through the blood vessels, meanwhile turning it into fat, which is deposited first right around this sluggish womb, where it comes for egress and remains, creating an external projection in the lower and middle part of the abdomen first. This adipose accumulation calls for more and still more stow room, and distends the abdomen more and more outwardly towards its rims, till the whole of it becomes abnormally large. Yet this perpetually accumulating fat demands more stow room still, which all provident Nature provides by pushing it up and out into the loins, or between the hips and ribs, where it can remain without seriously impeding locomotion. 3. Yet this straightens up the form between hips and ribs, and enlarges the waist; as is often seen in women of middle age, and increasing after their change of life. Such straight waists despoil beauty, while incurving waists, as in Fig. 513, beautify by indicating free menses, and therefore superb maternity. We shall have occasion to recur to this important subject hereafter, and show how to obviate this greatest female evil—obstruction.

516. Groin Fullness and Broad Backs Beautify Women.

Food, to begin with, is an indispensable life-germ

Incurving Waist and Fawn-Shaped.

Fig. 513.—Type of Beauty.

necessity. This Nature requires all females to supply in foodsacks, called ovaries, or eggs manufactured in the ovaries, which consist of glands located in the female groins; the removal of which, called spaying, always causes barrenness.

Large ovaries fill out the lateral rims of the abdomen, just inside the hip bones, leaving it about straight across between the hips, as in Figs. 509, 512, 513 and 514, where small ones make two perpendicular hollows along up and down the groins, and when conjoined with that incipient abdominal plethora, analyzed in 527, makes the bowels puff out just below the naval, yet retire at their sides; which would give a string laid across them there the form of the letter S. Those females who have this in and out curving nearly straight may sleep soundly and proudly; but feel alarmed the more as it become the more crooked, because it indicating insufficient menstruation, and fast coming obesity.

Backs Broad Below and Narrowing Upward indicate large ovaries and pubis, and therefore beautify by promoting maternity; while those wide at the waists, but narrowing downward, deform by proclaiming its poverty; except that those in an "interesting condition," and full at the ovaries, are broad above and below, posteriorily and anteriorily. This principle probably gave rise to now antiquated bustles and panniers, which became disgusting by being carried to a vulgarizing excess.

Fashion makers, by following these woman-beautifying first principles we are expounding, will improve the female toilet and continue popular; yet deform it whenever they ignore them, and be soon supplanted.

517. Plumpness improves, Leanness impairs, Female Forms.

Moderate fatness in women betokens a full supply of albumen stored up when needed for maternity, and thereby enhances every woman's good looks, as in Fig. 510, till she becomes too fat, has a clogging surplus on hand, and is too obese and gross; Fig. 510 being on the very verge of this state, if not actually in it; and probably too red-faced besides, in which case it proclaims uterine dormancy, and with it either barrenness, because too little organic material passes out through the womb to sustain and form the fœtal organism, or else so little as to almost starve it. Women to be "fair" must be moderately fat, though in general quite fat females have few and poor children, and lactile sparsely; just as quite fat live stock are poor milkers, and for a like reason. Yet

Thin, lean, slim, spare, scrawny forms look badly, because they are too abrupt and angular, and this because they lack that maternal animality necessary for producing well animalized babies. Men naturally pity more than admire lank women. Still

Leanness sometimes comes from over-active wombs excreting too much, either monthly or in carriage or nursing: just as superb milch cows are usually lean. Such have blood rich in albumen, yet unduly drained by their maternal excellence, which bestows more on young than their own organisms can well spare.

Leanness caused by superb maternity differs from that caused by want of vitality in that it gives a fresh, glowing, brisk, charming, inspiring, lovable look, the other a bloodless, cadaverous, spent, tired, hungry, dull, loveless appearance, more pitiable than inviting.

518. Full Breasts Beautify Women.

Newly born infants need a great amount of nutrition, with which to grow fast and easily, yet are born without teeth, and hence cannot eat solid food; and even if they could eat they lack that digestive power needed for solving it. Nature supplies this nutritive requirement by ordaining that their mothers shall eat and digest for them, and supply it in the form of milk; rich in all needed organic materials; like blood, except what breath adds: easily solved, so that their weak digestion shall obtain the most nutrition possible; palatable, that when hungry they may love not loathe, and cry for not against it; always fresh, lest stale food vitiate their blood; portable and always with her, where they should also be, and easily administered. How is each of these indispensable ends effected? By

Two Breasts, each shaped like a half-globe, their flat sides placed on the chest, their upper edges commencing slightly below the armpits, on the third rib, and extending down to the seventh; their inner

edges less than an inch apart, forming the female bosom, and consisting of easily felt glands, composed of minute sacks called follicles, S. S, in Fig. 515, which convert her surplus albumen into milk, and form ducts which empty into each other till they become from fifteen to twenty, D. D. in Fig. 515, and converge into projecting,

Nipples, easily taken in the babe's mouth, through which it sucks this milk while held to them in its mother's arms.

They begin and develop pari passu with puberty and womanhood, of which the engraving Fig. 516 is an excellent representation.

Some women supply more and richer milk than others, because their blood, like themselves, is better sexed;[493] that is, contains more albumen.

A well-rounded bosom ornaments possessors more than anything else. Those who have are much more marriageable and sooner selected than those who lack them; as is acknowledged by those who possess them setting off and exhibiting them so daintily, and those who lack them supplying artificial. Many husbands would and might invest largely to develope them in a wife, parents to retain or regain them in daughters, and many women forego every other toilet ornament for this; because it "sets them off" many fold the most. Those are poorly ornamented, however rich their toilets, whose breasts are small and flat; while those who have *them* large, plump and elevated, look splendidly in calico; for bountiful Nature has ornamented them beyond all power of art to equal. No country maid in homespun with them generous need envy any jeweled princess with them deficient; while men turn disappointed from a good face with a poor bust, as from one without a nose; while a flat chest with a homely face, as in Miss Otta, Fig. 507, creates double aversion; though a handsome bust more than compensates for a plain face.

Man's admiration of them in all ages amounts to a real passion, strongest in those best sexed. We ask not whether this is right or wrong, sensible or sensual, but state and account for this *fact*, not by the old false theory of the infantile pleasure derived from nursing them, for those brought up on bottles love them equally, while girl babies take as much nursing pleasure as boys, yet when grown admire them much less; but because

They promote maternity by feeding infants, and also indicate child-bearing capacity. Not that those who have them largest bear the best, and smallest poorest children; for other qualities contribute and more than compensate for their deficiency; but that a given woman makes a much better mother with them good than poor. Yet poor bearers often have extra fat ones, and good bearers small, because quality far surpasses quantity, and this fat is often caused by monthly suppressions.[510]

519. LARGE ARMS AND THIGHS, WITH SMALL HANDS AND FEET, BEAUTIFY.

Nature cannot merge from a large bust and pelvis into small arms and thighs without a deforming break in the figure; while large calves and forearms indicate strength with refinement; and are the smaller in the lower tribes of savages. That all men admire large thighs, arms, and calves, let the rage for ballet girls, large thighed and half nude actresses, etc., attest; while small hands and feet bewitch men by indicating that sprightly, agile lightness of motion and nervous susceptibility which renders children fine grained,[515]

PUBIC AND GROIN PROMINENCE.

Fig. 514.—VENUS DE MEDICI.

In proportion as a woman is well sexed will her thighs and arms be the larger near her body, and *taper* into small hands and feet.

FIG. 515.—THE BREASTS.
S. S. Sacks; D. D. Ducts.

Modern female arms are too slim to look well, because their owners are too "genteel" to work. They have little strength anywhere, and least in their spindling arms. Come, enlarge and strengthen them by some arm-exercising labor or sport, or help your mothers sweep and work, or else row, walk, dance, anything, but something to develop your limbs. Another and still stronger reason why small hands and feet beautify women is that

Large bones enlarge hands and feet, and accompany and indicate a temperament strong, coarse grained and more powerful than delicate and refined. Yet we soon show that mothers transmit the pure and æsthetic more than fathers. Hence large female hands and feet deform women by evincing a spirit entity more powerful than susceptible, while small ones indicate that taste and emotionality imparted mostly by mothers; whereas large male hands and feet accompany that organic power and might fathers are ordained to impart to offspring, and hence improve masculine looks. Large female pelvises and breasts are primal conditions of female beauty,[518] as are small hands and feet. Yet how could Nature merge from either into the other except through large and tapering thighs and arms above the elbows. Yet both sexes need a prime motive apparatus, which requires large calves and lower arms.

FIG. 516.—A PERFECT FEMALE BOSOM.

This principle shows why men patronize large thighed and armed actresses and ballet girls thus lavishly, as also why small hands and feet are all the rage, and equally throughout both hemispheres; why the Chinese cramp the growing feet of their are-to-be-ladies, pay so much the more for dwarf-footed wives than for normal, and why all Anglo-Saxon ladies wear boots and shoes too small for their feet. The better sexed any and all women are the larger their arms, thighs, and calves, and the more they taper into small feet and hands.

It accounts scientifically, also, for the anomalous, yet palpable facts that small hands and feet ornament women, yet deform men, while large hands and feet improve men's looks, yet spoil women's. It explains many other facts and seeming contradictions.

520. ABOUT MEDIUM IS WOMAN'S BEST STATURE AND COMPLEXION.

All extremes are unfavorable in all. Proportion is the great underlying law of perfection in all Nature, in all children, and, therefore, in their mothers. Fig. 517 evinces this admirable symmetry and harmony between body and head, all parts of each with all its other parts, and each feature with every other; whereas those females who have any outlandish feature, such as a disproportionate nose, or chin, or extra large teeth, or cheek bones, or anything unusual or disproportionate, as in Miss Woman's Rights, will be found to possess kindred mental specialties, perhaps even idiosyncracies. See this harmony, along with its signs fully illustrated in Life, under Temperaments and law of Self-Culture.

Diana, the goddess of poor gender, is represented by two totally different forms—one small, short, fat, and dowdy, quite like Miss Short; the other tall, robust, and masculine-looking, like Fig. 511 of this goddess, obviously because they found both these forms generally indifferent to men, and poor bearers, shown why by our principles; whilst those rather tall, yet well proportioned, but not spindling, come nearest to being perfect wives and mothers, *ceteris parabus:* though many rather short and round are very often warm, loving and good mothers. Depth of chest, body, and pelvis is an excellent sign by indicating abundant vitality, powerful motion, and ease of delivery.[58]

INDIFFERENT GENDER TOWARD THE MALE FORM.

Fig. 517.—DIANA.

Large, tall, fleshy, stately, portly, stalwart, masculine looking women, like Diana, who take mostly after their fathers, usually bear poor children, often none, and are rarely prime wives, because more strong and coarse than delicate, exquisite, or spiritual.[524] Is a portly female mein lovely?

A steer-looking heifer, fat, fine appearing, my farmer advised selling for beef, "because she looks more like a steer than heifer, and these steer-looking heifers make poor cows." I overruled him, and she made, as he predicted, a good-for-nothing cow, bringing poor calves, and giving but little blue milk.

Dark-haired women generally have a great *amount* of character for good or evil, and magnetize and influence powerfully; yet blondes are more tender, soft, pliable, sweet, good, loving, and lovely, though less efficient, and have less energetic children.

521. ONE TYPE OF FEMALE BEAUTY IS OVAL, ANOTHER FAUN-SHAPED.

Minerva illustrates the Oval, Fig. 520, the Faun-shaped. I long thought

I was alone in having noted them, till looking for an ancient Minerva, I found both forms given her; the ancients, with me, having observed that the faun-shape indicates poetry, refinement, exquisiteness, delicacy, purity, taste, and artistic talent, and being the taller, while the oval or plump and florid, indicates harmony, perfection, magnetism, physical

vigor, and a warm, loving nature; yet the ancients did not discriminate between the two forms, or ascribe to each its own characteristics. Una (Fig. 511) illustrates the rotund and robust by being built wide between the shoulders, and having large breasts, broad, deep, roomy, yet not obese abdomen, great thighs, and calves, and large necks moderately long; and the other slim-limbed, small-jointed, tapering, trim, elastic, and sprightly, and peculiarly spiritual; while Miss Short (Fig. 520) illustrates the oval form in too great an extreme for the complete wife and mother. Females thus formed must expect to suffer in confinement. Still this rotund extreme is no more unfavorable than its opposite, that excessive slimness found in most young ladies in these days of feminine deterioration, as drawn in all modern fashion plates. Such are altogether too narrow built, spindling, and frail physically, and too nervous and excitable for even fair to middling wives and mothers. They love poetry, music, parties, thrilling stories, operas, and the sentimental and æsthetic generally, and flirtation and fitful love affairs; but are too weakly to have more than one or two children, and those too feeble to live.

THE OVAL TYPE OF BEAUTY.

Fig. 518.

Fig. 519.—FAUN-SHAPED TYPE.

Power's Greek Slave, per contra, is conceded to far surpass all other ancient and modern female figures, and shows large breasts, thighs, calves, and arms; pubic depth and breadth; small feet and hands, and neck and chest, with a perfect proportion of all to all, corresponding perfectly with our preceding analysis of female beauty. She is midway between Miss Short and these fashion plate caricatures of beauty, therein illustrating our mediumistic doctrine of[831]

TOO ROTUND.

Fig. 520.—MISS SHORT.

The study of statuary, till lately tabooed in America by squeamish prudery, received a new impetus at our very successful Centennial, and rose superior to all mock-ishness by representing both male and female forms in all attitudes and states. Whatever *God* has inscribed upon humanity is *therefore* in "good taste." The sooner this squeamish fastidiousness is set aside, the better and more virtuous our men and women will become.

522. CRINOLINE MADE FORMS AND FASHIONABLE SHAMS ANALYZED.

They must clasp some powerful human sentiment to enable them to maintain their badger's grip on popular favor, despite their ridiculousness, expensiveness, and injuriousness. What all potential human motive enables this fulsome tyrantness to lord it thus imperiously over all civilization? Behold untold millions sacrificed on her gaudy shrine! Ten thousand dollars worse than wasted on a single dress! How many shrewd but indulgent husbands are bankrupted by her sovereign mandates! Women by millions toiling on in untold agony with scant sleep and food to obtain her fripperies! And other millions, about as many in society as out of it, *sacrificing their chastity!* What pride, rivalry, and envy distract her votaries! Behold all "respectability," "social position," "ton," "aristocracy," and even all "*piety*," kneeling at her shrine in all "services," even all prayer and revival meetings! What! profaning even the *sanctuary!* By what *sceptre* wields she all this imperial tyranny?

THE PERFECT FEMALE FORM WELL ROUNDED.

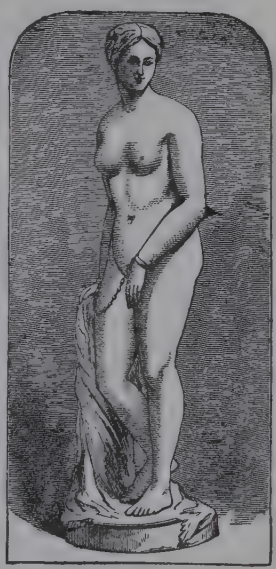


Fig. 521.
POWER'S "GREEK SLAVE."

By seemingly enlarging bust, pelvis, and back; wearers practically saying, "See how finely we are developed for superior motherhood!" Of course they little realize that they do say this, and *nothing else*, yet this is their *only* natural language. Why always fill out pelvis, back, and bust? These principles answer, "To beautify woman by making her *seem* to be large just but only where perfect maternity requires that she *be* large."

Tight lacing, corseting and bodice waists beautify on this same principle of making breasts and hips seem the larger in contrast with small waists, and extending down to the very part enlarged by early maternity, while fashion usually attracts particular attention to the umbilical region by placing some beautiful figure there.

Why does voluptuous Paris originate all our fashions? Because their entire object is to make woman appear the most passion-inspiring possible. Pshaw, fashionables; why not try to *be* large in these maternal parts, instead of merely seeming? Learn how, in[988, 993].

523. THE INJURIES OF FASHION ARE MANY AND MOST APPALLING.

If they were soap bubbles, mere pastimes, they might be indulged; but they are utterly accursed throughout; because,

1. *Woman's extra skirts displace and inflame her maternal organs*, and thus stab her beauty, her very *selfhood*, in her maternal center. See why and how in [843].

2. *Nearly everything fashionable injures female health*, and stabs woman right where she lives. No description can say how much, how fatally. But worst of all,

3. *It perverts female character* from its pristine sweetness and purity into a cold, heartless, selfish, vain, coquettish hypocrite. If it merely ruined the female physiology, and prevented and killed offspring by millions, all civilization should arouse and arm against it; but when it also distorts female loveliness into a bundle of *mental* as well as physical "false pretences," leaving man's noble heart desolate for want of genuine women to love and live for; profanes the temple of female chastity, most who sacrifice it offering it up on this altar of shams; and distorts woman's inexpressible loveliness of *soul* into practical falsehoods; what words can adequately condemn it? Where will such folly lead? When will such murderous, wickedness cease? O Fashion, thou shouldst not thus outrage every one of the commandments. When *will* genuine men be able to find true woman to love and cherish? and all concerned learn that Nature vastly excels art, and realities appearances? that *being* is better than merely seeming to be? and that make-believes prevent realities.

"*Shame on this awful* exposition of fashion, ladies."

"1. *Then what of wearing* them? They will be hooted some day; should be now. 2. Exposing their rationale makes them no worse, and is the first step towards their obviation. 3. Curable patients should know their disease *themselves*. 4. All knowledge is most useful and interesting; this is both. 5. When I spare *truth* curse me, record it, bless me, and profit by it. 6. Does not this boldness merit woman's highest gratitude and praise, though mortifying?"

This terrible raking is ungallant at least;

Instead it is most beneficial, adapted and designed, not at all to ridicule any, but to lessen the follies, expenses, and evils of following the fashions by exposing them; teach all how to save and enhance their charms; and enable parents to make and keep their darling daughters more beautiful and perfect, than they otherwise could become.

"*This is impolitic Surely?*

Truth as far surpasses persons as God man. Sparing it for popularity is a sin against humanity may I never commit; nor die with a known falsehood uttered, or truth suppressed! Let my right hand forget its cunning rather than pen one word of error, or omit one of truth, to please or avoid displeasing anybody. I am too old, too independent, too indifferent to dollars, or either. What! science play toady to this most consummate folly and assured evil on earth but one! Truth bow to mammon! Let her *be* worshipped ever, fawn never. She is mighty, and will some day prevail. In that great epoch I "invest" and "wait."

"*We 'must keep up appearances.'* As well be out of the world as out of fashion!"

One person can no more form or stem "public opinion" than one swallow make a summer; so follow just far enough behind "the fashions" not to be ashamed for their delinquency, nor conspicuous for conformity; but rely mainly on your own natural charms and mental culture, and the female virtues, and all

Stop imposing fashion on each other by quietly ignoring it, certainly not admiring. Newspapers, magazines, and periodicals are following it. Do stop publishing the fashions and describing ball dresses, and wedding trousseau. For shame this aiding and increasing these ruiners of our wives and daughters by the millions. Husbands, every dollar spent for these fashion mongers costs hundreds, for the artificialities they describe, and thousands in the deterioations they inflict on these your idol vampires, feebleness and doctors bills included.

How monstrous to tempt the virtue of females by all the praise now artfully applied by amorous bachelor beaux, dissatisfied husbands and libertines, aided by strong passional impulses, and then *crucify them for yielding to both*, when either alone is almost irresistible! Stop tempting, or excuse offenders. Y. M. C. A., here is a virtue promoting and impurity-arresting work exactly in your sensuality-suppressing line, most efficiently for removing these causes of this "great evil," by frowning down this dress mania, *Men, you are chiefly* blamable for imposing these ruinous "modes" on victim women; for God has made them conformatory to your tastes, in dress as in other things."[553] Out upon you for fawning and courting these "society" devotees who have little *but* dress to recommend them, while neglecting true female worth. What! are you toilet instead of women admirers, half eunuchs, that you prefer fine clothes to true womanliness?—"Society ladies" may do to flirt with, but make miserable housekeepers, wives and mothers. What of their *babes?* What profit to anybody? Yet *O* how expensive! *Ladies*

Laying off dresses kills love just in proportion as wearing them promotes it. As far as false forms do not enamor men they are useless, as far as they do, they are disastrous in making the husband they captivate feel "sold dog cheap" by these practical hypocracies.

Man's heart is just and *only* what you require. His admiration of *yourself* is worth a million times more than of your *wardrobe*.

None can serve two masters. No wife and mother can be devoted to fashion *and* family. Only one can have her *soul* worship. Choosing fashion *obliges* her to neglect husband and children. Every gay, fashionable matron is a living disgrace to her sex for leaving her *educational* vineyard to glitter in those fashionable fripperies which monkeys should be ashamed to wear; unless her husband is eunuch enough to love her *toilet* better than *herself*. About as well not *be*, as to spend life on such toggeries. Her mission is infinitely higher. All married fashionables carry a self-describing flag incribed on one side "A FAMILY NEGLECTED," and "A BUNDLE OF SHAMS" on the other. Genuine female instinct says '*Devote yourself to family*,' if you have one, to securing one, if you have none.[554-7]

Mrs. Hayes and Garfield, all hail! Mrs. Belknaps avaunt! Let the Republic shout "*Glory to God*" that our second centennial opens with presiding genius at its public levees who say *no* to these gewgaws, and rely for appreciation not on bare arms and bosoms, laces, flounces, and French dresses, paint and diamonds, but on their quiet matronly womanhood and sense, instead of their toilet.

Temperance advocates have wisely seized on ignoring wine on state occasions to get up a national "temperance revival:" now let loathers of fashion and those unable or unwilling longer to support this veriest public humbug, this ruiner of men financially and of woman physically, mentally, and morally,

Praise Hayes' and Garfield's plainness; hold up their hands; get up a reform dress furore, frown, step, *spit* on all peacock dresses in streets; support each other in substituting a sensible for a gorgeous toilet; and *elect to office no men whose women are too stylish to wear American fabrics made up here* instead of in Paris. And you must swear, *swear at these fashions!*

When will women learn that only female worth fascinates men,[511] gives any power over them; and only those admire toilets who have too little manhood to prize womanhood. When will this age of "fuss and feathers," shows and shams, lies and pretenses, and artificialities without *realities*, end? O if women would only spend a tithe the time and expense in improving their womanhood now squandered on fashion, how inconceivably lovelier, happier and better they would thereby become and render all concerned!

Section IV.—What Mental Specialties Adorn Women and Please Men.

524. FINE MINDS ORNAMENT WOMEN, AND IMPROVE CHILDREN THE MOST.

Men love mental culture in females much more now than they do good healthy bodies as superior intellectuality in offspring is more perfecting to them and the race than mere physical robustness, and with mental obtuseness. But for this natural ordinance, most modern ladies would slide on unnoticed into celibacy for want of admirers and proposers; whereas, by virtue of this law, those females who have poor bodies along with cultivated intellects stand a much better marital chance than those who have good bodies with but little mental culture. Men's preference for musical girls is one illustration of this law. Their courting, and even marrying so many "society" ladies, despite their slim, miserable, scrawny bodies, puzzled me, till accounted for by this principle, that mothers impart the sentimental to children, father's the physical. Behold how beautifully these creative first principles accord with the loves of the sexes! What better proof that they *are* laws? Then what *mental* specialties do men admire in women?

Unborn infants need mental pabulum more than material; because life inheres in the mind.[37] Father's impart as it were the anatomical and mental warp to life, which mothers weave, color, and figure. As all germinating seeds subdivide into chit, which predetermines the frame-work, roots, trunks, leaves, fruit, and functions of its product, and its nutritive kernel proper, and as chestnut chit must be fed with chestnut food; so human mothers must *possess* in order to impart this *spirit* pabulum for feeding fœtal mentality. It accompanies fine-grained, delicate, exquisite, susceptible organism, and gives that pure, etherial, rapturous, emotional ecstatic sentimentality called soul, the angelic, spiritual, &c. Strange that language has not yet worded this female chit; yet novels describe it.

Only fine-grained organisms can manifest much of it, and hence it abounds most with fine, soft hair, skin, textures, and forms. Sensational stories, plays, &c., appeal to it, and always describe it in their heroines; while nervousness and fastidiousness are its outgrowths; as is eloquence. The fashions attempt its expression, and it constitutes the top feather in the cap of ton and *recherche* parties. Unless it were the chief feminine attraction, plain men by millions who spend little on their own looks, would not lavish untold sums on it in females. It is the soul of music. Phrenology calls it Beauty, formerly Ideality, and finds it largest in females, and that it is located in the upper part of the temples, which it fills out broad where rounding off to form the top head, as at 24 in Fanny Forester, Fig. 522.

THE SPIRITUAL TEMPERAMENT.

FIG. 522—FANNY FORESTER.

TASTE DEFICIENT.

FIG. 523—SQUAW.

Squaws, Fig. 523, lack this element. Women love the beautiful and ornate, men the strong and useful, which improve each other by being united; so men indulge female taste as your best means of refining and sanctifying yourselves. Loving flowers is one of its best expressions. Women, cultivate them.

525. LOVE OF YOUNG IS A FEMALE SPECIALTY, ADMIRED BY MEN.

Infants must be fed, clothed, and cared for incessantly; ends Nature secures by making the mother their nurse. Yet only her intense and sustained nurture could supply them all the care they must have, or die. Therefore Nature makes maternal love one of woman's very strongest instincts. Some forsake their children for lover or fashion, but nine in ten, if compelled to give up either, cling to children, and worship about as devoutly at the shrine of their babes as Maker; except when they can adore both together. Even beasts have no passion more impassioned.

Behold that doting mother's sacrifices for her dear babe. How many sleepless nights and agonizing anxieties! Even self interest is forgotten or absorbed in it. No other slave toils half as slavishly as she for it. How injuring it enrages her. She even starves herself to feed it, and if it dies, what agony wrings her poor soul! Mortals suffer no equal. "Can a mother forget her sucking *child?*" As a human motive it as far transcends love of praise, money, all life's other loves, as daylight twilight.

PARENTAL LOVE LARGE, CONJUGAL SMALL.

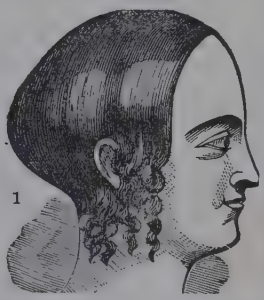


FIG. 524—THE DEVOTED MOTHER BUT INDIFFERENT WIFE.

A drunken brute, coming home late one stormy night, maddened because he could not open his own door, when his retired wife, babe in arms, opened it, *he thrust her out* into the pitiless cold, *bolted the door*, tumbled into bed, and next morning they were *frozen to death*, with her night clothes *torn off and wrapped around it*, baring her own back to the pelting, melting *snow freezing to it*, and crouching on her bare thighs between post and door, and folding it tightly to *save it*, though she suffered and perished!

THE CHILDLESS LOVER OF CHILDREN.

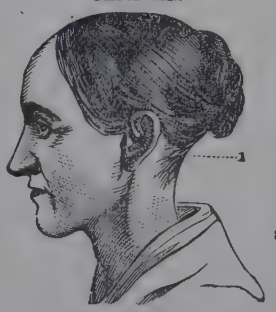


FIG. 525—CONJUGAL LOVE SMALL.

This potential instinct must be and is based in woman's strongest feelings, love of self and husband, in its resembling both. She instinctly loves herself supremely, should her husband about equally, and their darling babe as the exact image of both amalgamated.[496] And loves it more or less as she does him either. If it is a monster, unlike both, she throttles it.

FIG. 524 represents an indifferent wife but most devoted mother, in parental love being very large at 10, and conjugal small at 8; Fig. 525 one too small and weak in sexual love at 8 to become a mother, and Fig. 526 large in both and immeasurably the best.

Mothers are inherently more beautiful than maidens, Women look charmingly in the brilliant party and

giddy dance, but bear no comparison with those in the nursery feeding, dressing and watching over their children, moulding their morals and evincing wholesome maternal devotion to their interests.

526. DEVOTED AFFECTIONS ENAMORS MEN BY BEING A PRIME MATERNAL ATTRIBUTE.

Parental Love and friendship are located side by side, and must therefore work together. Husband and wife must unite in producing and rearing their mutual children,[34] which requires them to establish a mutual and lasting friendship between them; especially on her part, because she clings to him more than he to her. That life is not worth much to any man who does not identify herself perfectly with him; cordially receive him into the inmost recesses of her being, and nestle herself right into his affections, and him into hers. No wall should separate either their hearts or persons. Hence all genuine men, asked what *one* trait they most admire in woman, will answer. *Companionship!* Give me the wife who *affiliates* with, dotes on, and befriends me, and makes me her friend; who discloses her whole heart to me, and becomes one with me; works with me for our mutual good, identifies herself with our common interest and makes me her boon companion.

THE DEVOTED WIFE AND MOTHER

FIG. 526-CONJUGAL LOVE. LARGE

The extreme difficulty men have in *shaking off* women whose affections once fasten, illustrates and is accounted for by this principle. Either prevent their love from beginning, or else consummate it in marriage.

527. MEN LOVE PIETY AND CHARITY IN WOMEN.

Morality and Religion, man's highest function,[196] must be executed by some specific means, and nature has chosen mothers to both transmit them to children, and then educate them religiously, supervise their moral conduct, and keep them, herself and husband on high moral ground. Hence even immoral and irreligious men, often select moral, religious, and church-loving wives, and impious men those extra pious. Accordingly

Female heads are higher, and broader on top than male, as compared with their basilar width, as seen in Figures 521, 524, 526. From time immemorial woman has been the most noted for devotion and constant attendance at church; and was "last at the cross and first at the sepulchre." Catholic women are more devout than men, and more turn nuns than monks. Virgins were selected to keep the holy fires perpetually burning on vestal altars. The ancients had more goddesses than gods, and moderns have more female church members, and those more faithful, than male. Females tend prayer-meetings and help their pastors more than men do. If no women attended church few men would ever go. But for them religious ordinances would be poorly sustained, while charitable subscriptions and labors are carried on chiefly by them. No modern missionary has equaled Mrs. Judson in self-sacrificing efforts for the heathen; and the Sanitary Commission was aided far the most by women, even in its hospital drudgery. In yellow fever, cholera, and all public calamities they always excel men in self-sacrificing devotion to the common good. In "revivals of religion" they show the most "love for souls." As nurses at the sick bed men bear no comparison with them. Indeed their distinctive office is to *bestow*. Especially have they the most of that feeling of holy awe of things sacred, and "spirit of prophecy" and inspiration which foresees and foretells, called Spirituality. This renders them spiritual guides, to warn and direct those individual men each may love. Loving women will forewarn against prospective dangers, and advise as to what course they had better pursue touching this, that, and the other measure. While men arrive at conclusions through reason, women jump at them through intuitional impressions.

FIG. 527—MRS. C. LEE HENTZ.

528. WOMEN ARE MORE PERCEPTIVE THAN MEN.

Women are fullest over and around their eyes: that is, in the Perceptives which learn, and Expression which communicates, like Mrs. C. Lee Hentz, Fig. 527, the celebrated, for lingual fluency and beauty, as also for variety of knowledge and brilliancy of expression. Yet model female heads retire at Casuality, and hence are better scholars and talkers than thinkers, excepting a few like Lucretia Mott, who inherit broad foreheads, and depth of intellect from their fathers.

Expression is relatively largest in women, which, with their extreme emotion and Eventuality, renders them natural and elegant talkers; a female accomplishment incomparably superior to any, and one which will some day be appreciated, it is not now, Hence natural orators, like Patrick Henry, derive their eloquence more from their mothers than fathers. And since piety also comes most from mothers,[527] the two give pulpit eloquence, as well as its aids, brilliancy and imagination; while depth and originality are oftenest inherited from fathers.[504] Gifted men, like Bacon, usually derive their strength and power of intellect from thinking fathers, and literary genius from their mothers.

529. WOMEN HAVE MOST TON, ARISTOCRACY, SENSE OF CHARACTER.

She requires virtue the most, as a guarantee to her husband that he is rearing only his own veritable children,[630] so that her character for purity is more inviolable to her than his is to her. Hence few men will marry any woman morally tainted with reproach, and not "above suspicion." Even those who love to sport with fast women utterly refuse to marry any guilty of one false step, whilst women are usually particular as to the virtue of their suitors. Woman's spotless reputation is her prime marital recommendation. Public opinion tolerates irregular men, yet casts out all women who depart one hairs breadth from the strictest propriety. Male marital proposers justly demand virtue of female candidates much more rigidly than courted females do of courting proposers.

Women are far more exclusive, aristocratic, and proud spirited than men. Display is now the sign manual of ton; Cotton bales admeasured it yesterday, but fine furniture, stylish surroundings, fashionable parties and gorgeous dresses, are now all the rage, give "social position;" and woman is priestess of this showy altar. She is now the "social" queen who can dress the most gaudily, and give the most *recherche* parties. It matters less how smart she is, but mainly how fashionably she *dresses*. Hence,

Women feel their "social position" much more than men, who, however rich, rarely "put on airs," a few effeminates who have only trinkets to be proud of, excepted; wisely leaving *ton* to their female household, because most "indigenous" to them. How many rich men dress and appear plain, yet how few women? Accordingly

Male heads are fuller at Self-Esteem than at Ambition, and female at Ambition than Self-Esteem, which makes women seek ton and style; men fame, renown, and authority.

530. WOMEN HAVE MORE SECRECY, TACT, ARTIFICE THAN MEN.

They protect their young most by strategy, concealment, intrigue, deception, false appearances, and subterfuges; man by bold attack and defense.

Infants require incessant care, which Nature demands of their mother. Her love for them compels her to guard and protect them perpetually against all possible dangers. Hence female heads are widest at the middle of their parietal bones. If danger threatens, as fire or foes, she seizes them and flees; while the father stands at bay. Man fights, woman flees.

[20]*Men love reserve, coy, discreet, proper* females much more than those abrupt and blunt; while women love frank, outspoken men much more than artful or politic ones.

A little girl kissing boy could neither be coaxed nor driven to kiss a little girl, after learning that she loved to *be* kissed; because she was too frank. He wanted one more coy and shy.

This principle explains the practical falsehoods of the female toilet, a bushel per head of false hair, curls, forms, enameling, painting, &c.: including even downright deceptions in begging those they hate to "call again," of which "society" is proud, yet should be ashamed.

531. GRATITUDE IS A FEMALE SPECIALTY,

It is adapted to her maternal dependence.[414] Man's natural gallantry prompts him to bestow much on her; yet all should pay somehow for all they get. Gratitude is due from all receivers to all givers, as much as wages for work. She owes him "thanks" for all she receives from him.

A thankful spirit ornaments woman far more than boarding school mannerisms. She is the "perfect lady," though plainly dressed, who winningly receives masculine attentions with: "You'r extremely kind, sir," while she is no lady, however richly attired, who accepts them indifferently, or with a cold "You ought to, for you'r a man, and I'm a woman."

Woman's "much obliged," is man's aromatic frankincense, her scornful reception, his wet blanket. Her pleasant "thank you, sir," much more than repays him for his sacrifices, and so delights him with his speculation that he proffers other like investments; yet no thankless woman will long receive attentions from any one man; for her ingratitude soon crucifies that regard which prompts them.

Two females entering a crowded car, a gentlemanly judge seeing them standing, beckoning out his friend, offered them the seat. They slid in thanklessly, he still standing in the aisle. On his friend asking, "Judge, what are you waiting there for?" replied, "For these—hem—these—*females* to thank me." Sometimes in crowds two gentlemen proffer seats to, one not lady, nor woman, only *thing*, who selfishly spreads herself and apparel over both their seats; where as a true woman lets no more men stand than must, and after a time proffers them back. Young women should not take seats proffered by old men, but sweetly decline with "I'm youngest, and can stand best."

Women should not take all, lest they rob givers, or else should accept all, and return a part.

American ladies thank less than foreign, doubtless because praised, dressed and petted half to death; like children spoiled by excessive indulgence. Their remissness deserves this reproof, to put them on their "good behavior." Republican ladies should be the most thankful.

Those who can entertain by singing, playing, &c., should come right forward "and do their best," like Spanish ladies, without waiting to be pressed till urging becomes oppressive.

Receiving many favors obligates recipients, for they imply gratitude. and this affection, and this love, and this maternity, their only ultimate rationale.[502]

True womanly feelings to men, will guide all to a right behavior towards them; yet no other universal rule exists. May this principle so adorn your manners as to improve your loveliness and maternity.

532. PERFECT WOMEN UNITE ALL THESE FEMALE ATTRIBUTES.

The ancients represented their model women, Una, Ceres, Aurora, Minerva, Venus, Juno, large, robust, and well animalized; which adapted them to produce powerful warriors, and fitted them for bachanalian revels, yet treated them like sexual serfs, as seen in our quotation from Sallust;[916] whereas moderns run to the opposite extreme of prefering little, frail, delicate, sentimental, and neglecting robust ones, *because* so; while ladies actually boast of their headaches, sideaches, backaches, nervousness, sleeplessness, and "complaints" here, there, everywhere; or in other words, that they don't know enough to keep or get well; whereas,

Perfect maternity requires and unites robustness with mentality, so as to have children "with strong minds in strong bodies." Neither very robust women nor very exquisite, but those *well-balanced*, bear the most and best young. Nature *will have proportion*[100] or cut off those who lack it, by forestalling their issue, or else by their early death.

Health and delicacy are compatible. Nothing in either conflicts with anything in the other. Those who think differently, mistake. Excellent muscles, digestion, circulation, &c., rather promote than prevent refinement: as does a hearty sexuality; without which no woman can ever have anything but mawkish fastidiousness, never exquisite taste, which it creates and transmits. So, ladies, cultivate robustness, because you are now *too* sentimental,

So great a good as their union, individual and public. Nature reserves to man. The time must come when most wives and mothers will combine all the robustness of ancient women with the utmost exquisiteness and delicacy of sentiment of modern *redoubled*. O what a luxury to have such wives, and be born of such mothers! Wife seekers and trainers hasten its advent.

533. OUR SUBJECT DEFINES MEN, WOMEN, LADIES AND GENTLEMEN.

Womb-man so perfectly describes all the physical, and instinctive constituents of the human female that we generally use it in this its good old Saxon sense.

Lady really means still more, or wife of a lord, one having all the womanly attributes cultivated by mingling in society, but general use drops its womanly idea, and makes it mean a fulsome, tawdry, useless but very expensive piece of ornamental parlor furniture; and hence we use it to mean the female accomplishments merely. We faintly hope to live to see robust women who *unite* all the physical and mental attributes of the sex, with the highest

degree of lady-like elegance and ornament. Yet in these degenerate days the two are incompatible. Becoming a lady now means *un*becoming a woman. No true woman can become a modern lady, nor lady, woman; because ladyism is composed of those shams, pretences, artificialities, and deceptions which no true woman can practice. Modern ladies are "made up" for market, inside by pessaries, false teeth, &c., and outside by false forms, hair, fabrics, laces, &c.; whereas complete women need nothing false about them, because they have enough natural. Women love, *ladies* hate, to bear children. Women have, ladies lack, female souls and inspiration; except those too young to be demoralized by fashion. Take ladies to your arms, bed, ye who prefer our artificialities to realities, but give for my wife and the mother of my children, a live woman, not a milliner's show case. Take a full made up bosom, you who like it the best, but give me a full *natural* one. Take that bundle of false pretenses, but give me one who needs nothing false about her body or mind. Praising a modern lady is only praising her milliner.

Man means the human male, and gentlemen should mean an accomplished man of culture, yet is generally applied most to fops, sports, and society bummers.

Male describes all animal, insect, and human males, but we shall generally apply it to human; when we do not the context will show.

534. MALES AND FEMALES SHOULD CO-OPERATE IN ALL THINGS.

Nature adjudicates woman's status, sphere, rights, and whatever appertains to the relations of the sexes, individual and communitarian, by making each sex to the other in their societarian interrelations just what husbands and wives are to each other in the family. As the wife is her husband's helpmeet, completing what he originates[509] so women in general should be man's. *Mutuality* in all things, isolation in none, amusements, letters, pursuits, all life's relations, is the natural law. "*Woman's* right's conventions" and efforts are precisely like old maid's parties; whereas both sexes need conventions of both to ferret out and right up the wrongs and promote the interests of both.

Theatricals fulfill this co-operating requisite, by both performing and witnessing them together. How long would they "draw" if they did not? Male amusements, saloons, &c., vulgarize.

Women are beginning to lecture, preach, &c. This is as inherently proper for them as for men, who love to listen to women best, as women do to men. Yet in this listening luxury women have this marked advantage over men, in their being many more male than female speakers. Some sects allow, others forbid woman's preaching, even praying and exhorting in public; which is just as proper as for men. Periodicals pay, by practicing this law in both sexes writing for and reading them; and all books and writings should be the joint productions of a man's and woman's mind united.

Good Templars and Grangers obey this law by inviting women to their meetings; while Masons, Odd Fellows and Y. M. C. A. violate it. How ungallant! Women, fight them. What you do not *help* do, is poorly done; what you may not, should not be done. Those institutions which thus insult you by excluding you *because* women, must run out, or else change. Those rejected are as good as their rejecters. Heathen Saturnalia excluded men, yet how vulgar! It is not good for either sex to be alone. Institutions of learning are beginning to obey this law by properly educating the sexes together.[932]

Politics violate it by preventing women's voting. Republicanism is right. Women governed and assessed by laws have as inherent a right to vote and legislate as men. Her political influence is needed to counteract to-day's shoulder-hitting repeaters, salary-grabbers, credit mobiliers, corruptionists, and swindlers every where. A thirty million *swindle per year* in one city! What but female suffrage can save our republic? For our own and children's sake let us bestow it, and beg her to use it, all governments in which she has no part, must be bunglingly conducted. Yet those of culture might by neglecting to vote, double the unlettered and demoralized ballot.

Female industries should be co-extensive with male. Neither should work alone, but woman should help man in all he does. Printing, architecture, drawing, engraving, trading, telegraphing, legislating, teaching, doctoring, clerking, writing, public offices, &c., should be opened to her, and shared equally by both, governed only by fitness; and woman's wages should equal man's, or be increased by gallantry. Kitchen help beginning first, ending last, and being the most irksome, should at least be paid equally with field and shop hands.

535. LOVED DEPENDENCE BETTER THAN UNLOVED INDEPENDENCE.

Woman you cannot afford to advocate this woman's rights equality. It is a two edge sword and cuts easiest and most the wrong way. Its practice cuts gallantry right out at its tap root, and would cut off all the courtesies and privilges men now gallantly accord your sex.[514] At the breaking up of a woman's rights convention, one of its loudest mouthed female speakers entered a crowded car and complained that these men are not polite in keeping their seats while ladies have to stand, when a Quaker asked her—

Does thee belong to this woman's rights convention?" —*Quaker.*

"*I do,* and contend for women's equal rights in all things."

"*Then stand* on thy equal rights."—*Quaker.*

"*I want none of these croakers for my wife.* Let them support and enjoy their independence for all me."—*All Men.*

You who would be loved and married, beware how you repel and disgust men and prevent marriage, your only natural sphere, by talking "woman's rights." These are test questions: "How much are these independent advocates loved? Do "the men" flock admiringly around them with marriage *proposals,*" and beg them to accept? Do such produce more and better, or fewer or poorer, *children?*" Let those answer these questions who *dare,* and all women remember; 1st, that men are constituted to lead and rule,[513] and women to follow; and 2d, that *gallant attentions imply dependent recipients.*[514] Your independence necessarily kills his love, which compels you to

Choose between a loved, loving dependence, and an unloved independent indifference; for they are incompatible

MARRIAGE *consists in a mutual contract to live and rear children together only.* Women who have promised a husband this, as all who marry thereby do, have no more moral right to refuse him this very dearest right to honorable and legal children than other parties have to violate sacred engagements. Either not promise, or else fulfill. Yet not a few "woman's rights" croakers advocate three outrageous wrongs: 1, not have children in wedlock; 2, to have them out of it if they "take a liking!" and 3. to destroy them before their birth!! besides antagonizing the sexes; whereas the best good of both demands their concord. Whatever injures or benefits either, blesses or curses both. Men lose as much by women's wrongs as women do, and would gain quite as much by righting them.

Loving, loved wives never talk "woman's rights." Only dissatisfied wives or unmarried grumblers, are agitators. This sour, dissatisfied, hardened, hateful, because hating, glum Miss Woman's Rights likeness, Fig. 529, typifies the majority of this class, whose right label is "public scolds." Who ever proposes to such repellant looking women? When affectionate *wives and mothers* protest, we will listen; yet if petted

American women need to "agitate," surely abused foreign should make the welkin fairly ring with their outcries. How few are in a genial, attractive, womanly mood? Only those who are have any right to

A GLUM, SCOLDING LOOK.

FIG. 528—MISS WOMAN'S RIGHTS.

croak, for only laying hens should cackle. Yet such say nothing.

536. HOW WOMEN CAN GET DOUBLE ALL THEIR RIGHTS.

Appeal to masculine gallantry instead of to law. No woman can ever drive any genuine man, yet almost any true woman can persuade nearly every man into almost anything, as Delilah did Sampson, by nestling herself right into his *affections*, and he will work his fingers' ends off to fill his pockets, just for the fun of emptying them into her lap. Entwine yourself around his *heart* by manifesting the female attributes,[516, 572] and he will gladly bestow double your dues, redress all your wrongs, and load you down with every luxury in his power, as Boaz did Ruth; for what is loved is well cared for; but this "woman's rights" clubbing men with "Give us our rights, you heathen men," takes their treatment off from this sexual plane only to put it upon one merely human, to woman's great disadvantage. Come, coax, not berate. Make yourselves lovable by manifesting the female excellencies, and men will ever bow gallantly with:—"Please *let* me do this and that. Anything and everything to serve you."

No woman deserves any more masculine attentions than her feminine loveliness extorts as a "free-will offering." Those who earn the most will receive the most; while only those are neglected who are sexually uninteresting. Those who desire more must inspire more. Men have gallantry enough for those who elicit and reward it. Improving sexuality will increase masculine admiration and therefore courtesies. Cultivate loveliness, or go without attentions.

Some retained feudal laws and custom are unjust to women, yet all modern legislation is more *unjustly partial* to women than they could have "the cheek" to enact for themselves. A millionaire in "real estate" marries a poor girl to-day and dies to-morrow; the law takes one-third away from his sons who helped earn it, and gives it to her who did not; yet if a rich woman marries a poor man and dies, it gives him none. Husbands cannot sell landed property, that best kind, without their wives voluntary written consent, sworn to, while a wife can sell hers despite him. She may causelessly expel him from her house, while he must house and support her, though a termagant. Most State laws make her a pet favorite, by letting her marry and make a valid will two years earlier than him; retain all her real estate after marriage, but not him; sue him for divorce and alimony at *his* expense, never him at hers; bankrupt him any day by obliging him to pay her foolish debts, however extravagant, contracted despite his remonstrance; and if they go to law, all laws, judges, juries, lawyers, bailiffs and jailers gallantly favor her, enviously oppress him; side with her doubly in all divorce suits, and give him no show of even-handed justice. How rarely is any known female criminal arraigned or convicted, though known guilty, and often "pardoned out;" hanging a murderer, yet discharging a murderess—Laura Fair. Impartial justice calls much the loudest for "*man's* rights and legal disabilities" conventions, which Englishmen are now agitating, though Americans need to the most.

War favors women still more unjustly by ignoring those known to aid the enemy, causing the loss of many brave soldiers, while men are executed by drumhead court martial for a tithe less aid. Women, how unladylike, downright wicked to help the enemy while protected by your sex! Be neutrals, or else "take the chances of war."

God speed whatever elevates woman, or in any way improves her status, or lightens her burdens. All my life I have done what I could do in obviating their cause. Yet my very appreciation of the sex, obliges me to shake my head at the unwilling spirit of this woman's rights movement, as calculated to injure more than benefit the female status. My way of improving her condition and surroundings, is by making her lovely and loved, marriageable and married. He is her true missionary of good who helps fit her for marriage, and inspires men to marry. Telling her how to render herself lovable, will make her loved, and this guarantees her being cared for.

I once bought a pet horse, whose ex-owner feared it might be abused. But when he saw it was petted, he said, "I have no fears now: none ever abuse their pets." Woman's two great benefactions are wifehood and motherhood, and he is her great benefactor who promotes *them*. Yet they are just what this woman's rights movement tends to ignore and prevent, and thereby chains a millstone around her neck. I oppose it because I love her. Others may try their relief nostrums, but one of my female missionary stations is "the family," and the way to right her wrongs and improve her status is to show unmarried men what folly they perpetuate in letting these delicious fruits of paradise wilt and decay unappropriated, when they can have them for the asking; and another consists in showing unmarried women that substituting frugality for their fulsom and fashionable extravaganzas would give most of them good husbands, if rightly managed. Celibacy entails their evils, while female extravagance and worklessness causes it. *Attack the fashions*, ye woman's rights apostles, and you'll cut up and cut down woman's wrongs by their roots. Their panacea is marriage.

537. THEY CONTROL EVERY PHYSICAL FUNCTION.

The difference to yourself and all around you between your being in these sexual conditions or in those, is indeed heaven wide. None realize a tithe how great, because none trace their effects to their causes. Shall gender permeate every part of every being and thing,[493, 496] and shall not all its changing phases correspondingly change all? Gives this feminine entity to every woman her physical form, beauty, etc.,[515, 519], and must not *they* all change, "for better or for worse," just as *it* changes? And thus equally of all masculines?[499, 500, 501] Why should not its diseases aggravate all others? its healthy state impart health and life force to all the other parts? They do. And to a certain extent beyond all description, even conception. Woman's lunar overflow, when dammed up, "sets back" its stagnant materials over

her whole body, making her a fetid cesspool—see why and how in 515, and also further on—whilst its free outflow carries off all her humors, surpluses, and blood thickening and poison and obstructions, leaving her person healthy and sweet. And a like range of facts governs all male health, generic diseases diseasing all else. Scan the following answering *facts* as illustrating this great law that all other sexual conditions wield a power equally potent over every other part and parcel of every man's and woman's entire physical being; besides reading this identical law in all genderic signs and indices.

538. NATURE TELLS ALL SEXUAL STATES OF ALL TO ALL READERS.

All truth will out. As, if A is honest and smart, and B dishonest or dull, their fellows have a natural right to know who is what, that each may trust, employ, or discard accordingly; and thus of all other traits and peculiarities of character. So he who contemplates proposing marriage to any woman has an inherent right to know all about her as a female, and she him as a male. As some trees grow well but bear poorly, and others grow poorly but bear well, while others neither grow nor bear, and still others both grow fast and bear abundantly; as some domestic animals remain always poor yet bear large and fine young and lactate freely, while others bring poor young and lactate poorly; so some weakly women bear fine young and furnish plenty of nutrition, while others look robust, yet have poor children or none;[517] and so as to paternity. Their being sexed in order to produce children, gives those who propose to produce them together an "inalienable right" to know what kind each will produce, whether good, bad, or indifferent. And since infallible signs tell stock breeders whether any given male will sire superior or inferior stock, and female bear fine or poor young, and give much or little, rich or poor, milk, why should not Nature also proclaim all human parental qualities by like "points." She should and does. Just think what for! Is it not as much more valuable to marital candidates than to stockmen as perfect children exceed fine animals?

Nature makes all "own up" before her parento-sexual confessional, by virtually saying: "This man's and that woman's child-endowing capacities are six, or three, or only one, in a scale of seven," and obliges each and all to carry ever around with them their own sexual labels, plainly posted: "Sexed well," "fairly," "poorly;" "A splendid male;" "A perfect female;" "Normal;" "Abnormal;" "Pure;" "Impure;" "Vigorous;" "Weakly;" "Sexual ailments;" "Seminal losses," etc., as each may be either; besides telling about the ratio then and there existing; yet ever *changing* these labels, just as their wearers' genderic states change; and so conspicuously placed and easily read that one scrutinizing glance reveals far more of each one's existing conditions than words can describe.

A correct personal touchstone, by applying which each can measure his and her own general parental capacities and existing sexual conditions, and whether and wherein each is retrograding or improving, sterility and virility included; knowing whether this man will parent or that woman bear children good or poor, healthy or sickly, moral or vicious, smart or dull, etc., is of the utmost personal importance. How much or how little, good or poor, a male or female, as such, am I, both absolutely and relatively? how far and wherein do I excel or am I deficient? how superior or inferior a form have I? are questions all should and many will investigate with breathless interest. Both these ranges of inquiries are too practically important to be much longer ignored in this utilitarian age. Fortunately for most, few know how to read these self-descriptive labels, but *men will soon learn and women the most.*

I claim to have learned and proceed to show how to read and interpret these labels; and also how to tell who loves whom, and who not. Still, seeing them is easy, describing, difficult. Scrutinize these self-instructing and perhaps, condemning, disclosures.

539. ALL VOICES REVEAL ALL EXISTING SEXUAL GENDERIC STATES.

All sexual states similarly affect the larynx, and thereby the voice,[538] and thereby create male and female voices, besides telling all the sexual states of all who open lips. By this means it is that sexual vigor gives good voices by imparting this quiver ability to the larynx-strings, and this to the air, which gives pleasure to hearing brains, while sexual impairments, by deadening this laryngetal quivering spoil all voices for song, as does sexual decline by age. See this principle fully unfolded in Vol. I, Life. John McCullough, Fig. 503, has one of the very best masculine vocalities, along with all the other indices of powerful manhood in perfect condition.

Bulls differ from oxen only in their genderic states, yet behold the heaven wide difference thus caused in their voices. Who but can contra distinguish the weak, quacking low of all oxen from the deep base bellowing of all bulls, which go booming over the plains, and echoing back from the mountains, clear and strong? And those the best sexed the most. Oxen low little ever, but bulls bellow much, and the most in their sexual season; while cows proclaim theirs by peculiar lows, unlike their others, and easily recognized. Studs neigh only in theirs, and mares squeal only then, and obviously to express and provoke "*desire.*" Who but can tell, just as far as they can hear the faintest vanishings of either, boys' voices from girls,' and men's from women's, in speech, song, even whisper. Why this whole vocal arrangement?

To promote their multiplication. They are often scattered far apart in search of food, so that, but for their thus publishing their whereabouts and present desire they might not meet seasonably; which these sexual voices now facilitate. Nature completes this plan by making all males love all female voices, and females all males, and doubly at these periods; obviously solely to enamor each of the other, and thereby further their union. How great this end! How wise its means!

Puberty changes all boys' voices into men's solely by developing their gender from its chrysalis into its perfect state. How insipid, puerile and insignificant the former? how deep, rich, and mellow the latter? Yet if any boy's voice "hangs fire," or fails to fully change into a man's, be sure some wrong sexual habits are impairing his gender; while those old enough to change who do not, still remain boys physically and mentally, be their age what it may.

Girls' voices change equally, though less palpably, in passing from girlhood into womanhood, as all can attest. Contrast the insipid, indifferent singing of all girls, with the potent, thrilling notes of mature women. But let a girl of fourteen, or soon after her voice begins to change, catch a hard cold during her monthlies, which arrests them, it thereby arrests her whole sexual development, holding all *in statu quo*, voice included. As we tell old cocks' crows from young, tell ages by voices, so this poor girl's voice *remains* just where the cold struck it. She becomes eighteen, even twenty-five, you or she behind a curtain, guessing at her age by her voice, you would pronounce it that of a girl of fourteen. Marriage may restart this sexual and thereby vocal development, yet will find her an ungrown female. All these thus blighted, as millions are, make miserable wives, physically and mentally. And yet discarding all such would be hard on, by leaving unmarried, the greatest portion of the young women of these days of sexual degeneracy; while wedding them is still harder on bridegrooms, disappointed without knowing why.

Beaux, let your ears forewarn you against such candidates, and guide you to those unblighted.

Mothers, are you stupid fools, or crazy? to allow your own children to pass this life-crisis ignorant of endangered results like *these?* Too *modest* to learn and teach them? Then accursed you, most pitiable they.

The Voice reveals existing Sexual Diseases and Health. How could it tell that this is male, that female, this boy or girl, man or woman, without telling *all* about *both* sexes! It does, sexual vigor and disease included.

All men thus exhausted or diseased tell all listeners of it by their voices being dry, husky, thin, weak, piping, grating, harsh, broken, or quacking.

Every man's every utterance tells both just how much *original* manhood he possessed, and how much and wherein he has impaired or improved it; including its present status. So "take care" how you abuse this sacred element; for Nature compels you to tell all your sexual errors to all knowing listeners. Ye with piping, husky voices are waning sexually, from age or sexual impairments.

A noted ex-pugilistic and gambling politician's voice proclaims his originally powerful manhood, or both, and his present diseased state by its rattling, like some oxen, because his larynx strings are less, and vibrate slowly, disease having impaired them; whereas these vocal quiverings in perfect males are the finer, that is nearer together, as their gender is the more perfect. Those having these vocal "rattles" are all used up sexually and in the worst possible condition, virtual eunuchs, and have no business to marry; while Moody's, Sankey's, Beecher's, Chapin's, and kindred voices evince a superior type of premium manhood, and hence their intense sympathies and power to awaken them, especially in their female auditors.

Girls, say "yes" to all questions "popped" in a deep, rich, strong, compact manly voice; for only such can awaken or satisfy Love; but "no," much as you desire and need to marry, to all who ask in a weak, quackling, piping, thin, squeak-mouse gelding voice; because it indicates impaired gender, that only loving and love entity. Especially look out for quacklers. Then

Learn how to tell poor from good male voices by their two extremes of very high, and very low, both of which bull illustrates in his deep base boo-o-o, and sharp, high, clear, shrill *muah*, the first singing bass well, and the other tenor; while Beecher and other prime speakers alternately thrill and electrify their audiences by using both.

Well sexed female voices inspire men and ornament women more than either realize; the richest toilet being nowhere in comparison. Men hang spell-bound, actually enchanted on exquisite female tones and vanishes, without knowing why, or how much; all consequent on its expressing the female attributes.

Every woman's voice charms the more or less in exact proportion as she is vigorous or weakly, healthy or impaired, *as a female*, besides reporting how well sexed she originally *was* and how much she is impaired temporarily. Men who attune their ears to these differences will be most delighted with the sweetness of the former, but disgusted by the quacklings of the latter.

Sexual vigor gives the charm to female singing. From it emanate that thrill, pathos, clearness, and ring which delight all, and men the most, yet which her "complaints" mar or kill. As soon expect music from a corn-stalk fiddle as from one poorly sexed, or afflicted with female weaknesses, which spoil the vocal charms of all they attack. No such girl, however great her musical advantages or talents, can sing worth hearing; because they render her voice dry, husky, stiff, and destitute of that softness, richness, and charm which impress and delight: affecting it as emasculation does men's. Strange that parents who spend so much to accomplish their daughters in music should wholly overlook this *sine qua non* musical prerequisite. This principle shows all why singing enamors, and why women sing and speak poorly after passing their bearing period, as did that theatrical princes Charlotte Cushman, and men lose their virility and fine voices together—their voices failing in their distinctive male and female characteristics, and becoming "neuter gender"—a fact the public recognize by not patronizing them. All frail women proclaim their looseness by their voices being coarse, grating, ringing, and repulsive, which trained ears can detect in parlors and streets, private and public; along with all the *stages* of their demoralization.

Please think how great and important the practical lessons taught by this sexuo-vocal principle.

540. ALL WALKS, MOTIONS, &C., PROCLAIM ALL EXISTING SEXUAL STATES.

SEXUAL MOTION.

FIG. 529—STALLIONS IN JUNE.

How different those of bulls from cows, and stags from either, especially in July? obviously caused by these states; at which time too, stallions prance and arch their proud necks the most, as in Fig. 529. Roosters, gobblers and peacocks strut most proudly while courting, as in Fig. 529, 530 and 531.

Who but can discern a man's walk from a woman's though dressed in each other's clothes; him by his noble, dignified, majestic bearing, her by her light, blithe, agile, sylph-like step? And the more easily the better sexed either.

ECSTASY.

FIG. 330—COCK.

All movements change along with sexual conditions, as all bulls, stags, and oxen prove. What but changed sexual states changing boys' walks into men's and girls' into women's, and those of the same individual ones, before and after puberty?

Scan female motion when well dressed and promenading, dancing, or walking to, into, out of, or home from church, and behold the contrast between the light, tasty, fancified, stylish, agile, graceful, finished, spirited, elegant, sprightly, genteel, dainty, queenly, pretty, brisk, snappy walk of all well-sexed women, and the heavy, slack, slatternly, insipid, flat-footed, weak-kneed, tame, sauntering, snapless walk of all those poorly sexed; and know that all "poetry of motion" proceeds from good and want of it from poor, sexual conditions; and that she who lacks it in walk, lacks it everywhere else. Or contrast the careless, slipshod, indifferent, homespun, loose jointed walk of any girl before purberty, with her nippy, try-to-be genteel and pretty walk after it throws its fancy touches in all her movements.

Sexual impairments report themselves in the walk and motions of all men and women they afflict. Youthful errors make the walk of their boy victims always weak-kneed, loose-jointed, sheepish, humbled, cowed, craven, all through life, and take all the grace and poetry out of females.[23]

"I'm sure he feels like a sheep, for he walks meeching like one," said an observant woman of one thus marred. Or contrast the gay, sprightly walks of "sweet sixteen" with those of a woman suffering from female complaints, and learn from all these differences that all ever-varying sexual states vibrate throughout all the motions of all men, all women.

In ascending stairs women tell all knowing beholders all about their sexual states, by well ones bounding right up lightly, while ailing ones lean upon the rising hip, and move heavily; and this kind of poison

makes all victimized men stiff in the groins, and hence *swing* their hips forward, instead of moving them in a straight line. Women, learn this sign, so

CORRECT MALE AND FEMALE ANIMAL FORMS AND POSTURES.

FIG. 531.—BULL, COW, SHEEP, SWINE, &c.

as to avoid these men as prospective husbands and fathers.

Young folks, all folks learn to read in all walks, dances, and movements the sexual status and eligibility in marriage and joint paternity of all at sight. Girls, if a half man, with a rickety, shackling, loose-jointed walk, though rich, asks you, tell him "no;" but if a whole man in a proud, lordly majestic, trim, straight bearing asks, say "yes" quickly; and wife seekers, note the way this woman dances, and that walks up stairs, and ask her who bounds up with a spring, and is light-footed in dancing; but to those who walk lazily, dance heavily, and ascend stairs with effort, or roll back and forth from side to side upon the rising limb, or stop to puff, say "good-by." And if a wife, be alarmed.

541. ALL FORMS REVEAL ALL SEXUAL STATES.

These men have more or less male form, and those women female, as either have more or less *gender*: and change their forms just as their sexual states vary.[55] How could gender affect forms at all without changing them which ever way it may vary? Form signs mainly induce stock connoisseurs to pay several thousand dollars for this bull to breed from, and nothing for that; those which have the best male forms begetting the best stock. That represented in Fig. 530, is admirable, as is also that of the cow. Just see in Figs. 532-33, how differently their horns, necks and forequarters are shaped. Boars compared with sows, rams with ewes, and roosters with hens, illustrate this difference equally well. Just think what these and all like barn yard facts mean.

Nature improves all non-mating animals by letting the most powerful and therefore virile males beget the most, because they originate the best, young; and bulls test their strength and virility together by pushing with their heads, horns and neck. Emasculated oxen rarely ever lock horns; and hence have long, slim, crooked ones, with small necks and forequarters while the horns of bulls are short, sharp, and stocky, and their heads, necks, and forequarters, large and stout, showing that the presence and absence of this testal structure, weakness and strength included, modify all forms from end to end. All perfect animals contrasted with all mutilated, show that all gender states control all forms throughout.

All men's forms contrasted with woman's and woman's with girl's, prove this law. See Puella, Fig. 540. Boy babies' arms could scarcely be selected from girl's, because little sexed yet, but puberty so develops their male and female forms that any could say "this is a man's arm; and that a woman's;" and the more the better sexed either. Note this principle, as future directions for rataining and regaining female beauty, grow out of it.[555]

542. FAT AND RUDDY, POOR AND PALE MEN ILLUSTRATE THIS LAW.

That extra fat indicates sexual inertia is proved by oxen fattening easier than bulls, as shown in Figs. 532-3, geldings than stallions, wethers than rams, barrows than boars, and elderly men and women than middle-aged; because sexual vigor consumes surplus materials by energizing all functions; while its dormancy leaves them tame; which allow these materials to go to fat. See why in.[51] Shakespeare truly represents fat men as good and easy; lean, as surging with powerful passions. That Pathic mentioned hereafter was painted as spare, yet having large and powerful bones and muscles. Fat stock bring poor young if any, Bacchus was fat and always fired up; and extra fat men and women are often too amatory to procreate, as seen under Barrenness; sexual excitement and procreative capacity being often in their *inverse* ratio. The accompanying portrait of Hall, Fig. 534, large, fat, portly, and very fat bellied, and excessively amorous, illustrates this class.

OX HORNS AND NECKS, CONTRASTED WITH BULLS.

FIGS. 532-533.—THE FAT OX AND BULL.

Large bellies are doubly objectionable. Vigorous males taper *inwardly* from their chests down. Women, discard those who flare, like obese abdomen, Fig. 535; and men neglect like women. See reasons further on. If too old and fat, they are too old; if young and fat, sensual, or else exhausted. Surplus fat indicates superior original gender now in a disordered, or enfeebled, or wrong state.

EXTRA FAT AND AMOROUS.

FIG. 534.—HALL.

More vitality than stamina often impoverishes, and indicates exhaustion from too much sensuality. Better be neither "all skin and bones," nor all blubber.

543. GENDER STATES GOVERN ALL FACES, EYES AND COMPLEXIONS. *Men's faces, chins, noses, &c., are bolder*, larger, more abrupt and pronounced in outline than women's; and women's softer, smoother, rounder and handsomer than men's. What but sex gives beard to man, but none to boys or women? and

the more or less beard the more or less masculinity; but women have the less beard as they are better sexed; while an incipient mustache indicates sexual impairments in women, but development in lads. Men have more hair than women.

Female faces were made beautiful to enamor men, and thus extort marriage and offspring.[501]

Nature must manifest somehow both the superior maternal excellencies of this female, and inferior of that; along with all their grades in each, so as to enable men to select the best bearers first, and leave the poor unselected; besides so enthusing men with love as to extort marriage proffers, and thereby secure offspring. She effects all this and much more, by making all healthy sexual states beautify the face most, because it is seen the most. Yet

By what means does she transfer all existing sexual states to the face?

By instituting a close reciprocal sympathy between the sexual organs of both sexes and the face. As they are *it* is. As they change *it* changes. We subjoin a few of the many proofs and illustrations of this tell-tale natural ordinance. Then

What facial items render this woman's face more beautiful than that one?

OBESE ABDOMEN.

FIG. 535.

Bright sparkling eyes first and most. Their power over men is often resistless, even magical. "Neither let her take them with her eyelids," T. Moore says, "Love, like potatoes, *sprouts from the eyes.*" What are classical features with dull, sunken, soulless eyes? Far better good eyes with poor features, than good features with poor eyes. Good eyes more than make up for poor features. All ladies know how much brilliant eyes improve, poor impair, the looks. See why, in Fig. 551, by the optic nerve terminating at the phrenological organ of Love; which sympathizes perfectly with the sexual organism, and thereby indicates all its states, along with all love states. This shows how and why

The eyes indicate sexual ailments. Incipient livid spots under the inner corners of the eyes show the beginning of sexual ailments; black and blue semicircles under the eyes denote still more disorder, and hollow, sunken, haggard eyes with a dark-brownish, yellowish halo, serious complaints.

Red ribbons around eyelids indicate lust; bluish, lead-in-colored whites of eyes, barrenness from sexual enertia; those blood shot, barrenness from too much passion; and those pale, yellowish, or greasy, sexual excretions. Dull, sleepy, listless, down-cast, soulless, vacant, glassy, leaden, spiritless, lacivious, leering, vulgar or lustful looking eyes, indicate seminal losses, with poor consorts and parents; and bright, clear, pure, sunny, loving eyes, good.

Good and poor complexions are doubly indicative, both ways, in both sexes; those healthy having bright, scarlet red cheeks, mixed with pink and white; those impaired, cheeks too pale or red, dark or livid. Brownish or bluish muddy red faces indicate sexual exhaustion by fierce passion, or lust with weakness, lavishing, ravishing, and scolding by turns; last most.

This facial and sexual sympathy creates the maiden's blush by allusions to her beau awakening love, and this mounting to and reddening the cheeks. It beautifies by indicating extreme love—susceptibility. Those in whom it is dormant never blush.

Ashy pallor looks badly, because it indicates either sexual inertia, weakness, or poor maternity, except when caused by intense emotionality. Health also improve the complexion and gender together.

Blue complexions indicate extreme lust. A Baltimore sensualist who keeps one young, fresh, amorous buxom mistress after another, has a dark blue face; as had the Pethic, whose calling it was to teach, exercise, and provoke passion; which shows that ancient artists observed this blue-black cemplexion in this gross, lustful, religious sect; caused by passion robbing all the other parts to satiate its ravenous greed.

Red facial pimples having a black speck in their center, along with other complexional faults, indicate and are caused by sexual errors or dilapidations; except that *very* hard brain work sometimes causes fiery-red faces, by ejecting through the facial skin those humors it creates, which would otherwise inflame the brain; whilst ashy-pallor and whiteness in women accompany extreme sexual weakness or else disease, and in girls, menstrual suppression, or else self-abuse.

544. POSTURE AND KINDRED SIGNS EXPRESS EXISTING SEXUAL STATES.

Natural language is the great tell-tale of all the faculties, and head posture tells the most. The phrenological rule is that each Faculty in action throws the head into a line with itself—the intellectual in front canting the head forward, etc. Love is located in the back and lower part of the brain, and hence when in action, bends the head straight back on itself, as in kissing; while affectionate women generally carry their heads backwards and to one side.

Chest posture is most expressive of both one's *amount* of gender, and of its existing states. All

WELL SEXED SHOULDER POSTURES.

FIG. 536—FIREMAN.

FIG. 537—MISS LOVE.

those splendidly sexed always carry their shoulders well back and up; those poorly, crouching forward and downward, like elderly men. Soldiers in marching and many men in processions manifest it the more as they are the better sexed.

All females who habitually carry their shoulders away back, thus setting their breast clear forward, are quite amorous and magnetic, and can become most affectionate wives; for it expresses a hearty love nature, in an active susceptible state.

All women with a loved man always set their bust forward towards him. Beaux, this sign tells you infallibly whether and how much your girl loves you, and its absence that she does not; whilst those who habitually stoop, and carry their shoulders forward, lack this loving capacity. Those who observe how much better the same woman looks when erect than stooping, with shoulders set well backward than forward, would surely never be caught in this stooping posture. So

Girls, cultivate erectness. And this posture is far the most healthy.

Breadth of chest beautifies by showing a large *place* for breasts; and this a great amount of *original*

gender, though flat breasts indicate its present decline; while narrow chests with conical breasts show fair original gender in a good present state; yet an expansive chest with the breasts large at their *base*, though flat, is better; and their *union* as in Clyte, and the Greek Slave, is by far the best. Broad chested women wield much, narrow, little power over men.

Drooping shoulders beautify.

Because they are formed in part by long collar bones, which are longer relatively in woman than men. Of course the better sexed a given woman is the longer these bones; which thus give this beautifying droop to the shoulders.

Narrow chests with large paniers look horribly. A woman slim, spindling, narrow shouldered, pitching forward, short and shrunken from neck to pubis, with stomach and bowels shriveled, warping *inwardly* from head to feet, and projected anteriorly still farther by large paniers, augmented by the Grecian bend, and posteriorly enlarged still more by a shawl thrown over her back and gathered close in front by her hands, makes herself look a little meaner and more insignificant by this means than by any other.

Shawls are abominable; because they confine both hands across the chest to keep them on; produce a stooping posture; afford little chest warmth, where most is needed; and should be abolished; and required warmth secured by some close fitting garment.

Pelvic posture tells both the original gender, and all its existing states, by setting the lower part of the body the farther forward as it is the larger; and the converse. All vigorous females carry this region at least straight, or else projecting, as in Flora.

This presentation is most apparent in all waltzes, and gives them their chief attraction, both to participants and observers; and objections to them impinge on this very point. Any woman's walk is inferior with it retiring, magnificent with it straight or slightly advanced, and vulgar with it excessive.

Hips rolled back accompany and cause this presentation. Nature must make some absolute provision for both woman's *receiving* and man's conveying, the life germ; and does so in this public presentation, which both express and awakens "desire" in both; besides indicating superior parentage.

Maternity is provided against by the opposite posture of bringing the hips forward; which also generally indicates deficient love and parentage.

Both sexes in laughing proclaim passion in throwing this region forward; and sensual men thus evince extreme vulgarity.

545. DIFFERENT SEXUAL STATES HAVE EACH THEIR ODORS, BREATHS, &C.

Every sexual state emits its own attendant odor on that general odorfied principle that "lions scen their prey afar off," and animals smell proximat hunters, dogs trace foxes, and smell rats, etc. *Ever sexual state emits its own attendant odor.*

The blooming of flowers is their impregnating sea son, and their fragrance only then is but one amon millions of illustrations of this fundamental law tha all other sexual states emit their corresponding odors as do all animals in heat; thus promoting multiplica tion by proclaiming their whereabouts and "desire."

This aura is sexed as much as walk[540] and form,[54 and that of each sex when in health peculiarly fascinating to the other; yet most nauseating when impaired, in order to repel those unfit to procreate

Those in sexual health emit earth's most luscious perfume, and doubly when in love; but the less as they have the less gender; and those best sexed *and* thoroughly in love, give off the most wholesome and luscious fragrance. Per contra,

The stench from all harlots and sensual reprobates is sickening and loathsome beyond description, and that emitted by venereal patients, the worst known. This stench always proclaims sensuality.

Retained menses smell badly because they are decaying within the body, and ejecting their consequent odor through the skin. Let such use cologne, musk, rosewater, anything to lessen this stench; but ladies, do without aromatics unless you thus need them; and if you do, restoring your sexual vigor will render your aura much more delightful without cologne, than diseased will be with it.

A rotten breath indicates sexual and general disease, and comes from a corrupt fountain. A foul breathed companion is poor, though much better than none; still, to reject all such, would leave most maidens unmarried. And you who cannot *bestow* a sweet smelling breath and person, do not deserve them in marriage, and will cheat a companion who has them.[696]

O girls, only keep your sexual health, and go where you may, you will scatter broadcast a fragrance surpassing the flowers of paradise, and so inexpressibly lovely as to enamor beaux right and left, and extort from any one you choose a marriage proffer. Why *won't* you learn! Yet others will some day, if you don't now.

Think what these signs and this knowledge are worth to married and single, and all any way interested in studying human nature, and in search of a conjugal partner.

Behold how perfectly this great law of sympathy between gender and all the bodily organs and functions accounts, scientifically, for every-day facts which all see, yet which none have ever before analyzed.

Section VI.—Influence of Gender over the Mind—Puberty.

557. GENDERIC STATES COMMAND THE ENTIRE MENTALITY.

Is mind alone exempt from this great sexuo influencing law? Should it, does it not furnish its best proofs and illustrations? It should. It must. It does. Shall all that is feminine and lovely as such in woman's mind and soul spring from and grow up out of this female entity, and will not her taste, tone, affections, piety, brilliancy, etc.,[536 543] be increased or decreased, sweetened or soured, as it becomes either? How could a given woman manifest her mental charms equally with as without female complaints? Preposterous the hope; the fact, never. Man loves the mental attributes of woman in proportion as they abound. How *can* they thrive among the poisonous weeds of her special diseases? No sexually ailing woman can be as lovable or much loved, or write, or act, or sing as well, with a feeble or disordered womb as she could and would if it were healthy. By virtue of this great law

Any and every man's sexual states affect his mentality correspondingly. Intellect is a masculine specialty[516] and hence becomes vastly augmented by sexual vigor, and enfeebled by its decline. What good mental work any great man does he must do while his virility lasts, just as women can sing well only in their maternal season.[539] Its departure makes her old; as every man's virility does him senile. Look at these confirmatory facts.

547. SEXUAL STATES CONTROL THE TALENTS, BOTH WAYS.

All earth's celebrities bear all the marks of powerful gender, as Washington, Webster, Clay, Calhoun, Marshall, Franklin, Powers, Sherman, Forest, Charlotte Cushman, Grace Greenwood, Josephine, Mrs. Judson, Byron, Burns, Bonaparte, Wel-

lington, Scott, Brougham, Socrates, Michael Angelo, Alexander the Great, Columbus, and hosts of others, illustrate; as does Rubens, whose likeness we subjoin (Fig. 538), and whose matchless paintings, especially of female figures, owe their character chiefly to this attribute. Only those powerfully sexed ever have or can become extra great, or good, or noteworthy for anything, even badness. This attribute alone so sexes human ideas and feelings that they impregnate other minds, and impress other hearts. "The Atlantic," justly ascribed Webster's gigantic intellect to his powerful manhood, as illustrated in his commanding presence (Fig. 505). Sex is the paramount prerequisite of all female writers, without which their ideas are tame and flat. All good speakers, preachers, lawyers, judges, politicians, editors, business men, artists, inventors, all any way noted for any thing in and by their being vigorously sexed prove that powerful gender is the indispensable condition of excellence in any and all pursuits whatsoever. Women will not listen twice to a poor male speaker, yet run most after those best sexed.

MASCULINITY POWERFUL.

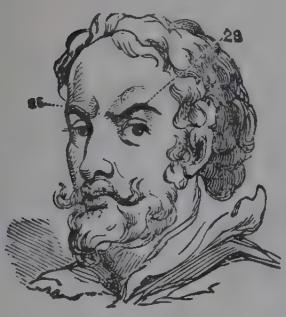


Fig. 538.—RUBENS.

All good singers furnish like examples. All queens of song have both superb female voices [539] *and* busts, arms and forms, which they proudly exhibit—all only the outworkings of a powerful sexuality. Per contra,

Excessive sensuality *destroys* talents. How many very talented men lose their brain vigor by becoming debauchees? Sexual excitement induces more softening of the brain than all other causes combined.

Obj.: "*Alexander H. Stevens* contradicts this. No Southern statesman at all equals, nor Northern surpasses him in far-seeing statesmanship, in sagacity, in correctly foreseeing the prospective results of these measures and those. He fought secession manfully at first; advised fighting its cause within the union; was justly styled "the brains of the Southern Confederacy;" forewarned his political compeers that these platforms would bring disaster, and those be the best, and time has confirmed every one of his councils and warnings. He has shown exceptional wisdom throughout. And yet, by your own genderic signs, his squeaking voice, unmanly presence, and other like signs, he is feeble in manhood. And the ladies say he acts, and they feel in his company about as if he were a woman. John Randolph had a kindred name."

A. All his relatives are powerfully sexed men and women, according to our signs, as he probably is by nature, yet has received some early blight to his physical gender, which did not extend equally to his intellectual. Some other law has doubtless made him an exception to this law, which all other great men confirm and illustrate. At least the ladies travel far to play whist with and care for him. Few men have as many or high-toned female friends. Why:

548. SEXUAL STATES CONTROL THE TEMPER, BOTH WAYS.

Women in sexual health are much pleasanter, sweeter, lovelier, fonder, and more amiable, during carriage and menstruation, than at any other times; those impaired there, more morose, cross, fretful, peevish, and often inexpressibly hateful, especially then. The former can rarely be provoked; or the latter, help being.

Female complaints cause hysterics, make their victims too irritable, hateful, cross-grained, sour, evil-minded, jealous, and spiteful to live with. Was Venus bad tempered? or anything but the pink of loveliness? Was Diana thus genial? Many naturally angelic women scold perpetually, and are as hateful as furies, rivaling Xantippe in temper, because disordered sexually, perhaps by child-birth, or conjugal excesses.

Female gossip is caused by female complaints throwing their victims into an ugly, spleeny, morbid mood, which makes them hear and see all things through their own maligning optics, which distort and sour all they see and hear, so that in telling it, they add their spleen, which makes it slanderous. They say no good, only bad, because these diseases throw them into this crotchety humor. Only those sexually disordered can ever gossip. Those in a right gender state say only good, and always tell things to the advantage, never disadvantage, of others; because this state throws them into that pleasant mood which sees and represents only the good in others, on the principle that "we judge others by ourselves."

549. SEXUAL VIGOR CAUSES BUOYANCY, DISEASE, MELANCHOLY.

The spirits sympathize perfectly with the sexuality, and change with it. That satisfied, buoyant, bounding, joyous, laughing, exultant, ecstatic mood its right state spreads over all the functions, is perhaps its greatest good; that sad, forlorn, despondent, crying, blue, awful feeling caused by its impairments, is its worst evil.

Their sexual seasons throw all animals into their most ecstatic mood. In July oxen loll lazily in the shade, crawling out morning and evening only to eat just enough to keep them from starving; while bulls are then "on the rampage," as shown in Fig. 539, with heads up, "eyes in fine phrensy rolling," walking forth so proudly, fiercely, pawing and bellowing, which is only belching forth a happy, ecstatic feeling they cannot contain; while stallions neigh, prance, rear, snort, paw, bite and kick the most then, all indicating overflowing life and ecstacy; and "feeling as fine as a buck in running time," describes a like state in that whole class of animals—due in all to existing sexual excitement ecstacising them all; and dogs follow suit, and peacocks, turkey gobblers, swans, etc., spread their tails and wings, and strut, crow, gobble, etc., only then; toads and frogs sing and pipe at no other time, and to promote their union; and insects make their respective noises only during their courtships. Passion alone creates all these forms of gaiety, glory, and rapture. Your own eyes and ears witness that this is a universal fact in natural history, appertaining to all races, species, and individuals of all earth's teeming myriads. And most to man.

ON THE RAMPAGE.

Fig. 539.—BULL IN JULY.

All "sweet sixteens," while blossoming into glorious womanhood, overflow with the gay, lively, sparkling, gushing, glowing, rapturous, enthusiastic, and ecstatic, and are always pleasant, smiling, serene, merry, jovial, joyous, and jubilant. The least thing sets them off into roar after roar of convulsive laughter. Hearty peal on peal bursts forth in rapid succession, because they are so full of fun that the least

thing ignites it. Look at their beaming faces, sparkling eyes, glowing cheeks, rosy lips, sprightly steps, sylph-like movements,[540] bounding, dances, their every emanation betokening irrepressible merriment and happiness. Why? Because *gender*, retarded till puberty, must develop enough faster after it than the other functions to equal in order to transmit them, by seventeen; which throws over all its specific influence; which is enrapturing; of which the ecstacies of its ultimate function are only its climax.

All well sexed young men after puberty are too brim full of life, fun, mischief, frolic, railery, trickery, and roguery to contain themselves; which collegiates illustrate; and the better sexed the fuller. And this is just what renders young people, when together, so superlatively happy. Nor youth alone, but

A right sexual state throws all well sexed men and women into a pleasurable, rollicksome, jubilant mood, which makes the most of life's joys, and least of its sorrows; turning both into sunshine. Nothing puts them out. They laugh off what those in sexual reversion sigh over. Thus made genial and happy, they are pleasant to servants, strangers and all. Its right state turns all life's pictures merry, its wrong, moody side out.

All prolapsed women are in a relaxed, sunken, depressed, forlorn state of mind and feeling. All the world looks dark and dreary to them, because they look at everybody, everything, through their hopeless, smoked glasses. They fancy that all ridicule, despise and dislike them, and that everything threatens "evil, only evil, and that continually." Words can but poorly portray the purely imaginary ills they suffer from this perpetual terror. They are fidgety, fussy, afraid of their own shadows, in constant dread about something, and keep themselves and all around them in a perpetual stew. Readers must know such pitiable sufferers, and many wretched women here can see *why* they feel thus miserable, and husbands here learn what renders their once happy wives now so moody; and all, that restoring their sexuality alone can ever make them happy. This law applies equally to men. Those vigorous sexually cannot have "the blues," nor dilapidated, help having them. Hence, self-abuse makes its victims *think* their cases far worse than they are.

Behold in these examples the entire physiology and mentality of man and beast at the mercy of this sexual entity! Have we not demonstrated that different sexual states similarly affect the voice, motion, form, face, eyes, complexion, posture, odor, and therefore the whole body? Yet if they thus powerfully affect these organs, they equally affect all the mental functions. We little realize how much we owe to this sexual department of our being. See *how* much sexual ailments damage all parts, and sexual improvement improves all, to the very ends of the entire physical system. Oh, when will men and women learn to appreciate the incalculable value of gender and its states, both for what it brings, and especially for what it *is*?

550. PUBERTY REVOLUTIONIZES ALL FOR WEAL OR WOE.

How great the difference between a man and boy in voice, form, bearing and especially *intellect*? Just see how it accelerates bodily growth! Weak before, he now aches with strength, and a rival with whom to test it. Yet it enhances his mental development still more. "Old things pass away; behold all things become new." Subordinate before, how indomitable after![545] All his feelings shoot into rampant growth and vigor. How much more animation and power after than before? Desires then tame, become almost resistless now. A new set of emotions and motives bursts upon him. How much higher his aims and nobler his aspirations! Desire to do and become something well worthy of himself, now swells his heaving bosom. How much more courage, force, moral tone, and sense! How much more bland in his behavior to the female sex? because puberty converts his *feelings* from indifference into admiration. Every single attribute of body, feeling, morals, and intellect, how marvelously improved. A mere moiety of this glorious conversion is perceivable, and only a moiety of that describable.

Behold! It fits him to become a husband and father! Gifts angels might well covet. O think how valuable this paternal capacity it creates![548] How precious is that child! Then is not power to create one equally so?

Puberty changes girls still more. It transforms their walks from their careless, slip-shod, merely "go-a-head" before, to their fantastic, spruce, affected, and nippy, after.[549] True their try-to-pretty-up

GIRLHOOD.

FIG. 540.—MISS PUELLA.

attempts are awkward, yet indispensable to their future queenly poetry of motion.

Study blooming girls with artistic eyes. Living beauties, running beauties, loving beauties, and immortal beauties besides. No cold marble beauties of mere form, and their mental and moral charms incomparably surpass their personal. Celestial stars in the firmament of eternity! Wonder not that their fathers dote on and humor them, and mothers compress quivering lips with exultant pride. How much are they worth *per dozen*? Put down the figures. Would we had more of them. Few at best, those mostly spoiled, and alas many dead! Contrast Miss Puella, Fig. 540, in form, in expression, with Fig 521, in bust, in waist, throughout, straight-waisted, flat and narrow-chested—the merely human, not feminine pelvis.

Apples in June.

Behold puberty transforming them from chrysalis girlhood into glorious womanhood! In what per cent. does *that* improve them? Ten? No less than ten hundred. A maiden coyness, a modest bashfulness, a queenly inspiration gush out through every look, lisp and act. Who can help loving beings thus lovely? Thank God for His other mercies much, but most for this transfiguration. None begin duly to prize or praise its magic wand. Maidenhood is man's most soul-inspiring shrine before which to kneel, and through which to thank and love his and its Creator. Worse than heathen they who do not adore Him through them, His most perfect production. Preposterous all attempts to portray their natural excellencies. Earth has no adequate language. Stretch imagination to its utmost in conceiving the embodied summary of all terrestrial perfections; a "fair to middling" maiden surpasses all as noonday twilight. Loving parental hearts come nearest her true estimate, her doting lover excepted. God forgive those who bow and worship too devoutly at this virgin shrine. All due chiefly to puberty. Most of all

It confers MOTHERHOOD! Her beauty, sweetness, and loveliness are all insignificant *per se* compared with her *power to become* a MOTHER, earth's highest end but one. And all these charms but means and servants to this her climacteric function!

551. GENDER CREATES AND GOVERNS ALL FEMALE LOVELINESS.

Promoting sexuality promotes its concomitant bloom and fascination which alone give them effect, so that enhancing or impairing it, increases or lessens them. She has the most and least of them, who has the most and least of it, *pari passu*. Venus was thus overpoweringly beautiful and enamoring because so splendidly sexed. Whatever is beautifying and enamoring in woman's form, and loving and lovely in her character and soul, come from her womb, have for their sole end to give it action, and wax and wane with all its changing states; because beauty has bearing for its only end;[509] and womb vigor is *the great* bearing condition. No problems are plainer than we have made both of these.

552. THE VALUE OF A VIGOROUS SEXUALITY OVER ONE DEFICIENT.

It surpasses all other values as sunlight twilight. Though as well try to measure the ocean with a spoon as its worth, yet we may show how much more it is worth than other valuables, and how comparatively valueless all else without it. How much could you afford to take for allowing the painless extraction of this whole physical and mental section of your being, leaving not one sexual feeling or attribute remaining? Those are poor males and females who would take all other earthly good.

A youth offered millions along with a poor sexual organism, or nothing with a good, would be foolish to choose the millions.

Bestowing on offspring a superb sexual constitution without a dollar, leaves them a far better "fortune" than untold gold along with sexual poverty. Those leave their darlings poorly off indeed who leave them weakly or sickly sexually; those rich enough who leave them well sexed.

Array your sexually impaired daughter in the finest toilet, sparkling with diamonds, for ball or party, knowing ones may admire it but must pity her, and sorrow that her gay toilet should outshine her deficient self.

Parents should seek first to confer on children a hearty, healthy sexuality, and next to train it more than memory, or even morals, and may expect many superb descendants; but with it poor, those few and feeble, or none.

If your wife is full of normal feminine intuition and inspiration, you are most fortunate; but most unfortunate if she loses them, and contracts female complaints; and can well afford to spend your last dollar, and mortgage your life labors, if necessary, to restore her. God grant that you may never know how great this loss, for it is taught only by *experiencing* its loss.

No well sexed girl in calico need ever envy, all may pity, every stylish but poorly sexed lady luxuriously surrounded. Pale, haggard, poorly complexioned, discolored and sunken around her eyes, superb in dress, but insignificant in address, a miserable wife,[511] only her clothes, not herself, admired; none need envy her, except those both poor and poorly sexed together.

Pile up all America's bonds upon all her greenbacks, and upon both all California's gold and silver, with all earth's jewelry superadded, and offer all, along with sexual disorders, to one well sexed, the taker would be a consummate fool.

A prince, heir to the throne of a great kingdom, with all the wealth, honors, prestige and privileges of his birthright, if run down or diseased sexually, is poorer than his humblest well sexed subjects.

This is Nature's pearl of greatest price, and to life what England's great Kohinoor diamond is to her "royal diadem." Earth hath no other treasure as rich, nor any other poverty as dreary as its. All else is worthless without it, and worth infinitely more with it good than poor. O *how* glorious to be a "perfect man," a superb woman. Angels might almost envy them. Oh man and woman, do stop and *think!* The answer to the question, then,

How can sexual vigor be restored and augmented to its highest attainable point? concerns every living man, woman and child, along with all future generations, more than all else combined, and constitutes that august subject we are approaching.

553. THE SURPASSING IMPORT OF OUR SUBJECT MATTER.

Gender thus looms up in gigantic proportions. It goes away down to the bed rock of all human interests, individual and communitarian. As it is the fountain of all life, so is it the imperial controller of all the functions, of all the beings and things it generates. As it is, all become. Improving it improves all. Impairing it equally impairs all, in all individuals, and throughout all their issue forever! That fruit you eat is the more or less luscious as its own and parents' gender was either. That cow gives the more and richer milk, and brings the poorer or better calves, according to her original gender, combined with its present state. All blooded stock have powerful sexualities, in which mainly their "points" inhere. You, your own self, are the stronger or the weaker throughout all your myriad functions, and will be, to all eternity, as your parents had the more or less gender, and were in its normal or abnormal, pure or depraved states; and your children's will "follow suit" of yours. On it rests, out of it grows, "the family," along with all its enjoyments, virtues and inteneretions, and home and society out of it, and agriculture, government, education and other human interests innumerable, out of them. Emasculate man of it and what would or could remain? Man may study many things with interest and profit, farming, mechanism, and even all the sciences; but can learn nothing with a tithe as much of both as gender and its laws, facts and science; for this utilizes and surpasses them all in both profound philosophy and practical utility, as well as self-improving truth Say,

Does this part lay a good, broad, deep, solid, foundation for this work? Are its corner-stone principles and truths laid in both Nature's economies and man's weal? Do they not give us a commanding, scientific standpoint, like an army well posted for defence of truth and offence of bigotry and error? We march right on to the verge of this situation, the strategic point, the commander in chief of our whole subject, namely:

Part II.—LOVE.

Chapter I.—What Love is and what Love Does.

Section I.—Analysis, Location, Office and Aspects of Love.

554. SOME INCENTIVE MUST BRING THE SEXES TOGETHER IN CREATING.

Without it all this perfect male, female, and reproductive machinery must remain forever inert, and useless. Both sexes must mutually draw and be drawn together by some motive as powerful as reproduction is important,[490] sufficient to harmonize all their differences; override all their antagonisms, however great; control the very essence or parental existence itself; and *compel them to participate together* in creating and rearing children. How could all *this* be effected if they mutually repelled each other, or were indifferent, or drawn together as matter is to matter, life to life, animals to their own species, males to males, or females to females? Mark this *absolute* necessity for some all-potent *mutual attraction* of males *and* females *to each other*, which must inherit in their gender itself, and be its universal concomitant. This necessity Nature supplies in and by LOVE.

555. THE CREATING AGENT A MENTAL FACULTY WITH A CEREBRAL ORGAN.

Propagation must be guaranteed, somehow, so as to be rendered absolute and universal. It cannot be left to chance, nor even education or reason. It must be a mental *fixture*, a sentiment, involuntary, like hunger and sleep, and them overruling reason and conscience and securing the continuation of man, animals, and vegetables, *nolens volens*, despite all, that it may preserve all. It must transmit the mind mainly (27) and therefore itself be a mentality. Hence

Males are males, and females females in person because so in spirit first; and the male organism is created and governed throughout by the masculine *mentality*,[27 43] the female anatomy by the feminine *soul* and spirit.

All human experience proves that Love is a feeling, an emotion, and consists in the blending of two *minds*. Say all ye who have ever loved, does it not consist in a desire for *mental* affiliation, more than physical? No religious emotion, no intellectual action of life is any more *of and for the mind*, than is Love. Please stop to realize just what a mental faculty is,[46] such as Sight, Appetite, &c., its indispensibility to its functions, and that whole range of manifestations and laws connected therewith.[46]

Every mental Faculty has its cerebral organ or part of the brain through which alone it can manifest itself,[52] just as we can see only through the eyes. Phrenology proves that the mind is composed of Faculties, each one executing some one necessary end: Appetite feeding the body, Acquisition storing up creature comforts, Caution warding off injuries, Conscience securing even-handed justice, Parental Love rearing children, Love producing them, &c., just as lungs breathe, stomach digests, &c.; and that each Faculty works only through its own part of the brain, called its organ,[23] the size of which measures its power of function.[23]

556. DEFINITION, LOCATION, AND DESCRIPTION OF LOVE.

The creator; gender; amativeness; sexuality; procreative and transmitting capacity and instinct; generative power and energy; parentage; estimation and love of the opposite sex; desire to love and be loved, fondle and caress, and be fondled and caressed; sexual admiration and courtesy; gallantry in men, laydyism in women, and sexual politeness in both; conjugal devotion, blending, and intuition; physical love; passion, &c. Its excess and perversion create sensuality, libertinism, obscenity, lasciviousness, lust,

LOVE VERY LARGE. LOVE VERY SMALL.

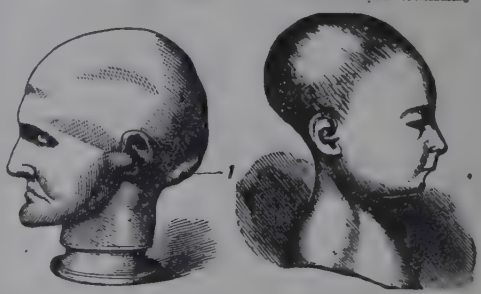


FIG. 541.—AARON BURR, AFTER DEATH.

FIG. 542.—INFANT.

seduction, prostitution, nymphomania, &c.; and its deficiency, Fig. 542, Infant, indifference to the other sex, lovelessness, want of the sexual attributes, poverty of the conjugal capacities and virtues, impotence, barrenness, and proportionate eunuchism in mind and person.

Gall discovered it by accident in a young widow patient, who was the victim of monthly nymphomania, by often observing, while holding up the back of her head in his hand, that she was very thick at the nape if her neck, and very hot, and drawn back by its natural language while she was suffering from its paroxysms. His knowledge of her inordinate passion, along with this thickness and heat, suggested the existence and this location of this Faculty and organ, which have been verified extensively.

LOVE SMALL.

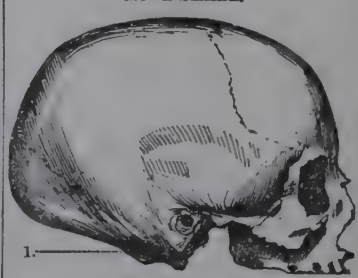


FIG. 543.—SKULL OF A VIRGIN AT SIXTY.

Phrenology finds Love located in the back and lower* portion of the brain, at 1 in Figs. 541 and 543. It lies just above and on each side of the nape of the neck, and is the organ lowest down and farthest back in the head. In proportion as it is large it projects the head and neck back at their junction, as at 1 in Aaron Burr, after death, Fig. 541, yet they curve

* *Beginning* it with a capital thus, Love, signifies this mental Faculty or capacity, formerly called Amativeness, but when used with out a capital thus, love, it means this sentiment or emotion; while Amativeness is used to designate its sensuous, animal phase of action.

nwardly there the more as it is the smaller, as at 1 in he infant, Fig. 542, and virgin old maid, Fig. 543.*

Its natural language is an infallible index of its present action, and all lovers show and can tell how much hey love and are loved, by its canting the head traight *back* upon the nape of the neck. Learn rom that affectionate or backward reclining or drooping of the heads of all loving brides during heir honey moons how to diagnose its active state n all others.

Its facial pole is in the lips, at their middle, which ts full development widens, thickens, and projects, as in Byron's, which indicates a warm gushing, glowng love element. This shows why Love always expresses itself by *kissing* its object, and *only* with the *middle* of the lips; while Friendship kisses about midway between their corners and center, where its pole is located, but Parental Love kisses near the corners of the mouth.

Those in whom it is large are nearly perfect as males, females, parents and conjugal partners, admirably sexed, and treat the opposite sex with marked respect and tenderness: but love to distraction, and nestle themselves right into the affections of their mates, and them into their own; blend, affiliate, identify, and merge themselves completely in with those they love, taking them all over into their heart of hearts; are sure to *be* loved, because winning, attractive, affectionate, and magnetic; have the instinctive tone, spirit, and feelings of true men, women, and conjugal companions, in an eminent degree; make many warm admirers and friends among the opposite sex, and love dearly to kiss and be kissed, fondle and be fondled, by them, almost worship opposite sexed parents, children, brothers and sisters; love young and most whole souledly, and are made or unmade by their affectional states being good or poor; with Constancy large, cling to the *one first* loved despite all obstacles, and blindly refuse to change to any other, but with it small, preincline to flirt, have many sweethearts, and love the last best; with large Friendship and Constancy, and a fine-grained Temperament, mingle pure friendship with almost romantic love, and must have some mate to idolize and commune with, and with large Parental Love and Kindness added, are eminently adapted to be and make happy in the family; and with large Inhabitiveness superadded, to make and be happy in *home*, long when absent to return, and consider family and home as life's pearl of greatest price; with Force large, defend loved objects and resent their wrong most spiritedly; with Appetite large, love dearly to get and eat good things for and with family; with Ambition large, are proud of, and cannot endure to be blamed by, those loved; with Secretion small, love heartily and expresses all their love right out freely, but with it large, show much less than they feel; with Friendship and Firmness large, bear up under interrupted love, but with them moderate, break right down under its disappointments; with Beauty large, can love only those refined and beautiful, and intellect moderate, those more ornamental than sensible, and *vice versa;* with large Mirth, Time, and Tune, will love to sing and dance in lively company, &c.; yet the less so as this Faculty is the weaker.

Those who have it only average, produce children barely equal to themselves and more like their coparents, feel and manifest a fair share of love when it is properly placed and elicited, but not otherwise; depending chiefly on its *activity;* are only moderately loving to wife or husband, and the other sex generally, and only fairly sexed; with large exquisiteness, Friendship, and Beauty, experience strong Platonic and sentimental love, yet have much more Friendship than passion; unless favorably circumstanced, are quite dainty in selecting loves, and can love only those who suit them; besides being easily turned, unless prevented by large Constancy; fail to fuse, blend, amalgamate, and become one with a mate, and maintain their own individuality about as much when in love as out; with Secretion and Caution large, express less love than is felt, and that by piece-meal and doubtfully, and with large Beauty added, enjoy only a select few of the opposite sex, &c.

Those in whom it is moderate or small, create children inferior to themselves if any, leaving their mate to predetermine their specialties, are poor fathers and mothers as such; not perhaps in their education but are so in their creation; are proportionally indifferent to the other sex; love their minds much more than persons, and to caress and be fondled, but no farther: can affiliate only with one *naturally* harmonious, and are turned by minor repulsions; care little about either marriage or celibacy, and find more pleasure in other things than in love; are over fastidious and modest, even mawkish, squeamish, and easily disgusted with love, and pronounce it only a silly farce; with Constancy large, can love only once, and should marry first love, because their love is too weak to allow or endure transplanting, or much abuse; with Friendship and the moral and intellectual qualities large, like only those highly moral and religious, nor them much, and are weak in love and the specialties of their own sex, yet see faults in the other before becoming enamored of their virtues; feel little physical love or desire to marry; are cold, coy, distant, reserved, and passively continent; attract and are attracted but little, and make a poor conjugal companion, because lacking in manliness or womanliness; and endow their children but little.

Desire to unite with the opposite sex in the creative embrace is its one distinctive office, end, function and whatever appertains to it, but for which it would be forever inert; without ever creating one living thing. The physical aspect of this cohabiting desire is called "passion," its mental, Platonic love. Yet mere passion is one thing, and parental capacity quite another. Though always concomitants, they are by no means co-equals. As appetite may be craving and digestion feeble because the stomach is inflamed, so passion may be rendered rampant by sexual inflammation while creative capacity is weak, and its cerebral and physical organs small; on the well known principle that excessive action reduces size, and insanity makes the brain smaller by burning it out. Besides,

It is ordained to create the most when the other functions are strongest, and hence both passion and creative power are many times stronger one healthy day than another sickly, yet its organic size remains the same; while the death or absence of a loved one often paralyzes it; as does marriage to one uncongenial or antagonistic, and when deadened by sexual impairments; or it may be large with sexual impotency; so that its cerebral size measures general procreative

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*"*It is situated at the top of the neck*, and its size is proportionate o the space between the mastoid processes immediately behind ach ear, and the occipital spine, in the middle of the hind head." —*Spurzheim.*

"*Its size* is indicated by the extension of the occipital bone *backvards and downwards*, or by the thickness of the neck at these arts between the ears. In some, these lobes decend or droop, increasing the convexity of the occipital bone rather than its expanion between the ears. In such cases the projection may be felt during life by the hand, if firmly pressed on the neck. Spurzheim ays, "It is impossible to unite a greater number of facts in proof f any one truth, than those which determine that the cerebellum is he seat of the amatory propensity;" and in this I agree with him. Those who have not read Gall's section on this organ, can form no ijequate conception of the force of the evidence he has collected."

"*The Faculty creates the sexual feeling.* In newly-born children, he cerebellum is the least developed of all the cerebral parts. At his period the upper and posterior parts of the neck, or cerebellum, appear attached almost to the middle of the base of the skull. The weight of the cerebellum is then to that of the brain as one to hirteen fifteen or twenty. In adults it is as one to six, seven or ight. The cerebellum enlarges much at puberty, and attains its ull size between the ages of eighteen and twenty-six. The neck hen appears greatly more expanded behind. In general the cerebellum is less in females than in males. In old age it frequently iminishes. There is no constant proportion between the brain nd it in all individuals; just as no invariable proportion exists between this feeling and the other powers of the mind."—*George Comb's Phrenology*

capacity instead of passional intensity. Yet future passages explain all these modifying conditions.

Love takes its dignified rank among the mental Faculties and cerebral organs, into which nothing not *necessary* can ever enter, and fulfills Nature's paramount function of reproduction.[499] Gender, Love, amativeness, parental capacity, manhood, womanhood, interblending, &c., all emanate from this loving Faculty, are nearly synonymous, and admeasured by the size and other conditions of Love; its one ultimate end, and that of whatever appertains to the sexes being to incite them to participate in that intercourse by which Nature initiates all forms of life.

557. LOVE IS MANY TIMES STRONGER OR WEAKER IN SOME THAN OTHERS.

Some parents transmit every iota of their own natures, reincreased, to their children, whilst others are but poorly represented in them. How often is one child "all father," another "all mother;" or has its father's body and mother's mind; while some are far superior, others inferior, to this parent, or that, or both.

This progenal endowment is the greater as this parental Faculty is the more powerful. Those who have superior excellencies with inferior Love will parent progeny below themselves; whereas those having large Love create children much better than themselves. Thus those who have it 3 in a scale of 7, with their other Faculties 6, will transmit only 4 or 5 of their endowments; yet if they had Love 6, their children would be 7, or above their parents; whilst if they had Love only 3 their children would be only 4. As, if two speakers have an equal amount of subject-matter, but one her Expression large the other small, the former *convey* far the most to listeners; so if two parents are equal in all other respects, but the father has Love strong, the mother weak, their children will "take after" him that much the most. Or if physical gender is strong in him, but weak in her, while mental is strong in her yet weak in him, they will resemble him the most in form, looks and constitution, but her the most in their characters, sentiments and intellects. Or if both phases of gender are weak in both parents, or dormant towards each other, their children will be far their inferiors;[500] but superiors if both phases of gender are strong and mutually called out. Hence superior parents often have inferior children, and common-place parents fine ones. Or this Faculty may be strong or weak with either or many of the others the opposite.

Its passional phase is most violent and hot-blooded in some, their impassioned life emotion, thrilling every fibre of their beings, and, like Aaron's rod, swallowing up all others; it their tyrant, they its vassals; whilst in others it is tame, passive, slow to act, easily turned, and subservient.

So of its fusing aspect. Some naturally blend easily and completely with their mate, and become one amalgam, merging and losing their own identity in that of their loved one; whilst in others this welding is imperfect, as in irons not hot enough to weld much; others pack in closely together, like those metals which make German silver. Some retain their identity almost as much after loving as before, whilst others lose it completely. Some enjoy eating, walking, and life's various pleasures nearly as much alone as with loved ones; others, again, can do nothing, enjoy nothing, except with their mate. Some love objects heartily no where near to their liking, just as strong Appetite eats poor food or fruits heartily; whilst the love of others is easily chilled by uncongenialities, just as a poor Appetite is easily nauseated by poor victuals. Some cling to their loved ones, though deeply wronged and abused, like the beaten spaniel, while minor wrongs completely alienate the affections of others; and thus throughout all Love's other manifestations. This difference in this respect is fundamental, as in music, figures, etc.; and has its cause in Love being stronger in some than others.

558. LOVE GIVES CONJUGAL TALENT, KNACK, INTUITION, INSTINCT.

Capacity to love and elicit this tender passion is as much a gift, a real genius, as any other; and the basis of all conjugal excellence. On it rests the entire superstructure of wedlock, as well as reproduction, and out of it, like limbs and fruits from their trunks, grow all marital virtues and enjoyments. They are complete when its action is hearty, and imperfect when it is feeble. Those in whom it is vigorous and normal cannot make poor husbands or wives, though otherwise faulty; not those good ones who lack it, however many or great their other excellencies; the former being so tender, cozy, fond, indulgent, appreciative, complimentary, loving, doting, devoted, and happy in wedlock; while a husband deficient in it, however industrious, steady, provident, liberal, moral, pious, or intelligent, is only common-place or else worthless as a husband, unlovely because unloving, and comparatively soulless, withered, emasculated, unmanned, indifferent, cold-hearted, rigid, uncouth, cares little for women or wife, and is cared little for by either; whilst he in whom it is hearty and normal, is warm, glowing, gushing, rich in manly attributes, like a fountain perpetually overflowing with conjugal feelings and actions, and dearly loves woman and wife, which besides making them love him, teaches him by instinct just how he should and should not treat them.

A Woman(?) whose Love is weak is cold, spiritless, passive, tame, half-dead-and-alive, to the true woman what leather is to skin, lacking in life and soul, and deficient in the one thing needful in female nature, and a lovable wife. Though the best of workers and housekeepers, kindest and most proper, precise and good in all else, yet as a wife *per se*, she is "good for nothing." "I would as soon marry *a post* as her," said a real man of an extra nice intelligent, proper old maid, small in Love. "Why can't I live as lovingly and pleasantly with my second wife as I did with my first? and nestle her into my heart and myself into hers; for I try harder, and do all in my power, yet nothing I do suits her." Her feeble Love made her incapable of appreciating manly traits, or manifesting feminine, of either loving or awakening love. Herein lay her deficit. Her sister, like her, when advised not to marry, replied, "I never *want* to." In all who are indifferent to marriage it is feeble, and the converse. Though naturally strong, it may be temporarily enfeebled by causes named elsewhere, yet this is the one marrying and marriageable entity. As large Causality gives reasoning talent and desire, and large Order loves and *keeps* it; so strong Love both preinclines to marriage, and gives the real instinctive conjugal knack and inspiration. Then

All hail this loving, lovely element, this conjugal genius. So far from being sensuality, its *perversion* alone is despicable; yet so is that of all other Faculties. As Secrecy, good in itself, is wicked only when perverted to lying; as Worship is self-exalting when rightly exercised, yet degrades when directed to idolatry; so perverted Love creates the vilest of the vices, yet no human virtue is more praiseworthy, purifying, or elevating than it is in its proper exercise; and when powerful and normal, becomes a real genius, and as much to be prized and cultivated as a talent for invention, poetry, oratory, logic. As we honor a gifted musician much, why not a prime husband or wife more? Is not Love as great a human endowment as reason? and as useful? Then why not honor and nurture it as much more as its end is more indispensable?[501]

559. LOVE IS INNATE, AND ACTION ITS FIRST LAW.

Its propagating mission is paramount,[502] hence its existence and action must somehow be absolute

cured, as much as that of heart in body. Only by corporating it into the mind and making it an ingral part of its every possessor, can this be made rtain. This is effected by making it a primitive ental *Faculty*, every one going with every mind, as uch as head with body. As air cannot be air without all its ingredients, so no one can be human without Love. Nor can it ever be abstracted from the ind, any more than lungs from body. Nor as uch, for they can be, but how extract a mental *aculty?* for mind is indestructable and immortal. od created and inserted all its Faculties to *stay.* nly when His stars can be abolished, air and water nihilated, sun extinguished, and Himself dethroned, t not before, can a mental Faculty be extirpated, its action prevented. Right action or wrong, O an, woman, child, is your only alternative. Your oice does not lie between its action or extinction, hich is impossible, but *only* between its right action d its wrong.

Obj.—"EUNUCHS lack it. Emasculations kill it."

No, they don't. Oxen evince some, and stags more; r both treat cows differently from each other, and ince this feeling. Harem eunuchs love but cannot rm their beautiful mistresses. A rich self-emascued Texian eunuch begged a superior—why not ferior—woman to marry him and roll in splendor; ying he wanted to make some *woman* happy—why t man?—allowing her to obtain children elsewhere. er reply is instructive and womanly, but not now point.

As river waters flow on forever, each down its own lley, and can never be dried up, but when turned dammed still flow on down for all, and can never crowded back into their springs, nor staunched: of Love. As, dam a river much it bursts through d floods all below, sweeping down soil, crops, anials, houses, all before it; so damming up this cred Love element causes like havoc; while letting flow on in its natural channels irrigates and blesses ly, harms none, even though its banks are full. very overflowings only enrich. Just so with Love all respects.

Action is Nature's paramount law, and the only d of all she creates. As well not be as remain ert. Whatever God makes He makes for *use,* to lfill its end, and nothing else. Does He ever make ything for nothing, or eyes, brain, feet, etc., "just r fun," or for anything *but* action? What folly and aste to create and insert this Faculty into any to be t aside or crushed out! It was *made* only to act; *ust* act; it *does* act in all. Its creation *commands* d *compels* its exercise. Our being born with this herent ingredient is Heaven's imperious *mandamus dering all* to exercise it, just as our being born ith Appetite puts us under divine bonds and comls all to eat food of some kind. If He had designed excuse any, He would have created such "neuter nders." Would you be thus excused? or have had ur parents? As by creating all with nerves He *cessitates* their feeling; so only those who can uch fire without smarting, can live without expeencing this sacred impulse.

560. LOVE IS MAN'S MOST POWERFUL EMOTION.

> O love, O fire! once he drew
> With one long kiss my whole soul through
> My lips, as sunlight drinketh dew.
> —*Tennyson in Fatima.*

All ages justly call it "The one grand MASTER PASON. No other human pleasures equal its. Others eate enthusiasm, this rises to a *passion,* rendering any fairly *mad.* Money measures values to its ers. Shrewd commercial men who get over a llar's worth to them out of every dollar spent, erally squander money and presents on women ey love. Religion, politics, drink, vanities, etc., nsume large sums, but Love uses by far the largest; ose untold amounts lavished on female toilets ing spent to make women captivating to men. How many men, women, farmers, mechanics, merchants, adventurers, professionals, etc., struggle with all their might most of their lives to get money for wives, husbands, daughters, sons, "mistresses," balls, parties, their paraphernalia, or Love in some other form, illicit or domestic? Even church going and its dressing are employed to express and elicit sexual admiration about as much, judging from appearances, as to promote Divine love, etc.; for one can adore God in homespun as well as in laces. Not that Love should not, but that it *does,* go to church more than Adoration.

Whatever grasped your own being, or permeated its very rootlets, or wielded a power half as magical, or haunted you as incessantly, or made you half as happy, or miserable, or equally infatuated, or revolutionized your whole being, as did Love? In short, propagation is paramount,[590] and Love its means,[576] and it controls so as to transmit every parental iota.[591]

561. ALL SHOULD SUPPLY THIS NATURAL LOVE WANT.

Our first duty is to self; for how else can we do our duties to others? God puts all in care of themselves, and commands us all, by our highest instinct, to take good care of precious self. And as Appetite is God's imperious ukase that we eat, so our *Love Want is God's command that we love.* He requires us in our instincts to supply ourselves with food, domicil, and all else necessary to life, and hence with some one to love, as much as with apparel or domicil. After furnishing abundant materials for houses, fuel, clothes, etc., He commands us to find, prepare and use them, or go without their benefits. All natural instincts are divine commands, and Love the most potential. All who neglect to supply this imperious love want abuse their own sacred selfhood. By thus diversifying the opposite sex so infinitely, God fits *some* object for *each,* and thereby orders each to find and appropriate it.

562. NATURE REWARDS ITS EXERCISE, BUT PUNISHES ITS INERTIA.

She pays us for all she orders us to do by making us happy—all that does pays. She commands all to breathe by giving lungs, and pays by its enjoyments; but punishes disobedience with suffocation. She creates all to love, for which she pays obedients with the highest human pleasures, but punishes delinquents by proportionate emasculation. What is it to be a man or woman? Yet stifling Love equals its non-existence. None can afford to rob themselves of this magic stimulant. Robbing others of dollars is criminal, yet robbing ourselves of this transcendant good is like throwing our own gold into the sea. As it rejoices or suffers, all else follows suit. Its electricity electrifies all, its dormancy benumbs all, its irritability irritates all. As inertia breeds disease, so inert Love diseases body, mind, and itself. Without it we can only stay and hibernate; and can perfect body, mind, and morals only through it. Though as crumbs are a little better than starvation, and a little false love action than none, yet

Only its hearty, life-long exercise can fulfill its mission. All parts of mature life not lighted by this soul's sun, are shrouded in darkness; whilst its full action is perpetual Spring, Summer and Autumn combined. Then, O man and woman, cultivate it as assiduously as devotion or intellect. Let no day pass without loving, any more than without eating, or thinking. Delinquents, "make up lost time." Fight off this precious boon no longer.

563. LOVE HAS TWO DIRECTLY OPPOSITE EFFECTS.

One of its phases is normal, natural, right, virtuous, and happy; the other, abnormal, wrong, sinful and painful; because the first obeys, and last violates, its natural laws. All comparisons utterly fail to describe their heaven-wide difference, but we will try.

Those same nerves whose normal action gives ex-

quisite pleasure, torture with intense agony when abnormal.

Health consists in normal physical functions, sickness in abnormal.

Normal Appetite relishes that same food which abnormal loathes and ejects; the first eating, the last vomiting.

Normal Kindness is delighted to see and help others enjoy; while abnormal is agonized by seeing distress it cannot mitigate.

Normal Conscience commends good deeds, reversed, condemns bad; presenting and suffering persecution for the same cause.

Normal Caution pleasurably provides against prospective want and danger, but when reversed, creates panic, and paralysis with dread of foreboded evils.

Reason argues plausibly for and against the same truths, and memory recalls past scenes both the most soul-ravishing and harrowing.

Normal Hope "*builds castles* in the air," reversed creates despair; and normal Parental Love takes in expressible delight in a child life, which its death reverses into inconsolable grief. So

Normal Love makes happier and better than words can describe, yet reversed, worse and more miserable normal the angel wife, abnormal the harlot fiend[561]! All that is pure, virtuous, and holy in righ Love, flows from this, same fountain from which emanates all that is vicious and loathsome in wrong Sexual virtue and vice, sin and purity, happiness and misery, are but opposite manifestations of this same Love element, just as the same voice prays a swears.

Section II.—Abnormal Love and its Terrible Effects.

564. Love's Disgusted Action Proves its Demoralization.

Normal Love begets that almost worshiping regard each sex feels towards the other when budding into manhood and womanhood. Well sexed young men think all young women angelic, till their *own* sexual depravity makes them think them all depraved; and so of young women. All true men praise "the women," and women "the men;" whilst all bad ones berate, and all who berate are bad themselves. For men to dislike men and women women is bad enough, but for either sex to loathe the other, is the essence of total sexual depravity. So be careful how you proclaim your *own* by accusing your opposite sex; yet read others' states by this infallible test.

Excesses always induce disgust. As night gormandizing creates morning loathing of food, so amatory excitements beget sexual aversions. As overtaxing the muscles, eyes, nerves, or brain yesterday creates aversion to light, work, excitement, or study to-day, and those who cloy themselves with any kind of food loathe it afterwards, so all wrong sexual action *arrests itself* by begetting aversion to whatever appertains to the other sex. Those who so denounce all others' sexual errors thereby proclaim their own. Extreme sexual fastidiousness is self-conviction of personal uncleanness. She who exclaimed, "I do hate all these men in general, and my own husband in particular," thereby told her own past sexual errors, and present dilapidated state. Those men who denounce "these women" as deceitful and easily seduced, thereby show that they have been seductive and false-hearted libertines. Reversed Love is to true precisely what vertigo is to Appetite. Prudery indicates pruriency. Those who become mothers before becoming wives censure all sexual freedoms the most, and show extreme sexual disgust; because of their own disgusting love *status* of some kind, usually masturbation. Only adulterers accused and clamored to stone her who was "taken in the act." Those in this disgusted mood think everything sexual is immodest, and this book "outrageous." Squeamishness proves uncleanness, and mock modesty proclaims personal amatory excesses. As things seem large or small, far or near, blue or red, according to the beholder's glasses, as "it takes a rogue to catch a rogue," as "evil is to those who evil *think*," while "to the pure all things are pure;" so those the most easily disgusted "will bear watching" the most, and those most denunciatory are the most censurable; because they look through their *own* filthy sexual glasses, and "judge others by themselves;" whereas purity "suspects no evil," and virtue is tolerant and forgiving.

Love disgusted is to normal what panic is to Caution; shame to Ambition; seeing others in agony to Kindness; blasphemy to Worship; self-loathing to Self-respect; grief for a dearly loved child to Parents Love; vulgarity to Beauty; fear of imminent death t love of life; irritability to courage; dyspepsia t digestion; rheumatism to motion; nervousness t healthy nerves; and racking pains to the ecstacies o overflowing life; consists in *vitiated* abnormal sexus action, mental and physical; and is Nature's punish ment for past, and prevention of future amatory sins Yet most lamentable is the number of its victims, be cause so many sin thus.

It perpetuates itself. As inertia is most self-de structive, and as starvation impairs the stomach mor than overeating, as Nature can do better with surpluse than deficiencies, and with overwork than inaction while exercise is the best of cures, and as nothin weakens conscience, memory, taste, etc., equally wit their dormancy; so Love is governed by this paramoun natural law that this, its averted state still further pa sies it. Rest is another law; and this comatose state i but a *long* rest, demanded and caused by chronic ex cess; but as "from him that hath not shall be take away even that he hath," and as "the destruction o the poor is their poverty;" so the less those in th state have, the less they care to have. We discuss i cure hereafter.

565. Its Hardened, Hating, Hateful, Vindictiv Aspect.

This is an advanced station of this sexual demoral zation, has the same cause redoubled, and is its mos utterly heathenish phase, save one.

"A school-mate got my whole-souled love, an married me; and the next morning said fiercely 'Julia, you know I always hated your father, an sought, and have now got, revenge on him by spoilin you. I never did or will love or live with you, no see you more,' and left. This struck me as if I ha been shot through with *forty bullets*. I fainted, an remained long insensible. Returning consciousnes found me helplessly paralyzed with agony and brai fever, and completely crushed. For weeks my li hung as by a hair.[562] I kept soliloquizing, 'O how *could* he be so very, *very* cruel? What have done to make him act thus?' At length revenge can to my rescue. I hated him as I had before loved, an only as one fiend can hate another; and have curse him every waking hour since. This hatred turned th scales of disease in my favor. Before, I wished die; I now determined to live that I might reveng myself on his sex. I thought if my idol could do s act thus fiendish, all men must be devils incarnat I hate every man *because* of his sex, and delight tempt their passions until they commit themselve and then dally with, tantalize, and finally expose them —A Grass Widow Coquette.

A. "His wickedness words cannot measure; y why debase your *own* sexual nature by throwing yo whole being into this moral eclipse, just to avenge on

ad man's wrong? This Indian morality is both ccursed *per se, and self-destructive.* All the trouble ow lies in your *own* sexual mood." She promised to eform.

Hardened Love in marriage is far worse. Those in is hateful mood court without much sparring, yet arried contact provokes antagonisms till hatred conuers Love. Each means well, but does badly, and lames the other; whereas both are in fault, yet *think* ey are most wronged and patient; and both are oth; for each crucifies and is crucified by the other. Vhile in love with each other they were as kind, atient, and tender as turtle doves; yet reversed Love akes them perfect infernals. Then nothing could nger them, now nothing pleases; nor can they talk ne minute about even kittens or pigs without wrang-ng. And yet to some other loved woman he is most atient and amiable; as she is to some other man. scribing their antagonism to its true cause, their own ating *mood* of both, would restore concord. They *me* together nauseated sexually, and wax worse under utual wrongs, and thus supplant Love with mutual pugnance.

Miss P., the belle of Connecticut in 1838, was most niable and sweet tempered, as beautiful and pious as ther, and the kindest possible to poor and sick, rupulously just, and as refined and ladylike as any; ut married one while loving another; lived an awful fe with her drinking husband, who also loved nother;[593] and became the premium tattling, misief making pest of all her many neighborhoods. er tongue was so smooth and manners so winning, at none could expect to hear any ill, yet none ever eard anything else. She blackened everybody's char-ter because her sexual aversions colored all she saw nd heard,[549] so that in telling it she added her own enom, which made all she said slanderous falsehoods. hough she no more meant to lie than an infant, yet ie could never tell the truth, because she could never e things right. Millions like her, with good heads nd hearts by Nature, distort their every sentence ith malignity, and are rendered perfect termagants nd viragos by their own sexually-turned mood. And ie amiableness and hatefulness of the same woman at ifferent periods has this chief Love-palsied cause.

566. Its Violent, Insane Aspect Infuriates All he Passions.

This is the worst of all. Lust is Love inflamed, hich, by inflaming all the surrounding organs, in-riates all the other passions. Its victims are like itro-glycerine, ignited by every little thing, and often y "spontaneous combustion." As a thin bottle, ruck, flies into a thousand pieces; so every little ing enrages them to desperation. Words can hardly escribe their irritability and total depravity through-ut. It throws love of money into that grasping, pacious, ravenous, insatiable state which *will have* it, only to squander it on feeding this very lust which gets it; and pride, ambition, domination, etc., into like fierce state; assuming all, driving and dictating all, claiming all honor, and taking vengeance on all who do not concede all their unjust claims It throws and keeps Caution in a state of perpetual yet utterly groundless alarms;[604] borrowing trouble, making it out of whole cloth, and enraged at others because it accuses them of causing their purely imaginary prospective evils. Large Conscience only makes them worse yet, by rendering them more censorious, accusatory, condemnatory and malignant.[606] Xantippe must have been in this mood; as are all Mrs. Caudles, Milton's wife, *et id omne genus.* Having good heads only augments their spleen. Everything said and done and all their surroundings, throw them into paroxysms of rage and despair. Jealousy is its outgrowth. Wives in this state are infuriated termagants, snarling hyenas, tied-up wild-cats, towards those husbands or men who have thus turned this Faculty; and a wife tied by law to such a husband could be no worse off if caged with ravenous wild beasts. Such are the worst of all human beings. No devils incarnate surpass these devils—such devilesses excepted. Solomon was thrown into this identical condition by this identical cause.[546] This principle accounts for the depravity of harlots and their paramours; yet all kinds and degrees of sexual insanity create a proportionate amount of this frenzied action of the entire mentality. The number of those in this utterly heathenish mood, in its various stages, is amazing. Reader, catechise yourself to see whether you are not more or less tainted thereby. Self-abuse produces just this result; as does lust proportionally, throughout all its kinds and degrees.

567. Love's Inane, Deadened, Paralyzed State follows.

It is to it what lethargy is to life. It palsies regard for the other sex, and benumbs all but intellect and the muscles. As the sick suffer agony until death strikes them, when pain ceases with sensation; so sexual excesses exhaust till their emasculated victims care and are cared little for by the opposite sex. Such husbands regard their wives with stoical indifference; may like them for their other qualities, but not as wives; are to true husbands what leather is to skin, smileless, soulless, and loveless; may work, talk, and dress like men, yet are proportionally eunuchs, still standing, like dozy old trees, fair-appearing outside, and showing here and there dead and alive twigs and leaves, yet hollow, rotten-hearted, barkless, dried-up sticks; are, often intelligent, respectable, shrewd in business, and respected, but only automatic, soulless "*have* beens." Such are most lamentable in number, because the early lust of *so* many kills their Love, and then *itself.*

Analogous wives are worse yet, unless like husbands like wives. Moody, automatic, spleeny, dissatisfied with everybody and everything, like barren sand-plains, unrelieved by one pleasant oasis, fretting, scolding, stewing, tattling, they are not women, only human tigresses, with "the poison of asps on their lips," and all their former womanly sweetness turned into gall and wormwood.

Section III.—All Progeny Like Their Parents Throughout.

568. Each after its own Kind.

Nature must and does classify all her productions. Universal miscegenation would bring universal misery. ife must be infinitely diversified in order to carry out er primal and benign policy of promoting the greatest ood of the greatest number.[43] All progeny must e like its parentage that it may be loved and therefore cared for by them. Also their

Classification is an absolute necessity. All kinds must be ept distinct from all others, yet be like all the others f its *own* kind. Thus lion must be *all* lion, not part eep, or serpent, lest its lion part spoil its sheep or rpent part. "Each after its own kind," expresses a w necessarily as universal as that life it originates, and transpires on a scale infinite as to extent and duration; and illustrated by all roots and tress, grains and grasses, weeds and vegetable, twigs and leaves, blossoms and fruits, sea-plants, and shell fish, toads and turtles, worms and serpents, fish and fowls, four-footed beasts and human beings, throughout all their genera, species, and individuals ever created, from the beginning of time to the final winding up of all things terrestrial. All acorns produce oaks, which bear other acorns, which produce other oaks; every leaf of all of which resembles all the other leaves of all its parents, ancestors, kindred and descendants; and thus of all other trees and vegetables and their products; so that every leaf tells us both

that it grew on an oak, or maple, or willow, or other tree, and on what particular *kind*, or on a grape vine, or rose bush, or honey suckle, &c., throughout whatever grows. The same ground, sun, air, rain, &c., supply the same materials to a bed full of various colored and formed flowers. Yet each kind differs from every other according to the primo-genital forms, colors, odors, &c., of its parents. The fruitery bears apples, pears, peaches, grapes, cherries, berries, &c., according to the parental *seeds* of each bearer, each having the same parent like blossoms, shapes, colors, flavors, and qualities. Yet that same ground once reared a forest, and changes its products perpetually, just as their seeds change.

This law governs all animal transmissions, shapes all parts of all bones, organs, and textures of each offspring similar to those of its progenitors, crooked and placed like their corresponding ones, with no more nor less in number than they; and thus of all the minutiæ of all other organized beings.

ALL *feathered* progeny have just such *kinds* of feathers, shaped and colored to their very tips like similar ones in their parents and relatives; and thus of their nerves, blood vessels, muscles, lungs, skin, eyes, brains, and all other parts. This is what renders the anatomy of each product like that of its producers, kindred, and species.

This parental and filial resemblance governs man, throughout all his races, families, and individuals, in all their specialties. Why else is each man, woman and child *born* with two hands, feet, eyes, ears, hemispheres of body and brain, &c.? and each fashioned and placed like those of their parents? How else have all just thirty-two teeth, never more nor less, falling out, re-appearing, decaying or sound at like ages, each tooth shaped, colored, and differing in progeny as in parents, their blending included? and thus of all their other bones, nails, textures, complexions, blood-vessels, colors and textures of eyes, hair, looks, every part and parcel of their entire bodies? Because this transmitting ordinance "hands down" all the minutest parental qualities and peculiarities of all that procreates, vegetable, insect, reptile, fish, fowl, animal, and human beings, through all time, past and future. All their races fulfill and illustrate this law on a scale the grandest conceivable, by all Negroes being black and curly haired, and having their muscles inserted at points different from those of the other races, all Indians being straight-haired and copper-colored, and all Caucassians white complexioned; while all their crosses show by these and other signs relatively just how many drops of the blood of each race flows through the veins of each person.

569. ALL INSTINCTS, HABITS, APPETITES, &C., ARE ENTAILED,

And inherited; why do all forms of life require and experience sleep, appetite, and all the other staple functions? Why are all lions, tigers, vultures, sharks, &c., ferocious and carnivorous? and all cattle, deer, lambs, doves, &c., amiable and gramnivorous? Are not all the diverse instincts of every one of all these species consequent on their *hereditary descent* through each parental pair to their issue? This is so uniform that we can predict before their birth all progenial specialties from like parental—that chickens and robins will swim little and poorly, but ducklings and goslins much and well; dogs bark and eat meat, lambs bleat and eat grass, and so on throughout every instinct of whatever is begotten.

All human parents transmit and children inherit throughout all races and peoples, all the human propensities, sentiments, and talents, such as fear, hatred, kindness, worship, memory, all the loves, &c., and hence in like circumstances feel, think, act, and are quite like all others in all times and places; while each parent transmits and child inherits each Faculty in its blended parental *proportions*.[17] Gravity itself operates no more invariably than does this law in transmitting all the mental elements of parents, together with all their modes, shadings, and phases of action to offspring, from the beginning of the race down throughout all its ramifications and individuals. And this must continue wherever and as long as propagation continues. Please duly consider the 'wholesale and retail' aspects of this greatest natural law, the magnitude of its scale, and minuteness of its out workings. To it a day is as thousands of ages and each product like countless billions!

570. FAMILY LIKENESS, STATURES, STRENGTH, &C DESCEND.

All Jews can be selected in all crowds by their having or

THE JEWISH FACE.

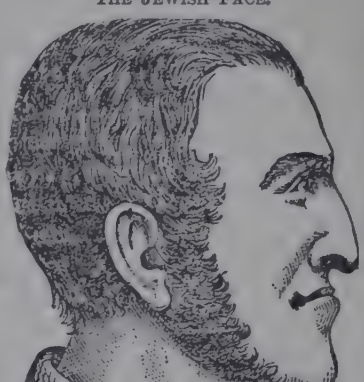

FIG. 544.

general for of face, nos chin, etc., p culiar to th nation, a well illustr ted in Fi 544. Ever Jew of to-da resemble every othe and there fore, all oth Jews of al ages past an future, b cause Abr ham sen down his fa cial specia ties to al the countles myriads o his descen ants, as long and far as any inhabit this earth. Sharp eyes can assort Irishmen, Germans, Scotchmen, Welchmen, Spaniards, &c., but not Americans, because so intermixed with all other nations.

Family likenesses obtain up, down, and out illimitably. Thus John Rogers, the martyr, had bright red ha and most of his many descendants, now in their fourteenth generations, have light or sandy hair or whiskers. Col. Fitz Gibbons, ex-speaker of the Canadian Parliament, on introducing a new member named Hopkins to an old one of this name, heard each trace his ancestry back *five hundred years* to the same progenitor and manor, and added, "They looked like two brothers, and so nearly alike that I sometime could not decide which was the old and which the new Hopkins.

The Dwights so closely resembled each other that an old man said to Sereno E. Dwight, the great theologian, "You so nearly resemble old Col. Dwight, for whom I worked sixty years ago, in face, voice, appearance, the way you sit on horseback, and in so many other respects, that I must ask if you are not his son?" "No, but I am his *great grandson*." All the Dwights are like the Col., large, tall, well proportioned, noble appearing, and extra talented, like his wife, daughter of the great theologian, Edwards.

Daniel Webster's Sixteenth Cousin looked so much like Daniel in size, stature, gait, looks, complexion, organic coarseness and power, &c., that I mistook the cousin for the statesman; while his nephew, Prof. Haddock, and his other relatives, look quite like him.

Franklin was large, tall, deep-chested, square built and easily recognized, because peculiar in form which he inherited from his mother, a Folger, whom Walter Folger, her sister's grand son, resembles; as did Wm. Holmes, Franklin's nephew, and grand daughter, and do his kinsmen, the Tappans', while Lucretia Mott, his blood relative through his Folger mother, has his high, wide, bold forehead and square build, and resembles him closely enough to be his

daughter, as is plainly seen in the subjoined likeness of both, Figs. 545 and 546.

David was chosen king because he was ruddy, and of a fair countenance, his grandmother Ruth was

FAMILY LIKENESSES DESCENDED.

FIG. 545.—FRANKLIN.

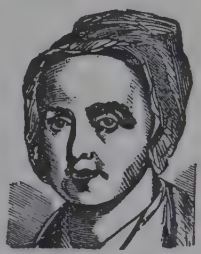

FIG. 546.—LUCRETIA MOTT.

most comely, and son Absalom the handsomest man in all Israel, and "without blemish from the soles of his feet to the crown of his head;" and his sister Tamar and daughter Tamar were bewitching beauties. Many Jewesses are and ever have been extra handsome, like Sarah, Rachael, Rebecca, Judith, &c. The beauty of Circassian women is proverbial. Behold everywhere the beautiful children of handsome mothers.

Size is hereditary. The Bible mentions races of Giants; and Patigonians, Apachs, Comanches, Sioux, &c., are tall and large, and Caucassians are much larger than Japanese or Chinese; while all Bushmen, Tartars and Esquimaux are short and small; and a nation of dwarfs has just been discovered in Central Africa. Dixon H. Lewis weighed 430 pounds, and his sister over 300, while a Mr. S. Orne, weighed 400, and his sister 300; and two brothers and three sisters together weighed 1250.

O'Neil stood 6 feet, and weighed 378 pounds, and his wife had a 26 inch arm, and 5½ feet waist, and weighed 294 pounds, and their son stood 6.2., weighed 257, and was a life guard, and eldest daughter at 23 had a 28 inch arm, and an 8 feet waist, and weighed 546, and youngest at 18, a 26 inch arm and 6 feet waist, and weighed 322 pounds. Frederick Williams' giant body guards were stationed at Potsdam, where they left many giant descendants. R. Reichart was 8 feet 3 inches, and had a gigantic father and sisters.

Six Vt. giant Snoutells, brothers, fought for the Union, measuring, Wm. 6 feet 8 inches, Benjamin 6.4, Fred. 6 3., Lewis, 6.1., Joseph, 6.7., Augustus, 6.

Scotchmen formerly preferred large athletic wives, so as to have large, powerful warlike sons, leaving small women to "Hobson's choice," while Americans prefer small ones; and behold their pigmy children, with scarcely a good-sized one among them.

Little parents have little children.—Tom Thumb has made mints of money by being dwarfed, and has a pigmy babe weighing only two pounds at birth, by his dwarfed wife, only 22 inches high, whose sister is still smaller, and relatives nearly as small; while Commodore Nutt, the dwarf, has a dwarfed father, uncle, and brother. Barwloske, a Polish noble, is only 28 inches high, his brother only 36, and sister 31; and Mrs. Stroberin was dwarfed, as were her parents, brothers, and sisters.

A Mr. Chase, of Newburyport, Massachusetts, 30 inches in height, married a full sized woman, and had two sons, one good sized, the other a dwarf, who at 25, appeared to be about 12.

Giant Strength is hereditary. Goliah was a giant, the son of a giant, and from a giant race. Bihin, the Belgin giant, was 7½ feet tall, measured 50 inches around his waist and 22 around his calf, could lift 4,000 *pounds*, and had an immensely large and strong grand and great grandfather. The Fessendens and Douglasses, are and always have been noted in Scotch history, for being very large and strong, as have also the Gerishes, one of whom with one hand pulled up six English soldiers together, in a champion trial of strength, and his sister flung a prize wrestler, who had come a long way to throw him, saying, "Go tell your friends a woman flung you." The Author's ancestors were large, and had extraordinarily muscular strength. The Stuarts were amazingly strong.

571. LONGEVITY IS CONGENITAL.

Six Allens, whose parents died at 87 and 92, averaged 84, and their ten nephews, 88.

Old Par died aged 152, son 109, grandson 113, and great grandson 124, and a Glasgow woman at 130, her father at 120, and grandfather 129.

Mr. Prichard died at 110, father 108, and mother 104, and his sister lives at 109.

Dr. H. P. Blackwell died at 107, his parents each at 117, and grandfather at 127, and brother lives at 115.

John Alden, who leaped first on Plymouth Rock, died at 90, grandson at 103, and one of his descendants at 90, having preached 59 years, and 11 others at 80, 3 at 82, 3 nearly to and 7 over 90, one of whom at 93 had six generations alive at once.

Bass died at 94, his wife at 93, and descendants at 82, 84, 87, 89, and 97; and Copeland's children at 74, 78, 83, 86, 90, and 92.

Three Lewis sisters were 82, 87, and one alive at 94.

Three Tappans, father, son and grandson, died at 80 each, and wife of the last at 91, yet not one of her twelve children till 20 years after.

Seven Cobbs brothers averaged 82, whose father died at 80, and mother at 98.

Benjamin Franklin lived till 84, his father 89, mother 85, son 82, grandnephew, W. Folger, 85, and granddaughter very old.

Daniel Webster's great grandfather died at 83, grandfather 83, father old, and he past 70, and 20 years sooner than he need to.

John Q. Adams, was most eloquent after 82, and his grandfather died at 93, and father of temporary excitement at 91.

My great grandfather died at 93, very robust, grandfather of poison at 80, father by accident at 77, uncle at 90, grandmother at 84, her brother at 90, and I am over 73, sprightly, work harder than can well be told, and write this at night and read the papers, fine print included, *without specs.*

Jane Sanborn died at 119, leaving two daughters living at over 100 each.

A Prussian woman married when over 100, having a son over 80.

John Van Frost, living at 104, had children living at 84, 79, 77, 71, 64.

The Davises died 96, 88, 93, 88, 99, 91, 77, 79, 87, 89; and a Coffin at 83, and his 10 children at 88, 90, 73, 88, 82, 90, 80, 75, 73, and 85.

A family of Warrens whose parents exceeded 80, were all alive in 1812, aged 81, 79, 77, 75, 73, 71, 69, and another alive at 80 in 1824.

The Leonards lived to be—12 above 70, 13 averaging 74, 3 nearly 80, 17 above 80, and 2 nearly 100.

Of Clarke's 10 children, 4 exceeded 90, three over 80, and 3 over 70, the youngest died at 98, having 6 sons living, each over 50 years with his first wife.

The Chases lived to be 80, 76, 73, 80, 82, 91, 98, 73, 70, 85, 92, and 84.

Joseph Eaton was able to mow and walk several miles at 95, and had brothers and sisters all living at once aged 93, 91, 88, 85, 83, 76, 73, 70, averaging 84, their father dying at 74, mother 86, and two grandparents 97 each.

Mrs. Elizabeth Leopold, born in 1771, lately died in Granville, S. C., aged 107, and had at the funeral a son over 80, a grandchild 56, several great grandchildren over 40, and great *great*, 25, and great *great* GREAT grand children—five generations in all. She had then 80 living descendants, with 210 dead; knitted two

pair of stockings just before her death, read without spectacles, and retained her mind to the last.

I have predicated correctly the ancestral ages of ten thousand patrons with scarcely a failure, excepting deaths from accidents; said to Rev. Jason Whitman, "Your ancestors lived to be 90 to 95, and his grandfather died at 107, and his Pilgrim ancestor 90, whose descendants reached 80, 82, 90, 85, 95—four brothers being alive together at 97, 94, 87, 81—80, 81, 83, 83, 83, 88, 90, 95, 96, 92, 95, 98, 92, 80, 80, 80, 82, 87, 90, 94, 100, 80, 86, 83, 88, 95, 80, 90, 95, 75, 80, 80, 82, 107, who had a brother living and very smart at 97. One Whitman had a son when 80, who lived to be 80. I ascribed great age to ancestry of George Freeman, whose father was then alive and smart at 86, grandmother died at 86, great-grandmother 94, mother 78 and both her parents at 90, and their brothers at 90. I told Mrs. Lundington in 1847 that she and her relatives were *very* long lived, and she has just died at 87, leaving her two *triplet* sisters alive and smart.

In Brockville, Can., I said of a man nominated for public examination before my audience. This man's ancestors exceeded 90, which he confirmed by saying, my father is 84, mother 90; and grandparents from 90 to 110, and all but one now alive.

The natural longevity of all is taught by their resemblance to this or that long, medium, or short lived ancestors or relatives, yet modified by their health, habits, accidents, &c. See how in [11], [466]

572. TENDENCIES TO DISEASE AND EARLY DEATHS ARE TRANSMITTED.

Such are less noted, because naturally weakly mothers die young, their few feebler children younger, and grand children in childhood, and all are forgotten; while old people's ages are heralded.

Sudden death in robust health occurred in four generations of Livermores, and Rev. Dr. Milnor died suddenly, as did his father, and brother.

Senator Morton died of paralysis, as did his father, and brother, and uncle, and several other relatives are paralytics.

Predispositions to consumption, scrofula, insanity, and other diseases are too obviously entailed by parents and children to need more than mentioning. All can be staved off,[86], [87] yet the lung weakness, derived from weak-lunged parents' causes health injuries to settle there; and thus of scrofula, dyspepsia, cancerous, kidneys, sexual and all other diseases. The children of dyspeptics oftenest die of summer complaints, and the daughters of weak-wombed mothers are the most subject to female ailments. Yet give Nature any "show" and she will both stave them off, and so fortify all feeble organs that their possessors can become healthy, and live to a good age; besides being curable after they set in. See how in, [107], [115], [107]

Nervous, rheumatic, neuralgic, and other like tendencies are equally handed down, and so of headache, varicose veins, salt-rheum, and other cutaneous affections.

"*The children* of nervous parents are so violent in all their functions that colds and diseases endanger sudden death, especially when dosed with opiates, morphine, calomel, arsenic, &c.

573. TWINS, PROLIFICALITY, &c., ARE ENTAILED.

Five children in one year, triplets in Jan. and twins in Dec., were borne by one Kentucky woman, whose mother had triplets, and sister three pairs of twins, and two daughters each triplets. Blumbell cites one who had four children at once, three of whose sisters had twins or triplets. This tendency also descends through males.

Boyer and his two sisters had several pairs of twins each, and his son triplets; and sister's son twins by his wife; for which he left her, and lived clandestinely with another woman, by whom he had triplets. Some sheep and other animals often have twin-bearing mothers, sisters, and descendants. A Russian peasant had 56 children by two wives, 33 by one wife, and mostly twins or triplets.

Teder Vustlef, another Russian peasant, had 87 lawful children, 32 twins at 16 births, 21 triplets at 7 births, and 16 quadruplets at 4 births by his first wife, and by his second, 18 children at 8 births. He and his paternal relatives have been awarded government bounties for their prolificrality.

"*The Whitman*, Chase, Coffin, Alden, and other families just mentioned, had a *great many* children, as well as those long lived. Clark had eleven children, and 1149 descendants at his death, of whom 960 were then alive. Alden families numbered 13, 12, 11, 10, 9, 15, 9, 8, 8, 8, 9, 19, 9. Judge Storey was one of a family of 21 children. Many other Puritans followed suit. In short,

Whole families are very large or small, fat or lean, tall or short, robust or sickly, long or short lived, handsome or homely, have good or poor teeth, become grey, or bald, or fat, &c., at like ages, and thus of all their other physical attributes. Like facts are on all tongues, in all ages, and universally admitted. The whole world is full, is even *made up* of them. All men, women, children, and living things perpetually exemplify this parental and progenial similitude, throughout all their minutest characteristics.

574. TWELVE LEGS OF PRISTINE HORSES HAVE DESCENDED TO ALL MODERN,

In rudiment, and all the specialties of all ancient animals have been transmitted from the remotest epochs of organic formations till now. Equine petrifactions found lately under the Rocky Mountain lava show that all horses then had twelve legs, one attached to each side of each knee and gambrel joint, and spreading about a foot each side of every hoof; but as time widened grazing valleys, their side feet lay folded along the main ones, declined from disuse, became gradually embedded in the skin, and finally enclosed under it, and yet this transmitting law still

THE RUDAMENTAL BONES OF THE EXTRA LEGS OF THE PRIMEVAL HORSE.

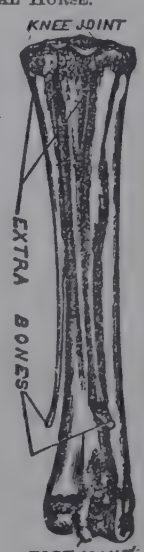

FIG. 547. SHIN BONE OF A HORSE. (Hind Side.)

Creates these rudiments in all modern horses; for here they can *now be seen and felt under every equine* skin and gambrel bone of to-day, attached under each side of all, minus the foot joint, and usually movable; though sometimes slightly enclosed in the shin bone.

See them in Fig. 541. Please think through what millions of ages Nature has transmitted these limbs, with their rudiments, since their disuse! And all the specialties of all the other animals of that epoch correspond exactly with like ones in this age, yet are more pronounced.

Nevada Indians have an extra tooth in each jaw, just back of their incisors, obviously formed by their cracking pine nuts, their main food, by placing each end right on these extra teeth, thus ages ago creating a callous, (see how in [570],) which was handed down augmented by each thus creating the real extra tooth.[708]

575. MARKS, DEFORMITIES, IDIOSYNCRACIES, &c.,

Often descend. The porcupine men of scientists, were covered with short, bristly bunches, which looked and rattled like porcupine quills cut off about an inch from the body, which they shed annually, and transmitted one to his six children. His parent had them.

"All the six-fingered and Toed Anaks of the Bible, inherited and entailed their twelve fingers and twelve

toes. Pliny mentions a like mark, which Raumer traced in three generations, and Carlisle in four; one of the mother of eleven children, ten of whom had it, the other, only one surplus; all of whose four children had it, two twins, one with it, the other without.

The Hobart's take on this mark, handed down from their English ancestors; sticking straight out in some, in others lying down snugly, and often received and entailed by daughters.

Wright, son and ancestors, are thus marked: as are the Butterfields, Frenchs and Blanchards, as was Zera Colborne, his children, and mother, from whom he derived his numerating genius, and B. B. Newman, his father, and two sons, with many other families. And it still keeps on re-appearing, though kept cut off at birth in every child since the landing of the Pilgrims.

No Benjamite could sound the h in Shibboleth, and in a war with this tribe, all who inherited this defect were slain, because it showed Benjamite lineage.

A one-fingered patron, all of whose rudimental fingers were encased in the skin, and tapered off at his little finger, had a father, uncle, two children, and two sister's children similarly marked, she being natural.

Mrs. Horton traces her white lock of hair all the rest being dark, seven generations, omitted in some relatives, yet re-appearing in their descendants. Her white locked great grandfather died at 104, and his descendants who had it, lived the longest.

Several Wens grew on the head of Mr. Paynter, his mother, daughter, granddaughter, and cousin, appearing in all at a like age.

Deformities re-appear in animals. A Lake village cat has six feet, each fore foot ending in two, and re-appearing in her kittens.

576. SPECIALTIES OFTEN SKIP ONE OR MORE GENERATIONS.

My very tall neighbor Hatch has a short wife and son, who has a very tall daughter.

Mrs. Hunt has bright red hair, all her eleven children, and all but one of theirs, had dark; but most of her *great* grand children have her bright red hair; and the same facts appertain to Mr. Wright. Many wonder where these children get their red hair. Their *great grand* parents know.

Two Randall children have little hole under their ears, their father and grandfather had only little dents, but their grandfather's *mother* had them, an aunt and her two children.

Two virtuous white parents were so amazed and chagrined by their child being mulatto, its mother solemnly protesting her innocence, that its father visited his ancestral home on the French frontier, and found his *fifth* ancestor was African, yet that no immediate descendant was thus colored. Several like illustrations are given hereafter.

Consumption, other diseases, talents, and all other entailments often "*run under ground*" one, two, even more generations, only to re-appear in subsequent ones. Who knows but

This law gives you your own raging passions, or lambent virtues, or intellectual gifts. five, ten, even twenty generations of their disappearance, who knows how long?

A servant girl died of cancer, as did her grandmother, father's brother, and his two daughters, while her father was unaffected. All those that died thus resembled each other. Those who do not resemble tainted ancestors or relatives need not fear, while those who do, must be on their preventive guard.

577. ALL THE MENTAL TRAITS OF RACES, NATIONS AND FAMILIES DESCEND.

All human races and animal species "hand down" all their peculiarities to all their progeny; which every trait of each kind of dog, horse, swine, &c., illustrate; as do African song and devotion, Indian deception and revenge, Malay superstition and sensuality, Caucassian invention and domination, and all other National traits.

All Jews have all Abram's peculiarities. He became vastly rich because he inherited great Acquisition and sagacity from his ancestry, proved by Laban's having them, which he transmitted to all his issue, and they to theirs. illustrated by Shakespeare's Shyloch, and the Rothchild's, Jews, one of whom died lately worth five and another *fifteen hundred millions.* No other nation could have built their magnificent temple, or furnished it with pure gold and silver vessels almost by the million, which caused their robbery and final destruction. His grandson,

Joseph was earth's crack financier, in storing surplus grain, with which he bought up all the money, lands, cattle, utensils, bodies, and souls of the greatest nation then extant. Abram routed five kings with his own servants; and how valiantly his descendants fought under Joshua and David, in their wars against Benjamin, and in the final destruction of Jerusalem. His and

Their faith and worship,—his in almost sacrificing his only doted on son, and theirs in hoping on against hope, *twenty-five centuries*, and still keeping up their rites,—have never been equaled. His and their commanding *intellect*, natural sagacity, intelligence, and sound hard sense, are and ever have been remarkable in all his issue. A superb stock this Abramanic.

The Irish are irate; English proud, persistent, and domineering; Germans plodding and honest; French ornate and ambitious; Italians musical, amorous, and impassioned; Spanish proud and tyrannical; Austrians conservative and arbitrary; Russians patient and pious; Turks voluptuous and religious; Tartars fierce and sensual; Indians cunning and cruel; Americans mixed, because these and their other specialties have *decended* from their national origin throughout all their generarions and migrations; and this must continue till all are amalgamated.

Family characteristics are transmitted and inherited. John Rogers was a rabid radical, and selected first for martyrdom as an example; and all his descendants are and ever have been reforming innovators in religion, politics, and every thing else, yet pious.

A man at 95 eloped in 1720 with a loose woman, though he had four living wives; and his descendants are notorious for talents and passion, and one in his fifth generation, a statesman of surpassing talents, supported a house of harlots most of his life, even after sixty, besides amours innumerable; became a father at fourteen by his own cousin still younger; had several sisters who all became mothers before marriage, and a grandson die in jail; and excessively amorous ancestors, relatives, and descendants. Aaron Burr and his ancestors, relatives and descendants were about as bad. Yet whole families lack this gift. Those who have it have large, lack it, small families.

Byran's mother's violent temper often made her sick, and his father was sensual, and he more like both than they like themselves; while David Brainard's piety was extreme yet ascetic and melancholic, and his grand father's descendants, now in their sixth generation, have his moody kind of piety in extremes. I saw his grandson in 1843, a religious lunatic.

Nero came honestly by his monster vices; Cervius Dometius, his father, being one of the worst of men, Caligual, his uncle, about as bad as himself, Lucius Dometius Enobardus, haughty, proud, cruel, and revengeful, and Vitellius, the glutton, whose table cost him eight million dollars per month, his ancestors; while his mother Agrippina murdered two children to place him on the Cæsarian throne, besides having all the passions to frenzied excess; his mother's mother was most implacable and violent, and her mother, Julia, daughter of Augustus Cæsar, was the obvious propogatrix, as Cæsar was the author, of all these vices. In short,

Whole families throughout all their various generations are talented or simple, good or bad, generous or selfish, whole-souled or stoical, passionate or passive, liberal or miserly, industrious or indolent, moody or jolly, talkative or taciturn, pious or profane, honest or

tricky, careless or careful, temperate or intemperate, musical or unmusical, ingenious or bungling, poetical, or artistic, or voracious, &c., &c., through all the phases of human character. Are not all children, all adults, perpetual illustrations of this law, "like parents of like progeny," in all its possible diversifications? and on a scale commensurate with every individual member of the whole race? Look, parents, into the faces of your own dear children. Note their ways and actions, desires and passions, tastes and talents, and every mental and physical peculiarity, and behold your own selves daguerreotyped in them, line by line, and item by item, throughout.

578. Combining Parental Gifts Redouble Progenal

Lord Bacon's father was pre-eminent for power and depth of intellect, and mother for literary genius; and their son more so for both.

Franklin's father had a strong sensible mind, and mother a deep yet brilliant intellect, and he still more of both.

George Washington's paternal ancestors were pre-eminent through ages for talents, kindness, and worth, his mother was one of Nature's noblest women, and he the peer of both.

Jonathan Edward's father was so good a scholar that he took his degree of A. B. in the forenoon; A. M. in the afternoon of the same day; a mark of distinction scarcely ever conferred, and had a powerful intellect: while his mother was the daughter of Rev. Mr. Stoddard, a very talented preacher; and their son was the greatest theologian of his age. Both the parents of Timothy Dwight, Edward's grandson, were very talented.

Patrick Henry's ancestors were distinguished on both sides, but especially on his mother's, who were England's most noted historians, more especially for fluency of style; and Henry Clay's ancestors distinguished themselves for speaking talents.

Daniel Webster's father was a prominent public man noted for sound, hard sense; and his maternal ancestors were among the most gifted men of their times. His brother Ezekiel was more talented than himself.

Two bad parental traits make children still worse. Patty Cannon's mother was amorous, and father a murderer; and she inherited and transmitted both traits redoubled, and her sister Betsy was like her. Words cannot describe their wickedness.

When disease combine, one parent being consumptive, the other dyspeptic, &c., their children are both, and die early.

Extremes in both are often deficient in their children, dwarfed, because they tend to monstrosities, which Nature must and does prevent by excesses in both parents, as caution, love, muscle, &c., leaving their children deficient in it. Large heads with small bodies would never do,[69] and so of other extremes.

579. Talented Persons are from Long Lived Parents.

That some physical vigor which prolongs life is required to *sustain* that brain action necessary for becoming great. Thus,

John Wesley was related to Lord Willington, *all* of whose seven brothers and sisters were active and healthy when at the *average* age of 75.

Washington's mother died at 85, and Judge Storey's was smart at 90, and lived to be 100, when she died, and his sister died lately over 90.

General Stark's neice died at 92.

Ovid's father exceeded 90, and Rothschild's mother, 100.

At Commodore Perry's victory, his grandfather was smart at 83

Drs. Johnson and Bowdish's ancestors were long lived, and O'Connel's over 100.

President Finney's father was 84, mother 80, uncle was alive at 96, and he, himself, died over 80.

Burn's mother, who gave him his poetic genius, became very aged.

Dr, Noll, so long president of Union College, wrote his far-famed "sermon on temperance" years after he was 80, and his brother evinced superior preaching talents till 97.

Napoleon Bonaparte's mother is still alive, smart, and over 100. But,

Seeming Exceptions caused by other Laws and Conditions.

"O these hereditary laws often fail." The children of extra pious ministers often usually become most impious, despite both their extremely devout mothers, aided by the very strictest possible religious rearing. Those of talented men are oftener common place than brilliant; of very healthy parents, sickly; of warm-hearted, cordial, genial, generous parents, just the converse, and thus of other parents, progenal differences innumerable.

Other laws working with and against this entailing law modify its results. Some religious parents, are more pious outside than inside, or strict in sectarian observances without feeling as sanctimonious as they appear to be. That powerful brain action of talented men in which their talents consisted, often so weakens it that they impart only its present feebleness to their issue, instead of its pristine vigor. A terrible blow struck perhaps by medicine or accident to the constitution of a robust parent may have so crippled it that only a poor one could be entailed; or that of the other parent may be weak, naturally or actually, and left their children so. Or said children may have been spoiled early. Many naturally kind, loving, genial, parents conceive towards each other a cold, repellant aversion, which their children inherit. Many like seeming exceptions to our "like-begets-like" law are consequent on similar modifying parental conditions modifying progenal character, not a few of which are detailed hereafter.

581. This Creative Capacity is Infinitely Precious.

Natural gifts for teaching, preaching, writing, speaking, singing, &c., are worth more than money; poor persons "gifted" in either being "better off" than those rich yet dull; but how infinitely preferable superb children without them, to poor or none with? She who sings poorly yet bears many perfect children as immeasurably exceeds good singers who bear poor young or none, as perfect humanity surpasses one of its multitude of functions. Penniless children well created have ten thousand times more for which to thank and love their parents than rich ones poorly constituted. If you were rich, aristocratic, talented, good, or distinguished any way, and this creative power could be had only by paying a large patent right royalty, if the patentee, should say—

"Pay me well for it, and I will enable you to create a darling child, your own image and counterpart in bones, muscles, looks, ways, desires, tastes, feelings, thoughts, modes of speech, every minute respect, amalgamated with all your sexual mate's specialties you so idolize," and give you absolute proof:—

You would reason thus with yourself—

"*I must soon die*, and leave my name, all my wealth, position, everything behind me, and can well afford to pay nearly all I own, if I can get it no cheaper, for this capacity to transmit the rest to my own flesh and blood whom I should love as I do myself, because just like me: besides being the most perfect souvenirs and endearing reminders conceivable of the only one I love, in the perpetual outgushings of all those qualities I so idolize. All other values compared with this gem are insignificant. Nay, if I must mortgage all my future earnings for so great a behest, I shall even then be an infinite gainer, and could justly exult over childless kings."

O what can express the worth of a large family of splendid children! Of all Nature's wonderful phenomena transmitting capacity is her most wonderful, in its means, philosophy, minuteness, and intrinsic worth. Well might angels study its mysteries, and

exult forever over its beauties and beneficence. Is life thus infinitely glorious, and its creation not equally so? Shall we honor Washington, yet ignore his parents? Could he have been but for *them*? All honor to his royal mother, to all parents; and the more the better their children. Is human existence the end and embodied *summum bonum* of all that is, and is not this capacity to create it commensurate? What other gift as valuable, or deficit equally great? Is Conscience, or Sense? How great this boon! What mockery all attempts to estimate it! Even angels might covet it! Exultant thanks, adoration, and praise to its Divine Giver! Great God, aid us in its right exercise, and save us from its wrong. And to this end, "bless this book."

Section IV.—How all these Parento-Progenal Resemblances are Effected.

582. THE STUPENDOUS WORK TO BE ACCOMPLISHED. *Only some adequate causes* could reproduce progeny thus precisely like their parents, in mind and body; for Nature works only by means of skilled workmen specifically adapted each to effect its own work *and no other*. Then by what all potent ever self-acting ways and means does she transfer every parental iota to every reproduced creature and thing?

Her transmitting agent must be most subtle, and all powerful Human parents and progeny have nails, feline claws, bovine hoofs, &c., at the ends of their limbs; now what creates those bony endings at all? Makes them differ as do parental? Forms all progenal parts just like parental? Brings out the under ground properties of past generations? How could it make progenal lungs the larger or smaller, stronger or weaker, as parental are either? And thus of all other parts, unless it seized every parental iota, and by some subtle yet magic force held all spell bound in its giant grasp? It must so penetrate each parental bone and part of bone, nerve and shred of nerve, muscle and fibre of muscle, that it can fashion the progenal precisely like their parental; for how could a dyspeptic parent taint his children's stomachs unless this entailing *element* domineered over his *own* stomach?

A red haired father begets a red haired daughter. Now how comes she to have hair at all? on like parts with his? and coarse or fine, straight or curly, early or late gray, like his? And thus of all other parental and progenal resemblances?

If a father has a peculiar look when angry, or pleased, curls up his lip or winks his eye in a peculiar way, or has any special tone, mode of speaking, or other idiosyncrasies, behold in his children like looks, curls of lips, &c. And thus equally of maternal specialties. Now *just* what begins and consummates these and billions of kindred resemblances?

This transmitting agent must tyranize over the parental mentalities even more; else how could it entail them? Causality must be both as large in son as sire; and also work on the same subjects, and in the same way. Henry Ward Beecher must and does "take to" the pulpit as did his father Lyman, and in it mirth, sense, fervor, imagination, passion, &c., must and do burst forth alike in both; and so of all other traits, at all other times. This agent must be so inwrought with parental music as to make progeny both love and perform music in general, and the *kinds* of tunes and with the same *cast* of expression. Old and young Booths must and do love and excel in the same pieces and *species* of acting. Abram somehow makes all his myriads of descendants love what he loved, namely, to deal in clothes, jewelry, precious metals, and have the same pious, trustful tone and spirit; and so full of all his and their other specialties. If parents are genial, or loving, or the converse, or love this liquor or that, or have any lurking theft or murder, deceit or fear, goodness or genius, taste or passion, each must be so confluent with either and all their other attributes as to write them into their children's innermost beings, so that they will grow larger throughout time, and last to all eternity! besides descending to all their descendants forever! As every wrinkle, speck, mark and the very texture of the photographed face is first thrown upon the negative disk before it can be transferred to the likeness; so how could every parental shade of mentality be transfered to progeny without being incorporated into this creating *Love negative*? How came progeny to have heads, limbs, instincts, &c., at all? and those just like the parental? How could all progenal iota be precisely like parental unless both were most perfectly interrelated by some subtle bond of perfect sympathy?

All the amputated limbs of parents must be reproduced in their progeny, and all maimed parts made sound, but thousands of their blemishes and all their scars, &c., must be left out in their children. How can Nature transmit all their natural conditions, yet *skip* all their artificials? What means can account for all *these* selections and rejections? Some cause-and-effect system must interrelate all progenal to all parental items. Surely that which effects all *this* must do so by agencies the most powerful and infinitesibly minute possible, and far exceeding conception.

To the length, breadth and import of this great problem of this perfect progeno-parental resemblance, and our exposition of its *ways and means*, particular attention is now invited; especially since it embodies the vertebral column of this work; indeed its head, trunk, limbs, and all, *soul* included. No ordinary answer, nor any one means can account therefor, but only *several* laws in *concerted* action, and that ramifying to the very rootlets and innermost recesses of whatever procreates, can achieve all this concatenation of marvels. *Then what does?*

583. A SPIRIT ENTITY ALONE TRANSMITS, AND IS TRANSMITTED.

"*Man is a Spirit.*" His essence inheres in his *mind*, not body. Mind is life. See this fundamental life principle demonstrated in.[37] Readers cannot possibly understand this point fully without first comprehending that. Indeed this whole book is based on Vol. 1, Life. Both always should, and generally will be bound up together, and that read before this.

Each parental mentality entails itself on progeny. It consists of mental Faculties,[46] some stronger, others weaker,[51 557]. Children inherit these parental Faculties, and in their *relative* efficiency, which creates their own mental specialties, and renders them like those of their parents. Thus Franklin's mother's father had causality very large, proved by his descendants having it equally developed illustrated, by Franklin and Lucretia Mott, having the same shaped foreheads, and therefore reasoning cast of intellect, and hence modes of expression. That is: all progeny inherit their parent's minds and instincts, and thereby their resultant modes of thought, expression, loves, everything. Thus seals have love of water and fish; both of which they transmit to their young, which therefore love both. Cats have a specific phase of cunning large, which they transmit to kittens, and which gives to both a like degree and direction of it. But, quite as great a problem is "*What makes their bodies* just alike?"

Each mentality creates its own anatomy[43]. Thus feline mentality requires paws and claws to work out its mental destiny or instinct; which this its cat spirit nature forms into its growth,[30] and fashions them just to its mental needs. Cats need one kind of claws, hawks another, and hens still another, for their spirit principle to work with, and it fashions in each just such claws as each can use to the best advantage. Nor could either use the others. Large parental Force must have large bones, joints and muscles with which to back and inforce its antagonisms. Yet it must first create them; and this combative spirit weaves them into its organic structure, parental Force creating a like progenal, and this a kindred organism.

See this principle also fully demonstrated and expounded in Vol. 1. Life.[48]

A man who "laughed through his nose" begot a daughter in the dark; neither mother nor child having seen him laugh, nor even seen him; and yet, *mirable dictu*, in every one of her laughs this dark-begotten daughter involuntarily draws the skin of her nose precisely as he does his. Now by what means did he transfer this his nasal idiosyncrasy to her? for it is inborn, not imitative. It came to her body *through his and her seed*. We claim to state this deepest problem of Nature clearly, and to demonstrate its answer in the union of the two principles stated above thus: 1. *The Faculty of mirth* is what laughs. 2. Its peculiarities must manifest themselves through kindred peculiarities of facial expression. 3. His, in order to express itself, had to draw the skin on his nose just as he did. 4. He transferred his own *phase* of mirth to this daughter.[549] 5. This made her *need* the same nasal muscles he had; which her mirth fashioned during her growth. This mirth Faculty *needs* and *has* and *uses* this same nasal organism, imparted to her through and by means of his mirthful entity.

Readers who can think, do not these two principles "a spirit entity transmits and is transmitted"[583] and "each mentality creates its own organic tools",[43] taken together, clear up and account for this Nature's profoundest and most intricate *modus operandi?* These two principles also show

584. How Amputated Parental Limbs are Handed Down to Progeny.

But for some natural provision for supplying them all issue forever after must be borne minus all amputated limbs, broken bones, extracted teeth, withered muscles, decayed parts of lungs, paralyzed nerves, and destroyed eyes, ears, &c., of all their ancestors, forever back. A calamity how appalling! Prevented by these same first laws, thus: 1. A sow with young, running along before an elephant, but not fast enough, he slapped her to one side with his trunk, thereby throwing into her his powerful elephantine magnetism or spirit entity; which she passed over to her then forming young; all of which were born with trunks, feet and tusks like his, and are still preserved by Dr. Marsh, of Albany, N. Y. 2 A workman in an upper story had his leg so badly mangled in machinery that a friend of mine cut it off with a hand saw, and so placed it on the mantle-piece that its thigh lay close under a hot stove-pipe, whilst its foot hung over its end, where was a door left open in taking him below; when he soon complained that his thigh was hot and his foot was cold; a February wind blowing on it. A pin thrust into the amputated thigh above made him scream and swear that some one was pricking him below, which proved that he, below, *felt* all the changing states of his cut off leg above. How? Through his dying spirit leg. This severing of his spirit leg takes several hours; during which it holds double connection between that dying leg above and living man below, thereby telling him its changing states. This spirit leg still retains its connection with his spirit sexual organs,[553] transfers his spirit leg, toes and nails upon his life germs; which bring out just such material leg, toes, and toe nails as he possessed. And if he had a sixth toe and toe nail, they have their *spirit* toe and toe nail, which impress themselves through his sexuality upon this germ's spirit, and this brings out in the progeny just such a sixth toe and sixth toe nail as its parent once had, though they have been decayed fifty years. But

"*How can nature transmit some*, yet skipping others?"

By handing down only natural parental qualities, meanwhile omitting all artificial and incidental parental conditions, unless rendered "second nature" by continuing through successive generations. Thus while yet a boy I struck an ax down through both of my great toe joints, and also broke my shin bone. That ax cut, fall broke, only my material joints and shin bone, not their spirit entity which formed them, and which, transmitted to my children, formed theirs like my original ones. Their mental entity remained intact in me, and thereby in my issue; whereas if I had formed an artificial liquor hankering by habitual intoxication, said hankering consists in a phase, a direction, a mode of action, of the mental *Faculty* of Appetite, and these mental Faculties are what are transmitted, and create all progenal specialties.

Another problem of like depth bursts in just here, demanding solution; which our two creative first principles,[43,549] supply; thus:

How does Nature transmit both parental natures UNITED? and give each their due *proportion* in their issue? thus:

585. Love Fuses Both Parents into a One Entity.

Both parental natures must be amalgamated in their offspring. To blend and then transfer all their bodily and mental iotas *united*, is the master work of this master workman, Love. This Love which renders them parents must and does blend them perfectly like two confluent drops of water, forever inseparable; so that their children may be just like both, that both may love and help rear them.

Love amalgamates both into one compound. Uniting their feelings, desires, efforts, everything is its specific work. Say, all ye who have ever loved, did you not feel a *flowing together* of thought, feeling, and soul; like two different colored liquids poured together, all the particles of each intermingling with those of the other, thereby forming a new color by the amalgam of both. This oneness is what renders the walk of true lovers so beautiful, and discernable just as far as they can be seen.[591] If he is tall and naturally takes long steps, and she short, he takes the shorter and she the longer till both step exactly alike, as if one common volition moved both together. And the one who loves the other the most, conforms the most. They often think the same thoughts and feel the same feelings before expressing them; love to be always together, and if separated, feel restless, lonely, and as if a part of their own beings had been torn from each, and a portion of that of the other remained ever present with them. Their reunion how delightful! However far apart their bodies may be, either lapsing into a love reverie throws the other into one at the same time, as noting and comparing notes will prove; which Goethe beautifully symbolizes by the hands on the dials of two watches belonging to warm friends moving just alike, by which they could always commune with each other when separated. Love keeps the *souls* of two doting lovers in delightful *rapport*, however far apart their bodies. Though he is in bustling New York and she beyond the Missouri, Rocky Mountains even, if she becomes so sick as to really need his presence, her spirit draws on his till he breaks away from business, and rushes to her side.

A Jew, converted to Methodism, and sent into a back woods Tennessee circuit to preach, left his doting wife in Philadelphia, because both were unwilling to subject her, stylishly reared, to pioneer surroundings and hardships. She fell so desparingly sick that her doctor told her to send him any messages she desired, and prepare herself to die before morning. She exclaimed, O Doctor, I *can't* die till I see my dear *husband!*" The day and hour and minute of her exclamation were noted down. That very day and hour, while he, away down in Tennessee, was talking with a brother preacher, an impression seized him that he must rush to his wife's side, so powerfully that he exclaimed "I must take the next train for Philadelphia, where 'I feel it in my bones' my wife is now lying at the point of death." "What! Leave all your Tennessee appointments unfilled just on account of your uncertain impression?" enquired his brother. He answered "What are my appointments compared with my dying wife?" rushed to and took the cars for Philadelphia, and arrived just in time to save her life; she meanwhile, Garfield like, clinging to it heroically. Another like case, and both analyzable by our Love fusing principle:

"*My Friday* evening appointment was in one direction, and my Sunday service in another. I could not go home and then get to my Sunday service without starting Saturday morning, and took the afternoon train direct for my Sunday service; but at a junction where I could go home *or* to my Sunday appointment, just as both trains began to move, something "came over me," and impelled me to rush out of my train and onto the other; which I did, and found my poor wife had just been struck dangerously sick, and was near dying; from which my coming saved her."—*A Carbondale, Pa., Methodist Minister, in* 1847.

Now just what drew him out of that train, and pushed him on to this? Love. It had fused them into that mutual sympathy which made him in the cars *feel* her home need of his presence. Her *spirit* drew on his, and him to her. Nor is this extraordinary, only Love's *ordinary* action. All who love each other feel thus, all who feel thus love each other. Love consists in the *blending* of their two sexual magnetisms, which establishes this spirituo-telegraphic intercommunion. This is but its *legitimate* product, though thus apparent only when it has its *perfect* work. It both blends them into one, and then prompts their parental union by Love and passion always going together.[300] It melts into one all the elements of both in order to transmit their *united* natures to their offspring. They require this oneness in all other respects in order to perfect their parental fusion, and thereby their progenies perfection. All their thoughts and feelings must accord, that their parental conjunction may be complete, and their children thereby rendered like both. Other things being equal, the more perfect their Love blending, the more and better their offspring will be.

586. Parental Fusion Renders Children Harmonious, Want of It, Idiosyncratic.

They must be homoginous, not self antagonistic. Harmony between parents renders their children better than themselves, because compounded of the excellencies of both; whilst parental disagreements oblige them to take after one parent *or* the other, but precludes their inheriting the united entities of both. Two common place parents brought me children so *far* superior to themselves that I must needs find out the cause, and learned that both had married their first love, had never felt one discordant note, and lived in perfect conjugal affections; whilst children of imperfect blending are like two metals only partially melted together, all of this metal here; and all of that there,[315] and far inferior to either. Thus passion, excessive in him but deficient in her, leaves their children mostly like him, physically, her body being poorly represented in them, and in spirit odd, queer, unlike everybody else, idiosyncratic, ungainly, crude, disjointed, like the speckled hen, antagonistic, unmalleable, unfinished, poorly balanced, uncongenial, unlovable, unloving, outlandish in their views and actions, out of tune with themselves and everybody else, like a house divided against itself, unpopular, unhappy, and though better than none, yet far below their parents.

If the son of discordant parents preaches, and takes mainly after his father—their discord prevents his taking after both—he may be talented and original, but is neither emotional nor good, and hence preaches to people's heads, not hearts; or if he inherits mainly after his mother, he is fervid, glowing, emotional, perhaps even eloquent, yet lacks depth and power, and preaches to hearts but not heads; whereas the son of concordant wedlock *unites* male talents with female emotion; thus carrying all heads *and* hearts together.

587. Male and Female Electricity—the Loving and Creating Element.

Life is carried forward by electric action and reaction, as are all Nature's operations, astral included [34, 42c] and its two positive and negative forces obviously embrace the means employed in creating life, and all the phases of the male and female interrelations, thus:—

Two bodies charged positively repel each other, as do two negatively; while one positive and the other negative, mutually attract. The male is positive, and female negative, and their love consists in their mutual attraction; which is the greater or less as each is more or less magnetically charged, absolutely, and as regards each other. Two men may love each other some, as can two women, when one is strongly masculine by taking after his father, and the other strongly feminine; while a man and woman may dislike each other, at least not be attracted, though both are highly magnetic, because both are positive *to each other,* or both negative; yet one positive and the other negative to each other will mutually attract and be attracted powerfully, both generally, and in the pro-creative function, and create superb children; while those similars just described would attract and enjoy little, and create poor children, because magnetically alike.

"*Falling in love*" is perfectly explainable on this magnetic theory, but on no other. Two meet at party, in church, and instantly become mutually attracted, perfectly "smitten," "enamored," "love-struck," "dead in love," and not merely "delighted," but ecstasied with each other. Each "electrifies" the other, from head to feet, in spirit and person. Neither ever felt anything like it before. Their two entities rush and blend together like positive and negative galvanic forces, enrapturing both. Each thrills and is thrilled, loves and is spell-bound, by the other. Both were full of this sexual electricity, which both gave off to, and received from, the other. Life then and there had its focus to them. If they "part to meet no more" how different both! Wherein? Because he has given off of his male electricity, which she has imbibed, while she has given off of her female magnetism, which he has imbibed; so that both have taken with them the other's sexual entity, which remains till dispelled, perhaps for life! If they meet again, every meeting re-enamors, because it re-magnetizes both. They dance together. An electric shock palpable to both accompanies all their personal touches. All love-making interchanges this male and female magnetism. This it is which originates love, and measures its amount; which draws them together in Nature's creative embrace, and then *creates* their offspring; which have the more or the less life-snap and vigor of functions as their parents brought the more or less of this sexual electricity to the creative altar of each.[780]

All men, all women, have more or less of this galvanic current the better or poorer sexed they are, and some ten to a hundred times more than others:[47] while some who have a great amount of it, interchange but little with one, yet much with another. Two who abound in it, and are positive and negative towards each other, experience a quiet but happy, genial, comfortable feeling, while they are together, yet something wanting when they are apart. Or if both are well charged and take hands, each can distinctly feel a magnetic current streaming up their own arms and shoulders; each giving and receiving it, to their mutual benefit. This male and female magnetism is the soul of gender, and its cohabiting interchange is Nature's creative instrument. Literally,

Cupid's darts are forged out of lightning.

588. Nervous Quiverings Cause All Love Pleasures and Pains.

All mental action is effected by undulations, oscillations, quiverings, of the outer gelatinous surface of the brain,[38] and all sensations by the quiverings of that gelatinous *pith* which composes the *center* of all nerves;[39] and is pleasurable or painful as its agitating causes benefit or injure.[40] Musical sounds give pleasure by oscillating the air, and this the auditory nerves and brain; fine quivers giving high notes, and coarse, bass; as our ears, and the way we make them, prove. A given rapidity of sounds makes music; and sight is doubtless caused by light darting against and thus oscillating the optic nerve and brain;

different colors quivering it differently by being finer or coarser, just as do different sounds; while taste, smell, and touch are effected on this same quivering principle; pleasurable sensations resulting from gentle oscillations, and painful by their being too rapid;[40] injurious heat agitating them too violently for endurance. Thinking readers, this quivering means undoubtedly produces all sensations, pleasurable and painful, mental and physical; nervousness being caused by the swelling of this pith causing little things to undulate it violently,[3] just as all pressure augments action.[5] Now,

Male electricity quivers this female nerve and female male. Love making applies this sexual electricity of each to the other, which flashes throughout their nervous systems, oscillating, undulating, and mobilizing this pulpy nervous pith, which thrills both with pleasure, and also disciplines and improves the nerves when it is normal, but tears them to tatters when abnormal. Ho! all ye who experience this sacred love feeling.

This principle claims to go to its "modus operandi;" dig out its chit; disclose its marrow, and reveal its essence. Place it alongside of your own experience. Does it not cause and explain all its ever-varying phenomena? What predecessor or cotemporary has ever before given its *analysis?* Mark hereafter how many love *facts* it explains, and lessons it teaches.

This additional coupling link still remains for uniting this cause-and-effect means to this transmitting work. Let us ascertain just how all provident Nature supplies it.

E. "*Granted*, 1, That Love is the transmitting agent;[557] 2, that it is a mental Faculty and transmits all the Faculties, itself included;[555] 3, that these Faculties fashion during growth just such organisms as they require; 4, that existing parental Faculties create like progenal ones, and thereby organisms, forms, noses, eyes, etc., like parental; yet, WHAT LINKS LOVE TO WHATEVER IT TRANSMITS? THIS—"

589. LOVE AND THE SEXUAL ORGANS ARE IN RECIPROCAL SYMPATHY.

Organs are entailed by organs, and Faculties by Faculties. How could either be otherwise? This *must* be so, and it is so. Nature works always and only by organs,[28] never without them. In accord with this great life law she procreates life only by means of material organs: As she executes sight, audition, etc., each only by its own organs, so she must, she does, reproduce life always and solely by means of organs called the sexual, created expressly for the use of that Love Faculty which pro-creates,[555, 556] which must be and are as reciprocal with it as are nerves with sensation. Each was made only for the other; nor can either ever act without the conjoint action of the other, any more than sight without eyes, or eyes without seeing. This is both a palpable necessity, and a universal fact, and both are too experimentally apparent to require proof. Find it completely demonstrated in Part V. Yet we assume and declare it here, in order to enforce intermediate points.

Chapter II.—Love's Automatic Power Over Mind.

Section I.—Effects of Opposite Love-States Over the Bodily Functions.

590. LOVE LOCATED NEAR THE NERVOUS CENTRE OF PHYSICAL LIFE.

Life has its material throne in the brain's base.[49] To this throne all its parts report, and from it all receive their mandates. It is located the nearest possible to the top of the spinal cord, which unites together all

ALL THE NERVES CENTERING AT LOVE.

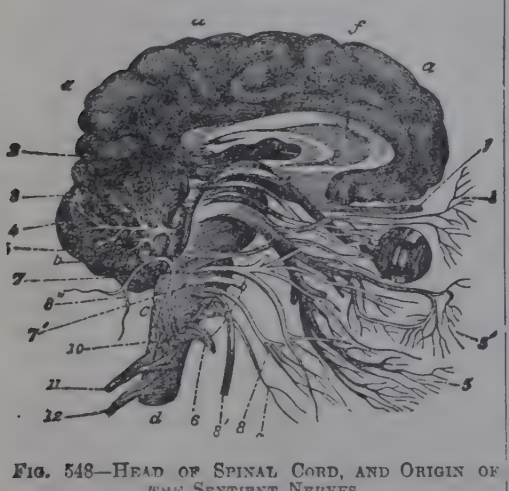

FIG. 548—HEAD OF SPINAL CORD, AND ORIGIN OF THE SENTIENT NERVES.

the nerves from all parts of the body. The cerebellum, or little brain, is situated behind and below the main brain, from which the tentorium separates it, and resembles a tree, in having its trunk and branches, and was christened "tree of life," long before Phrenology proved that it contains the re-productive organ of Love.

1. *All bodily organs* and shreds live and act through nerves which ramify over each part, and connect it with the brain. All these nerves enter it through spinal joints from the spinal cord, out of the back and upper part of which the cerebellum originates.

2. *Love is located* in this cerebellum, which puts it in structural sympathy with every organ, nerve and fibre of the whole body, that it may reach and control them all. The nerves of sight, touch, smell, taste and hearing originate just as near it as possible. See the optic nerve running from that round eye-ball backwards, upwards and flexing *dowawards* till it ends in the *Pons Vardai*, which is close by Love; as do all the nerves of the other senses.

3. *The great sympathetic nerve* 8, in Fig. 548, which connects the heart, lungs, stomach, liver, pancreas, bowels, and other visceral organs with the brain, likewise unites with this great nervous center right where Love also joins it. Thus

4. *Nerves connect every organic* parental iota with the brain just where Love joins it; which establishes a perfect reciprocal sympathy between all parts and this procreative element! Behold in these anatomical connections *why* and *how* Nature is enabled to fashion every progenal organ, bone, muscle and shred of man, monkey, bear, tiger, bird, reptile, insect, whatever reproduces, just like those of the parents of each! Need we wonder that she does, should we not be surprised if she did not, effect all this minutæ of progenal resemblance to parental?

Behold in subsequent examples the fact that every bodily and mental function *is* bound hands and feet, and bowed in slavish subjection to this creative autocrat, Love! This law shows why, and how

591. ACTIVE LOVE AUGMENTS MUSCULAR STRENGTH AND ENDURANCE.

All chivalry proves that it does Every knight errant could be inspired to bold, chivalric valor only by his lady-love, and all ancient tournament trials of masculine strength must have appreciative lady inspectors.

All ancient and modern history attests this muscle-promoting effect of Love; which all personal experiences confirm. A man flatteringly pats a girl's cheek, when off she bounds as brisk and spry as a lark. All women in love have a movement in walking and dancing much more elastic, graceful, and beautiful, and men more noble, proud, dignified, and commanding than before or after; as all promenades illustrate; and practiced eyes can tell whether two walking together like or dislike each other. And those in love can walk much faster and longer than when not. Thus let a man and woman take a given tiresome walk separately, before loving each other, and the same after becoming completely enamored, and Love makes it so much shorter and more delightful after than before that they can walk it over and over again without fatigue; and on picnic and excursions even weakly ones walk on and on for miles so gaily and easily as to be wholly unconscious of time, distance and fatigue. Yet reversed Love,[571] renders the same walk so long and fatiguing, and the same then charming surroundings so dull, that they return soured and disgusted. Reversed Love renders all muscular exertions most irksome. Men work far better when a loved woman looks on approvingly; yet how female disdain palsies? Strong wives delve on in pain when scolded by depreciating husbands, jaded, listless, spiritless, little realizing how much they suffer—alas, how many thus doomed deserve the heartfelt pity of all?—yet even weakly ones work on, wear on, enduring and accomplishing wonders, because their loving and being appreciated by husbands amazingly strengthen female muscle. What wonders of exhausting toil and privation loving and loved wives often undergo in nursing sick husbands! How marvellously weak ones work on for years after doctors and all expect them to die? because kept alive and strengthened by conjugal affection in both. The same woman, all women, can do and endure many times more when liked than disliked, and from affection than duty. Oh, if husbands would only realize how inexpressibly petting and praising a wife, redoubles her power and will to do, and how neglect and blame dishearten and palsy her, and would appreciate always, depreciate never, they would not have to hire half so much help, because their wives would be able and willing to work; nor pay half as heavy doctor's bills, because this would keep them well.

The merry dance still more forcibly illustrates this great truth. Women dancing alone with only female spectators, dance with nothing like the grace or perfection they naturally assume when dancing with and before gentlemen; while active Love renders their motions peculiarly beautiful, almost angelic. To be appreciated, it must be seen or felt. It can never be described. But this same dance is irksome beyond description to those whose Love has been blasted. Awakened Love stimulates, and disappointed deadens, the whole muscular system.

592. Love Doubles or Deadens Circulation, Warmth, Sleep, &c.

"*Affairs of the heart*" send the warm blood rushing and foaming through every muscular shred and nervous fibre of the body to its very nails. All who love *feel* that nothing equally agitates the heart; and knowing persons can tell who are and who are not then in love by those of lovers being full and strong, those not, languid and fluttering; while love troubles cause heart ailments.

All breathe deeper, fuller, faster, when loving than when not, while meeting those you love increases your respiration, and theirs if they love you. This is an infallible sign of love, and doubly illustrated by its ultimate exercise.[712]

Reciprocating Love Redoubles Warmth. Universal experience proves and expresses this fact in the proverb, "Love needs no fire to court by," even in cold, long nights. Our electric theory shows why, namely: the electricity of each, combining with that of the other, warms both by starting up all their *other* functions.[587] Taking hands starts circulation and perspiration in the taken hands and arms first, and then all over; imparting a warmth and glow often felt, yet seldom realized. A well-sexed lady, cold and weary, entered a car. A returned soldier gave her half his slip. Soon she felt a delightful warmth pervading her side next to him, and anon all over, which she innocently, almost verdantly, often mentions as something remarkable. He, too, was probably warmed and benefitted equally. They interchanged their love magnetisms. But,

In love disappointed how cold the hands, how cold the feet, how cold the heart! Nothing occasions so many diseases as colds, nor colds as Love reversed; because it withdraws blood from limbs and surface, only to concentrate it in the head, which induces colds, and especially consumption; but which normal Love prevents. And its revival restores dilapidated constitutions by untold thousands, which "broken hearts" have broken down.

The sleep of Love is sweet and most refreshing; while the disappointed lie awake half their nights, rolling in wild deliriums of agonizing emotion. Stomach, liver, and viscera are similarly deranged; for one law governs them all. How could Love transmit them unless it governed them, both ways? Its power over health is wonderful; a happy Love building it up, and unhappy breaking it down, as by magic. Most of our broken down men wrecked their constitutions on the breakers of abnormal Love, and can be restored only by normal. Think how your own health revived soon after a happy love commenced, and run down after its interruption, as in losing a loved wife; or revived on the death of one uncongenial, or on marrying a congenial. Even right courtship improves it. Baches, a pure love and marriage would probably double yours; and you who marry can thereby "take out a new lease on life."

Female health is still more renewed by right Love, and destroyed by wrong. How many do happy marriages snatch from consumption or decline, and reinvigorate? but O, how many break right down under a wrong! Few note these facts; none trace them to this their cause. Women by millions begin to lose their health soon after a soul withering disappointment begins, while other millions begin to revive right after beginning to love again. And all readers, now unloving and unloved, who establish a future affection, note what a perfect health-revolution supervenes. Amazing that doctors have failed to note this, and make it a medical *point*.

These causes create these facts: 1. Health depends mainly on the mind,[2] which Love puts into a delightful state, and this the body. 2. Love quickens every single human function, as we are now showing. 3. The nerves control the body, and Love governs the nerves.[617] 4. Love states control menstruation,[946] and this predetermines female health.[848]

593. Happy Love Makes all Look Younger, Unhappy, Older.

All are the older or younger as they feel either, and feel and act the younger as they love the more. This all eyes can see, and feelers feel; in addition to love states actually lengthening and shortening life.[610] An elderly husband loses a disliked wife he *wants* to lose, and loves and marries one he wants to *keep:* just see how much younger he looks, acts, and is after his loss and gain—*two* gains—than before; whereas a man loses a good loved wife, and marries a poor, disliked one, how much older he looks for both losses. All his young sap congeals. Do not flirting widows and widowers appear much younger than old maids and baches of like ages? And all at gay parties, which are only love feasts, than elsewhere? Women of 35, when well courted, look to be only 25, while girls of 20, who have a serious falling out with their lovers, in a year look, act, and feel as if 30; and all women seem several years older the next day after a love spat, than they did the day before. So do wives.

"Is Kate Joy as rosy, jolly, familiar, lively, merry, talkative, laughing, and captivating since as before her marriage?"—*E.* "*No*, but just the reverse throughout—pale, still, reserved, uncongenial, soured, low spirited, disheartened, and looks 20 years older than she did a year ago."—*Ky.* O, how many such?

"You look too young to be the mother of this boy; appear to be about 17."—*P.*

"I am his mother, and 22."—*Mrs. Young.*

"Then you are the most loving and best loved woman in Providence."—*P.*

"That I am. I and my husband always have loved only each other with perfectly poetic devotion."—*Y. M.*

"Then you are the most loving and best *loved* woman in Providence."—*P.* "You said that same thing of me 18 years ago, when I consulted you first, and I and my husband have only loved each other dotingly ever since."

There, young maids, old maids, all women and men, is your perpetual youth elixir and restorative. There, husband, is the way to keep your wife young and lovely, and prevent her growing old and ugly. Not bearing, but being *neglected* or scolded, is what rifles married women of their bridal charms. Let all the world note and attest this great truth that all love states reign supreme over whatever appertains to female beauty and bloom.

594. LOVE BEAUTIFIES, DISAPPOINTMENT SADDENS, ALL FACES.

Beauty of face consists chiefly in expression, which active Love redoubles by stimulating all the human functions,[591] and this lights up even plain features with a glow, a flush, a radiance, which loving eyes still magnify; whilst Love reversed makes even handsome features sad and pitiable, and homely ones hideous; which instinctively repel and pain all beholders. No face is ever worth a second look when saddened by disappointment. Normal Love draws all the facial lines upward, abnormal, downwards.

Contrast the same faces, noses, eyes, cheeks, mouths, all kinds of expression and action of any person when in love with that same person in its disappointment. Paradise and purgatory are no more opposites. Just see in Fig. 549, how bright, smiling, buoyant, lively, and happy Miss Gay looks; yet disappointment chases away all smiles, leaving soulless blanks, or else a sad, pensive, careworn, forlorn look, as if all friends were dead, and life itself a burden.

THE LAUGH OF LOVE.

FIG. 549.—MISS GAY.

595. THE EYES ARE PERFECT LOVE TATTLERS, which lovers use most effectively.[592]

Active Love makes them full, open, glowing, radiant, brilliant; reversed, leaden and fierce. The former ogle, the latter "look daggers." This difference is heavenwide, yet must be *seen*; it cannot be described. The faces of women well sexed *and* thoroughly in Love are the most beautiful sight on earth; those in Love deferred, the most pitiable; in hate, the most haggish; while sensual men and women tell and read each other's lewdness perfectly through their lascivious eyes.

Love affects the sight both ways. A young Cincinnati millionaire dotingly loved a poor but most beautiful country girl and proffered her marriage; which she declined from bashful fear of inability to sustain the etiquette of his aristocratic circle, though she loved him to distraction. This painful love state destroyed her sight, which added to her declining argument; till he refused to be negatived, gained her consent, and married her; soon after which her happy affectional state *restored her vision.*[593]

Near sight, losing sight prematurely, sore and inflamed eyes, dimness, blindness, and likewise impaired hearing, are often caused by sexual decline or disease, and restorable accordingly.

596. THE INTONATIONS TELL ALL LOVE'S CHANGING PHASES.

Each Faculty modifies them; active Force rendering them short and grating, Worship, long and solemn, and Love soft, tender, winning and sweet. As when one party is praying in one adjoining room, and another swearing in another, their tones tell which prays and swears; so all animated tones tell infallibly all the affectional states of all talkers.

"Day is dawning."—A Love-sick Car Passenger.

"Will you allow a stranger to ask a strange question?"

"Certainly, sir. No harm in asking."—Passenger.

"Havn't you recently been sadly disappointed in Love?"

"You startle me. I came right through by rail from the South, where, teaching, a strong love sprung up between myself and a young lady just left, whose social position precludes our marriage. But who told *you*, for I thought no other person knew it."

"Your tender, touching tones reveal your love, and their plaintive, woe-begone, crushed vanishings its late disappointment, while those who fight it off have sharp, startling, grating twangs, full of bitterness and spleen."

Note how low and soft are "all thoughts which breathe and words that burn" with Love. How melting and thrilling! You listen spell-bound. Those who talk loudly love not. Voices fall as Love rises, till "whisperings" express its intense action; while lovers *breathe* out its very highest aspects by peculiar expirations easily perceived, but indescribable; because all words, tones, and looks utterly fail to express its deepest depths. Doubtless

Woman's voice is pitched an octave higher than man's the better to express her deeper, tenderer love; for all high notes enamor and thrill most, because finest.[220] Air wafts no sounds as melodious and delicious as those of a well-sexed woman thoroughly in Love; and doubly when she sings. Only let her affections be fully developed from infancy, and our whole air would reverberate with love tones in conversation, in song, almost infinitely more bewitching and enamoring than anything we now hear, or can imagine.

Love screams cap this climax, just as fear screams cap its, and anger screams its. Calculate that all females in parties and male company who scream easily and much, are brim full of Love then in ecstatic action.[539]

Love laughs much, and most heartily, merrily, and joyously, as if the whole soul went into it, delighting all, literally intoxicating loving listeners, and bewitching even more than its tones; whilst reversed Love rarely ever laughs, and then only tamely, and as if wrong, and forced.

All good speakers must love so as to render their voices soothing and melodious, like Beecher's and Moody's, and win their way to the heads of listeners by first captivating their hearts; while those speakers unhappy affectionately, use harsh, grating, sharp tones, and seem to be pounding their ideas into people with sledge hammer tones; the former stroking pussy's back, the latter pulling her by her tail.

597. ACTIVE LOVE ADORNS THE MANNERS.

A gentleman and lady treat each other much more

pleasantly than either treats their own sex.[503] Their mutual appreciation which thus beautifies their behavior ripens into friendship, and prompts still more winning manners; while supervening Love makes him treat her still more blandly, gallantly, tenderly, while she thanks him more pleasantly[521], and appear more charming yet. Humanity is by far the most beautiful while reciprocating Love. Sun shines on nothing as surpassingly lovely as the true comportment of lovers toward each other; except that of loving husbands and wives; which is the more perfect the more Love. But,

Hating ex-lovers behave more unmannerly, rudely, and insultingly than any other human beings do or can. Yet

This love-governing principle barely begins with the body. It controls all the mental Faculties throughout all their operations as much more as transmitting mind is more essential than body. No pen can any more than bungle this our next all-important subject.

Section II.—Love Holds Supreme Control Over the Mind.

593. LOVE IS LOCATED NEAR THE APEX OF ALL THE MENTAL FACULTIES.

Parenology proves that those convolutions in Fig. 551, marked 1 to 14, are the organs each of its own mental power, that which is to it what eyes are to sight; each having its apex, which is to its function what tendon is to muscle, in which its power centers. Now each apex points *centrally* and *inwardly*, from above downwards, below upwards, before backwards, behind forwards, and each side inwards, all their radii converging in the *Pons Varolii* just below *o* in Fig. 551, which consists of bundles of criss cross nerves uniting each part of the brain with all other parts, and the brain with all the bodily organs below; so that this nervous centre embodies every part, parcel and iota of the entire being, mind and body, into one grand whole; giving to all thus embodied that *collective* action in which life and consciousness inhere.[34]

The seat of the Soul is right *under* this *corpus callosum* at *o*, Fig. 551, in the ventricle or open space

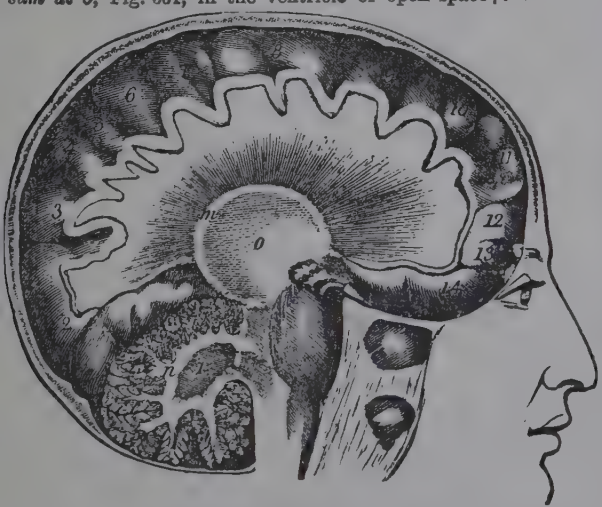

FIG. 551.—LOVE LOCATED RIGHT UNDER THE SEAT OF THE SOUL.

formed by this dome-shaped *corpus callosum*. See this seat-of-the-soul point demonstrated in "Humane Science."[34-37]

Love is located right under this seat of the soul, and runs up towards it; thus putting this transmitting instrumentality just as near as possible to the focal center of that physical and mental life entity it transmits.

599. ACTIVE LOVE ELECTRIFIES THE WHOLE SOCIAL GROUP.

As all contiguous organs naturally work together, and Love is located in the Social Group, it should and does rouse its every other member to intense action. It electrifies Friendship, its natural crony. Say, all who love, is not your dear one also your best, most intimate and trusted *friend?* Most women mistake incipient love for "only friendship." Love renders even unsocial celibates cordial and genial.

Love of children is increased by active love. All loving parents love each other more for both loving the same children; and many love each other quite well chiefly because both love and live for the same dear ones, who otherwise would loathe; while beaux affiliate with all the boys and draw the smaller girls cosily to them while waiting for their elder sister

Love intensifies the love of a home, which it necessitates. As birds build their nests right after mating, never before; so home and its comforts grow out of love, which it renders a paradise, but discord, a purgatory. And how much children adorn, and lack of them, impair it?

600. ACTIVE LOVE QUICKENS FORCE.

And augments vim, energy, valor and love of doing and daring, driving and encountering? Those in love leave no stones unturned, grapple right in with both hands, and rush right through with might and main, defying dangers and encountering and executing as no other motive could make them, as if to do, toil and dare for the one beloved were a real luxury; while those unloving do little, care for little, letting their hands hang down laxly, and living an inane, objectless, life.[607] No man from the beginning of time to its end has done or will do anything great, noble, valiant or worthy unless inspired thereto by desire to gain or retain female affection. Two Indians lately *ran themselves to death* in a race, the winner to have a squaw both wanted. All who do not love are but tame poltroons; while love makes natural poltroons braves. What will not a loving woman do in behalf of the man she loves? Earth has never witnessed more cool determination or personal bravery, more force to defy all obstacles, or dauntless heroism and insensibility to pain and danger, than in delicate, loving women for men beloved; of which our war furnished many noteworthy examples.

All lovers are amiable, for happy love quiets all its surrounding animal organs, and makes natural churls and shrews pleasant towards each other. Nothing sweetens the temper as does affection, nor sours it like its disappointment. No coarse, rough, blustering, threatening churl loves; for if he did he would endure patiently what he must, and smile, not chafe, over troubles. Are not most old baches proverbially irritable and peevish, and old maids sour and fretful? Reversed love renders even naturally sweet-tempered women cross-grained and ugly dispositioned, fretting at every little thing and maligning all,[559] and those naturally combative, violent-tempered Zantippes; except those whom it crushes, who just stay on trying to bless others while desolate within. Let men who have cross wives and wives churlish husbands here learn both the cause and obviation.

Reversing Love reverses Force. Injuring men beloved by women, or women by men, enrages much more than imposing on them direct, by rousing all the defensive Faculties in their behalf. Or what anger equals that terrible indignation virtuous women feel towards those who insult them? or their fierce hatred and revenge felt towards those men once loved, but now hated? How could Love entail energy but by controlling it?

601. HAPPY LOVE DOUBLES, UNHAPPY HALVES, LONGEVITY.

Desire to live fights off disease and prolongs life more than medicines; and love lengthens life by intensifying love of it, both for its own sake, and that of loved one; while those disappointed care less for life or its pleasures, often crave death, and sometimes commit suicide, as a relief from the agonies of affectional despair. How many loved wives, so sickly that they are expected to die this year surely, live on years and decades, because love of family makes them still cling to life? A happy love state will lengthen, unhappy shorten, any life many years.

Mrs. Gunn, in consumption, tried hard to make Mr. G. promise to keep their family together, but he would not. All hopes of her living abandoned. Her extremities cold and clammy. She *struck with death and knew* it. Failing to extort his final promise, she exclaimed, "*If you won't I will!*" and putting forth her mightiest effort of will, *drove back her blood* to her extremities, *stopped dying*, induced a crisis, and recovered! *Mating* is your best life insurance company; for it will lengthen your life, instead of enriching heirs.

602. LOVE PROMOTES AND IMPAIRS APPETITE AND DIGESTION.

Only good things eaten in love really relish; and the more affection the better the flavors. Love is the best and cheapest, yet rarest, table sauce; and often renders the poor man's scanty meal more luxurious to him than the dainty dishes and costly viands of wealthy discordants; while good food mingled with love yields the highest epicurean relish mortals can enjoy. Eat ice creams, candies, peaches, pears, grapes, with one you love, you who would eat the most possible with the highest zest; yet old baches board at the best hotels, call on the daintiest dishes and choicest drinks, as regards fine flavors you might about as well eat boiled chips; for only boys who eat from greed, not flavor, can ever really enjoy table luxuries, unless eaten with or in sweet remembrance of one beloved. All can eat and digest several times more when in love than when not; and the best anti-bilious pills are those "sugar-coated" with affection. And *easy to take*. Happy love always cures, unhappy causes dyspepsia. Many an unloving husband is dissatisfied with his dinners because he dislikes his wife, who would like *it* if he loved her; and many a loving wife waits for her meals till her husband returns, because she relishes and digests a cold dinner eaten with him far better than a warm alone. All who would know *how* good good things *can* taste must eat in love.

603. LOVE STATES DOUBLE ECONOMY, OR EXTRAVAGANCE.

Those betrothed or married get all they can honestly, save up all they can, prosper best because they ask most and give least, gather the means of comfort around home, have a good excuse for economizing without appearing mean, keep good hours and get rich faster than celibates; who must pay more for poorer fare, live from hand to mouth, are expected to launch out early, keep late hours, escort this lady and that here and there, and spend more on women and club-rooms than loving husbands do on wife and family. As a paying investment, nothing pays better.

What holds plows, swings hammers, works machinery, drives bargains, sails ships, and executes all human industries as does love? Strike it to-day from the soul of man, and you thereby pall civilization itself.

Happy love renders extravagant girls frugal, and lazy ones hard-working wives, poor cooks good, and do-nothing girls, do everything wives; while blighted makes saving girls lavish wives, hard-working shiftless, and homespun fashionable. What care they how much money they squander, or how hard an unloved husband has to work to replace it? "Support me," say unloving wives; "Let us lay up something to enjoy when older," say loving ones. Amazing the difference!

"If I could live with the man I love, I would not care how hard the work or fare; but since I can't, I'm bound to marry money, and make it fly, too."—*Miss Heartless.*

604. LOVE QUICKENS OR DEADENS SECRETION AND CAUTION.

Lovers conceal, ex-lovers blab their opposite affectional states. Loving women repress or deny struggling affection, saying or doing what indicates aversion, while bashful lovers are utterly unable to express their choking regards, and lovers seek to be alone in nooks, and rarely court, and never betroth, before folks: while married loathers often tell both their dislikes and causes. Pea hens always steal, and most fowls hide, their nests.

Love makes careful, dislike careless. How intensely anxious both lovers are to please and fearful of displeasing, and distressingly solicitous about affectional results? And how careful of each other? "You'll get wet and sick: let me throw my coat over you." "No: you need it most, for your health is the most important." "Now do be careful, dear, won't you?" Loving husbands take the utmost care of wife. Yet he who takes the best care of horse, loves it best.

How agonizing are the fears lest loved sick ones might die, or affections once gained be lost, or husband, absent over time, be hurt?

605. ACTIVE LOVE INSPIRES, DORMANT DEADENS AMBITION, AND SELF-RESPECT.

All are prouder of those beloved than of anything else; and more ashamed of disliked ex-lovers. How vain are girls of their beaux, and all women of attention, and compliments before folks from men they idolize? Why else do lovers always praise, loathers reproach each other? She who is proud of toilet, diamonds, and even beauty, knows not what pride means, compared with her who takes pride in the man she loves, his manners, morals, talents, and attentions to her; while dress pride betokens affectional barrenness; for she whose love of husband is complete, rarely seeks that of other men by fashionable display.[533-4]

Nothing delights a loving husband equally with his wife's being admired and praising him, nor mortifies as do her reproaches. He can bear his own scandals, but not hers; while accusing her even justly frenzies him with rage, and censuring her husband enrages his loving wife, or else kills her love.

Love hides faults. Though a loved husband comes home drunk every night, his confiding wife stoutly swears "He *don't* drink," or if obliged to admit he does, always throws the blame on others, or takes it on herself even, to screen him. Those who love always hide or excuse, dislike, emblazon and magnify, their consorts' faults.

Nothing kills love as does blame, which is to it what frost is to tender vegetation. Both shrink from giving and taking offense as from fire; because reversing Ambition reverses love. Attest, discordants, did not blame thrust the first thorn into your hearts? All censure alienates and maddens. Each sex is constituted to obviate the other's faults and develop their virtues by praise always, blame never.[745] Ye who would retain affection, beware lest one shot of reproach kill love dead instantly.

Those loved think they must be "*some*," because so admired by one so esteemed. Jane's estimating John makes him esteem himself, and her telling him he can, inspires him with "I can and will." With what increased dignity and power he steps off after he offers and she accepts his arm? because an idolized woman thereby puts herself under his martial protection; yet what makes one feel self-degraded, good for nothing, self-abandoned, and reckless of consequences equally with blighted love? He casts himself out, because his idol casts him off. Most human demoralizations and vices of men and women, married and single, are due to prior affectional blights; whereas nothing equally with pure love elevates and sanctifies individuals and the race.

606. FIRMNESS AND CONSCIENCE ARE STRENGTHENED AND WEAKENED BY OPPOSITE LOVE STATES.

Changing lovers is life's hardest task, and so hard that many, after years of effort, abandon its attempt, though demanded by reason, morality, even self-preservation; gray hairs often muse tenderly over first love; and men work harder and longer to gain an idolized woman's affections than for any other object. Attest, ye who have "gone abroad to make your pile," defied climate and pestilent diseases, dug gold for years half-fed, half-clothed, and bereft of most of life's necessities to make money to marry your loved one, how powerfully love stimulates! Firmness; yet love reversed unnerves decision; for "broken hearts" drift on they care little how, or where, and are easily persuaded into or out of almost anything, by everybody.

Happy Love moralizes, unhappy demoralizes. A love marriage often makes bad men good and good always better; whilst all criminals are single, or unhappily married. The only loving criminal I ever knew robbed the mail to gratify his wife's vanity. All lovers bear sacred witness; did not your love increase your desire to do right, and loathing of wrong? assuage groveling passions? purify desires? redouble aspirations after morality and goodness? and raise your moral standard? but blighted love demoralizes you, or else cast you into the slough of sensuality? If all were happily married, no criminal lawyers, judges, jurors, jailers, prisons or gallows would be needed; for scarcely a crime would ever be perpetrated. Disappointed love is the chief cause of drunkenness by throwing the propensities into a craving mood, irritates the nerves, and lowers the moral tone. We show hereafter *how* ruptured love creates sensualities. Even all the mighty moralizing power of the family over man springs from love, and waxes and wanes with it.[624]

Love must imbue Conscience and all the other Faculties, in order to transmit them.

607. OPPOSITE LOVE STATES CREATE HOPE AND DESPAIR.

How great are Hope's pleasures, and disappointment's pains? Yet all humanity anticipates *love's* pleasures with more transport, and suffers more from its blights, than all others combined, saying:—

"O, if I can only get that girl's love, my fortune is made."

"How ecstatically happy our future union will render us!"

"O, if I can only marry George, I shan't need to go to heaven, because as happy as I can be without."

"What matters it if loss follows losses, since we are spared to love and struggle on together?"

"YOU GRAPHICALLY DESCRIBED in myself and wife those traits which render it impossible for me to live in affection with her. I married her in ecstatic hopes of conjugal felicity, only to awaken, ten days after, as from a dream, to the terrible consciousness that there existed between us only mutual disgust; and have been good for nothing ever since. Before, life was all buoyancy; since, it has been all one sullen gloom. Before, I was rising among men; since, I have been sinking fast. Before, all my plans and prospects exhilerated me; but this blight blasted them all. I have no heart left even to try. I cannot go into company, because I can neither play the hypocrite, nor bear to disclose my misfortune. Before, I struggled for a furnished home, surrounded with life's comforts and luxuries; but since, a cold, chilling, mental palsy supervenes, and I have done barely business enough to live along; nor care to do more. Ambition fled with hope. My former strong desires for these things and those, are now quenched. Intensely desirous of having a happy group of my own children growing up, yet religiously believing eternal damnation 'preordained' for almost all human souls, I would not create any under so fearful a risk. Thus passed ten years of life's parental heyday. My Calvinistic doctrines changed; yet what but poor children could I expect from so very poor a mother? Your examination said they were inferior, and I own they are: for such *dis*union could not produce mediocrity. I have vainly tried my best to develop something in her, if only a straw, to save my drowning hopes. I asked her in my happiest manner to go to our children's school examination, to which she reluctantly consented. 'Now,' thought I, 'we will have one happy family jubilee;' but she soon began to object, then refused to go. They kept saying, 'Pa, why didn't ma come?' You ascribed to me great energy and power to think, plan, and accomplish, which I know I possess; but I have ever since let my hands hang in listless indifference. Before, I longed to live; since, I crave to die; and, but for disgracing my children and relatives, would gladly throw myself on the track before that ponderous engine, and be crushed to death. I am undone! What shall I, can I do? struggle on, or give up, lie down, and die?" *A Noble Wreck! An Eagle with clipped wings! A fine ship dismantled. One among love-blighted millions.*

Who but prefers love's success with other reverses to reversed love with other successes, and adversity with love to prosperity without? Ye who have been disappointed in love and other things, did not your love blight crush you far the most? The sad appearance and woe-begone looks of O how many proclaim a vacuity such as only frost-bitten love can cause. Few realize this origin of their own and other's inanity.

Disappointed woman suffers most. Let her possess fortune, luxuries, position, all else heart can wish, when her love hopes perish she gives up to unmitigated despair. And all miserably married wives feel utterly crushed out, as if the last bud had now been plucked from their rose-bush of future enjoyments, leaving only the sear and yellow leaves of autumn, and leaflessness of dreary winter. Yet

Most men drown their love-blights in driving business with all their might. They must do something or die, and prefer counting house to saloons, besides being all the more cold, grasping and selfish; while many heart-crushed wives vainly try to smother heart desolation in fashionable frivolities. Better this than nothing.

Love must control Hope or not transmit it.

608. RIGHT LOVE ELICITS, WRONG DEADENS SPIRITUALITY AND WORSHIP.

Did not your love elevate, sanctify, etherialize and spiritualize every exercise of all your Faculties? Love makes every finely organized woman a true prophetess to the man she loves; forseeing and forwarning him against prospective evils and dangers by spiritual intuition[214] and guiding him in all life's little and great affairs—a most valuable possession to any man, which discordants never experience, while that union in spirit when separated, as above described,[589] is caused by Love redoubling spirituality, in order to its transmission.

Love kindles or extinguishes Worship. Even loving atheists instinctively thank God for the one they love, and supplicate His blessing on them; while devout christians adore far the most devoutly around the family altar, and attending church together. Lovers cannot help praying, while loathers never pray, for each other. Men contribute liberally to provide places for worship with family and neighbors. Love creates a prayerful, reversed a "curse-God-and-die," spirit.

609. NORMAL LOVE AUGMENTS, REVERSED HARDENS, KINDNESS.

The former does the most possible most pleasurably, the latter the least, grudgingly. What superhuman endurance of toil and suffering, greater than any other motive ever inspires, do fond husbands and wives manifest towards each other in sickness! only love's freewill offering. What want or whim of either but it gratifies with "Can't I do something *more* for you?" Indulgence and sympathy are its constant attendants. Sun lights up no sacrifices as incessant or hearty as those profered by affection, and loving wives are veritable "live burnt offerings" self-sacrificed on the family altar; yet

Reversed love hardens most inhumanly, and actually enjoys seeing ex-lovers struggling on yet sinking as they struggle, with "Good enough for you, suffer on;" while the coolest cruelties and most agonizing tortures and murders are perpetrated by hated and hating husbands and wives on each other.

Nothing begets love as does kindness, nor kills it like neglect.

"*I loved this husband* with my whole soul, did my utmost for his interest and comfort, nursed him through a terrible sickness twenty-one days and nights without going to bed, then fell sick from utter prostration; but he never came to my sick bed, whereas I never left his. This showed me he did not love *me*, and killed my love for him; which another man's kindness to me involuntarily drew forth for him. I told my husband, and tried to but could not love him ever after. Am I, or is he, most to blame?"

"Earth hath no fiend like love to hatred turned,
Nor hell a fury like a woman scorned."

610. LOVE ENHANCES CONSTRUCTION, BEAUTY AND SUBLIMITY.

Mated birds build their ingenious nests in their honeymoon, and those just married plan and build or

buy their future homes, but do "old baches" or "old maids" ever build? Does not love increase his manual skill, and aid her hand in executing many things of use any ornament otherwise left undone? Unloving wives will rarely work; while loving ones mend, cut, make, draw, do anything to "help along."

All lovers are sentimental. Poetry and song are indigenious to love. All lovers versify, and all who versify love. Byron's love effusions are his most poetical, and so of Burns, and all other poets. Lovers love to court by rippling streams and silvery moonlight, picking flowers, riding together, &c., and if a girl says a ride is "romantic," its romance lies chiefly in her *beau*, not ride; and the married can greatly promote mutual affection by together admiring flowers, birds, Nature and art.

Love polishes. When even untidy girls begin to love they wash and comb, mend and make, slick up and look tidy; while the society of the opposite sex polishes both.[614] Parlors, with all their beauties and refinement,[661] are created and sustained mainly by love. Indeed, love aided by religion brought and keeps society out of barbarism, and creates the courtesies and elegancies of civic life. Yet

Disappointment blunts taste, and creates vulgarity. What else makes so many tidy girls slatternly wives? and spruce young men shabby after marriage? while baches proverbially look "seedy," wear slouched hat and dirty linen, with hair uncombed and faces unshorn, often using pins and nails in place of buttons.

As a velvety bloom covers fresh, luscious grapes, so love covers all Nature with this bloom of beauty; yet as decaying fruits exchange this bloom for mould, so disappointed love covers all beheld with a loathsome mould. To ex-lovers all nature seems dressed in mourning; her beauties deformities, flowers dingy, charming prospects charmless, plumed warblers unheeded, glory departed, very sun beclouded, and life itself a stale monotony. Only lovers ever do or can enjoy Nature.

611. LOVE DOUBLES AND HALVES IMITATION AND MIRTH.

All children become like those loved always, disliked, never; much more lovers. How involuntarily they fall into each other's ways, and adopt each other's ideas—a beautiful natural provision.[759]

All lovers are merry. "The laughing God" makes all his worshippers laugh. Nothing provokes laughter in refined and vulgar equally with love allusions. How light-hearted and merry, sportive and gay, lively and frolicsome, are those in love, weddings included? while disappointed love renders its victims serious, sad and solemn, as though they had lost every friend, and been bereft of every earthly good. How strangely changed that once lively woman since her marriage! Before, how full of fun; since, scarcely one smile enlivens her sunken cheeks. Or if anything extorts a laugh, she chokes it back as ill-timed, and mirth sacrilegious; perpetually saying in action, "Laugh on you who can, but my laughing days are past."

612. LOVE SHARPENS UP ALL PERCEPTIONS, BOTH WAYS.

Each sex scans the opposite much closer than its own; while lovers note and magnify every look and motion of each other, and think them more beautiful than they are, or would otherwise look. To all in love all objects seem more highly colored than after, landscapes appear more varied and in richer hues, flowers are tinted with more beautiful colors, green is greener and red redder, when seen through loving glasses. And the converse in disappointment.

Love reddens the cheeks of both, and then makes them look still more rosy to the other.[552] Behold in that maiden's blush the earth's most beautiful bloom; due chiefly to incipient love.[595] All beautiful floral colors spring from love; for their blooming season is their true love season, and hence lovers love them. Those in love never need to paint. Yet deadening love deadens color, leaving only ashy pallor instead.

613. LOVE REDOUBLES OR HALVES, ORDER, TIME AND TUNE.

Right love makes even slaterns methodical, neat, pains-taking, and good housekeepers, which no other motive could secure; yet what disorder and confusion, without time or place for meals or anything else, naturally result from discord? Love exalts so as to entail order. Yet

Love deferred augments it sometimes; makes old maids most old-maidishly particular to have every *little* thing *just so*, and old baches fussy about coat and linen; while unloving unloved wives often become insanely neat and methodical, because they have nothing *but* system on which to expend their pent-up energies.

Those who love each other keep step in walking and dancing, those who do not, rarely step together[592], and their dancing days are over. Active love begets, crushed crushes, desire and ability to "shake gaily the light fantastic toe." Those who love hasten right home from their daily task, keep good hours, and are regular in all their habits; which promotes health, longevity, intellect, morals, happiness, and all life's ends.

Love inspires song. Birds sing most and most sweetly in their mating season, and mocking birds, kings among feathered songsters, sing only then; obviously because active love throws them into that ecstatic mood, of which music is the best expression; and it naturally enamors.

The human voice is far sweeter and softer, more melodious, impassioned, and exhilerating during active than dormant love. Hence the pains taken to accomplish girls in music. None can sing or play charmingly till they have loved, nor any in disappointment, plaintive music excepted. How superlatively enchanting the music of well-sexed women would be if kept in an affectionate mood from childhood! Yet most voices are rendered either tame or mongrel, from love deferred or blasted.

614. LOVE CREATES OUR MOST PLEASANT AND PAINFUL MEMORIES.

It vivifies whatever is associated with it. Age remembers nothing as clearly as young loves, with all their detailed associations. Love inscribes the winding paths, rippling streams, the "little mound," the exact looks, the very conversation and actions associated with it as with the point of a diamond upon the tablet of memory in ever-living characters, which grow larger and brighter with time, and hallows and embalms all its walks and rides, all meals and fruits, all mutual kindnesses and enjoyments, as life's dearest reminiscences; and especially its proposal, acceptance and vows; while no painful memories are as soul-harrowing as are those of love ruptured. None can ever forget their first "love spat." There it still stands decades after decades, burnt right into memory's glaring disk in imperishable lines and bold hideous relief, painful to behold, yet forever staring in your face, enduring till you die. Then associate only pleasurable memories with love.

615. LOVE AWAKENS AND BLUNTS LANGUAGE AND REASON.

Lovers talk on hour after hour, incessantly and beautifully, full of excellent ideas elegantly expressed, though plain, even stale before. Think how glibly your tongue rattled on while courting; and girls silent then talk never. Yet there's little trouble about *that*.

Separated lovers write full sheets after sheets, with cross lines besides, and then want to say more in postscripts; and the more elegantly the more they love. How intensified and full of meaning is every sentence? Note how delicately they compliment? How much richer, and deeper their flow of ideas and arguments, and sharper their wits? Love letters are more glowing, descriptive, sentimental, literary, and better in every composing excellence, than writings inspired by any other incentive. The love-letters of gifted minds are the best compositions extant, as are "The love letters of the Poets." See the conjugal correspondence of both the Adams'; and the love letters

written to Aaron Burr surpass all human composition for intensity and beauty of expression. The love *mood* in which novels are written gives them their chief charm. Read over your own love letters. It is not in you to write thus well otherwise. And redoubled love will enable you to write still better. Yet

Blighted love palsies both flow of thought and felicity of expression. Those who dislike each other say little, and use monosyllables and truncated sentences, have little to say, and come and go in silence; besides being absent-minded, as if a mental vacuity had deadened their intellects and muzzled their tongues; except that violent sexual aversion multiplies scolding many fold. How mutually delightful the company of lovers, monotonous and weary that of conjugal discordants! The treadmill and dungeon are preferable. How pitiable such! Yet alas how many!

616. LOVE ENHANCES OR SMOTHERS URBANITY AND INTUITION. Lovers are always bland, winning, lovely, courteous, fascinating and polite; non-lovers, the converse. The former have a sweet, pretty way of saying and doing things which draws all to them, the latter a cross, curt, hateful, which repels all. Love puts and keeps all its votaries in the "honeymoon." What else makes the coquette attractive?

Much more so to its participants. Words but mock this subject. Only sight and memory can say how fascinating and fascinated both. Yet

Reversing love reverses all; renders what was then most attractive, now most repulsive; then smooth, now rough; then fascinating, now repugnant. This fiend has plucked that wheat and sown these tares. I need two opposite descriptions for the same persons in these two moods; so completely do they reverse all the out-workings of all the Faculties.

Ex-lovers are doubly repugnant to each other. Actions agreeable enough to others are most odious to them; partly because of the observer's hateful mood. None realize how great this difference in all persons.

Love doubles perception of character, both ways. Men discern female merits and demerits, and women men's, sooner and clearer than either sex those of its own; each reading the other right through and through much better than men read men, or women women; yet reversed love only sees the worst side.

When a loving wife warns her husband against this man or that customer, he had better take her warning; and she his against this man and that.

617. WRONG LOVE CAUSES, RIGHT CURES, MOST NERVOUS DISEASES. Our electric theory shows how and why love controls the nervous system, and thereby the health, both ways;[587] its normal action improving, and morbid impairing them as can nothing else. Its restless craving, rampant, fitful action in all forms of lust inflames the whole nervous system, infuriates the passions, and fairly crazes the mind, which diseases the body; both of which are toned right up by the soothing, balmy, luxuriant exhilarance of its happy state; thereby diseasing or curing every man's and woman's nerves and mind as by magic. Lust tears nerve-life right out, while pure love is its sovereign panacea. Over forty years' study has just revealed its *why and how*, thus:—

The life instrument is the *gelatinous surface* of the brain, and *pith* of the nerves.[588] All happy love-states electrify, agitate, oscillate, mobilize, and thrill this brain and nerve jelly normally, which quiets and improves; while all painful, rough up and disease them; the former being precisely like stroking pussy downwards, throwing the nerves into that balmy, soothing, zephyr-like sparkling state which improves; while the latter is like stroking her up, besides pulling her by the tail, only to make her bite and scratch, in place of purring. Every hour either continues, the former heals, the latter *inflames and swells* this nervous pith; which makes it act violently and painfully, on the pressure principle stated in.[589] As striking a full hose makes its water rebound the more and quicker the greater the pressure; so the more this swollen jelly pith presses it within and against this nerve sheath, the more the merest trifle shocks them more than a thunder clap does healthy nerves.

618. LOVE BUILDS UP OR BREAKS DOWN THE WHOLE BEING. All human destinies lie at its feet. A right love kindles a new lambient flame to light, warm, intensify, exhilarate, and intoxicate, almost to delirium, each Faculty, and all combined, and exalts, ennobles, and electrifies beyond description. It effects a complete physical and mental regeneration. Its subjects are to themselves and others entirely new beings. Another world is opened before them. Exercise strengthens all the Faculties, and love gives them this self-developing action the more the stronger and longer it acts; evolving a thousand virtues otherwise dormant, and doing for it what good farming does for good land. And those best sexed the most; for our descriptions apply most to subjects well endowed with this love capacity, and its bestowment on one who fully draws it out. Yet

Its reversal depresses all equally below their natural plain. Testify, ye who have experienced both states, and now wither in its frosts, or seeth in its boiling sensual caldron. Admeasure yourselves before you loved; then note the exaltation of all your Faculties it wrought; and next how far its reversal depressed you below your first estate. Your bright love morning became first clouded, next darkened. Then arose the billows of sensuality, and its roaring waves ran mountain high. Its tempest blew a perfect hurricane. Its pouring deluge drenched your spotless moral habiliments. Well done if you so steered your shattered bark before its howling winds as to escape a complete wreck, physical and moral. Was not every seam in your noble vessel self-strained? and she filled with bilge water? Perhaps a patched up love saved you from final wreck, corked up some of the largest leaks of passion, reset some of the torn sails of good resolutions, supplied a poor mast of reform, better than none, and saved the stump of the rudder of will; yet compare yourself since with before. Life's ideal bloom effaced, glowing colors faded, exalted aims lowered, and your entire self-hood benumbed and corrupted. *How* changed for the worse! Your ambition then boundless, now inert. Your moral purity then shrank from the very appearance of evil, now craves vulgarity and sensuality. Your intellect and memory then how bright, now how dull. How great your fall? All humanity hear this solemn asservation enforced by observations the most varied and exhaustive, that

The greatest part of man's vices and miseries of enfeebled bodies and impaired memories, of human crimes and total depravities, is caused by blighted love! But few escape this wreck; yet how angelic those who do?

Scan that loving wife in the bosom of her family. All her looks and acts overflow with the human virtues. To know her is to love her. All she says is "fitly spoken," and does, classical and lady-like—not the heartless, shoddy ladyism of "society," but the outworkings of her exalted moral excellencies. Perfected thus chiefly by long and perfect love.

Behold that venerable husband, whose virtues beam forth in all his looks and acts; so wise in speech and action, and saintly in goodness and morals that you almost worship. What thus rounded off his natural asperities, and moulded up his virtues and judgment? Love chiefly, perfect and long continued.

Behold in them how pure and good all might become if all loves were fully developed from childhood, in youth, up to mature man-and-womanhood, and through a ripe old age to a peaceful death. Loving a little a little while improves a little, and the longer and more completely, the more it ripens up its subjects into perfect men and women. None can attain their full perfection without loving long and fully.

Human perfection consists in the vigorous normal action of all the Faculties, which a right love mood secures, a wrong withers, sours, perverts and vitiates.

619. LOVE CONTROLS THE RACE ITSELF, BOTH WAYS. Does it indeed sway this magic wand over man? Are these descriptions of its power too sweeping or intensified? Instead, not half is or can be told. The more one observes and experiences, the more deeply will these truths sink into the innermost recesses of the soul, as the most potential realities of life. Ten thousand virtues and vices, beauties and deformities, talents and inanities, are traceable directly to affectional states. How great the number of those naturally excellent and lovely, rendered bad and hateful by desolate hearts![457] A right love perfectly developed from the first, would change the entire aspect of mankind, individual and collective; convert our moral desert into one great garden of Eden, inexpressibly beautiful and perfect; make Humanity but little lower than angels; and convert even devils. It is the perfection of human goodness and happiness, as disappointment is of sin and misery.

Right and wrong love does for the race what it does for each; moralizing or vitiating, building up or breaking down the human family as a whole. If commissioned from the court of Heaven to accomplish for man the greatest possible good, even ushering in the latter-day glory, I were allowed to choose but one instrumentality, it would be perfect conjugal love. Give man one generation of happy marriages, and you give him a millennium, in greater glory and perfection than prophet ever foretold; take off the raw edge from all his passions; forestall all public crimes and vices; purify parentage; and people the earth with a race most exalted. Then

620. HOW GLORIOUS AND PRECIOUS IS A HEARTY LOVING NATURE, over a tame! What sacrifices it inspires for its object! What faults it hides! What virtues it develops! What other felicity equals it! What ecstacy as ecstatic! What a zest it imparts to every other life function and enjoyment! What joy in being loved! Girl, you little realize the intrinsic worth of that tender regard for you existing in your lover's soul, or you would not trifle with it. No emotion, not even worship, is more sacred. Ye who have never loved stand aside, for novices are counted out; as are ye who have loved only indifferently; but all ye who have loved *heartily*, was not that love season your most sacred life-epoch? Were you not regenerated by it? Not sprinkled, but baptized *all over*. To love and be loved tamely, passively, is something, but to love and be loved with a whole-souled and a *powerful* affection, is life's most luxurious and delicious feast perpetually served up. Have and prize musical gifts, poetical talents, or any others you possess; but to whatsoever others I may have let me superadd an intense, a dotingly-devoted *love-nature*, and a lovable object. Be rich, yet unloving, if you will, but let *me* be affectionate, though poor. Give me a clear head with a warm heart, yet if but one, the warm, doting, loving heart first. Say all ye who love, in wedlock and out, man and woman, crave ye, prize ye, a tame, cool, listless, passive, inert, lazy, "lukewarm" lover, or one who fairly boils over with enraptured devotion? Choose ye, for you can find both Miss Proper, and Miss Hearty. Take that dashing, heartless beauty to your home, your arms, ye who will, but let *me* have one brimful of love, though plain. Have that rich, soulless Miss, but give me one whose devotion knows no bounds. Have that "accomplished" "society girl," whose flirtations have worn threadbare, or frittered away or wilted her *power* to love, but give a fond, clinging, doting Miss. Take that classical face, but give those lips which can bestow a genuine, hearty kiss. Take that insipid lover, yet give one to love who loves to actual idolatry, and let me love almost to frenzy. And if delicious, let it be as a lover. Let memory decline, finance, ambition, &c., wane, but O let *affection* die last, and "live again" first, and be forever completely intertwined with one who loves with celestial fervor!

IV. Matrimony, its Divinity, Mission, Duty, &c.

621. MARRIAGE IS THE ONLY TRUE SPHERE OF LOVE. Some natural *place* for its right action must needs accompany its existence, as much as sockets eyes. (God creates a legitimate *sphere* for the exercise of all He makes.) As when He creates rivers or tongues, He also creates valleys

or mouths just fitted for their proper action; so in creating Love He has created and expressly adapted marriage for its complete exercise and development, throughout all its phases of blending,[589] co-operation,[546] passion,[576] and Platonic love.[584] Nature's adaptations are perfect; but eye-sockets are no better adapted to eye action than marriage is to love's fullest, highest, completest exercise in every respect, along with love and care for children, home, neighbors, and all its adjuncts and concomitants.

No other place exists for its right action, any more than that of tongue except in the mouth. Exercising it outside of wedlock is like using eyes out of their sockets, and separated from brain and nerves. No other will fulfill its necessities, just as nothing but valleys will fill the bill of rivers. God made it to be exercised[580] and that only in marriage. Loving *any*where else breaks its laws, and incurs their dire penalties; from which none can escape, unless they "flee from the presence of the Almighty." All outside loves are necessarily fitful and irregular, whereas Nature demands its day by day action; crude and irritating, whereas she demands it to be soothing and balmy, as it is in marriage;[617] like eating stubble instead of grain, or hard, sour crab apples when one can get luscious Baldwins; sensualizing, whereas it must be pure, and utterly inadequate to its natural requirements throughout; while marriage fills its right participants brim full throughout with its most delicious and nutritious action possible. Then

Say not you never want or mean to marry, or you talk like fools. As well say you never want or intend to eat, or talk, or think. Such twaddle is excusable only as a modest confession, like musicians half-declining so as to increase persuasion; yet all matured should say by word and actions, "I want and mean to marry just as soon as I can find a right consort, and shall keep looking right sharply."

622. MARRIAGE IS A DIVINE INSTITUTE AND COMMAND; made so by our being sexed obliging us to love,[580] and marriage being the only love sphere.[621] As His creating tongues to be used only in mouths renders each a divine institute; so His creating male and female entities to be exercised only in marriage renders it a divine institution and commandment.

"*Marriage is created by human laws?* and when its legal officers pronounce two man and wife?"

"*Its male and female constituents* are God made, as is their Love, which alone inspires all marriages; and they *marry themselves* when and by plighting their troth exclusively to each other; its legal form being to it what *recording their deeds* is to land-sales. As the agreement of Farmer F. and Citizen C. to sell and buy this land on these terms *is* its sale then and there, while making out, signing, and recording its deed only publicly ratifies it; so

"*All marrying parties marry themselves at and by engaging* to love and marry only each other; their legal marriage being only its public acknowledgment, so as to legitimatize their offspring and earnings. Marrying officers no more marry them than deed recorders make land sales. Marriage ceremonies differ in different ages, countries and states, just as do deed-forms, yet its *engagement* alone constitutes its essence. And "public opinion" justly treats those engaged as virtually married; yet scandalizes all females closeted with men unless engaged or courting, which it rightly justifies. As breathing, seeing, eating, trading, making, &c., are made divine ordinances by being God-created materials and instincts; so is loving. Why debase by humanizing this divinely made and consecrated ordinance? Your own souls, the very stones should cry out against such profanation. Laying stress on human law detracts that much from its divine authority. It should be legalized that its rights may be defended and wrongs punished; yet making it a *creature* of law makes it merely nominal, and divests it of most of its binding force, and all its sacredness; while its divine origin makes it a concomitant of being itself, and infinitely sacred and obligatory; because a part of that "higher law" issued by the Supreme Ruler of the universe to all His sexed subjects; of which the universal idea that "marriages are made in heaven" is but the outgrowth. Then"

"Fulfill its divine aspect by choosing your sexual mate, and human by legitimizing not bastardizing its offspring in observing its legal forms as they then and there exist.

"*No where else*, not even in the Bible, is its divinity *proved*."

623. MARRIAGE EMBODIES MANKIND INTO FAMILIES, GROUPS, &c. Like all else divine it has its *science* or ends and laws. Mankind must have some cohesive neuleii. One could never manifest friendship, kindness, &c., alone, nor single hands carry on great or little ends, any more than isolated matter-motes could form things. Religion, manufactures, education, commerce, railroads, telegraph, governments, &c., require *community* of effort. That farm would be but poorly worked whose tiller was obliged to mine and smelt the ore for his own tools, and then make and use them alone. Self-protection is good, but communitarian better. A government of one by one and for only one would be a poor affair. Combined efforts are a necessary means of obtaining most human ends and pleasures, and effected by the family; which is composed of males and females, husbands and wives, parents and children, brothers, sisters, and relatives, cemented by love; which is to them in it what lime is to morter, and the family is as much its product as light of sun.

"*Sweet home*," with all its hallowed ties, joys, means of comforts, furniture, lands, fruits and flowers are wholly its satellites and dependencies. Abolishing love would leave all houses to rot down, and disband and extinguish society itself, with all its interests. It alone creates "real estate," and gives it any value.

The Family needs no eulogy. It commends itself. As well praise the fruitfulness of the earth, or the "god of day." Like all God's other works it is perfect. Comparing its value with that of His other means of our enjoyment is like comparing sun with air. It is His social sun. Bask in its rays, or "prepare for judgment."

Many families create villages by all clustering around sources of needed supplies; and these towns, counties, states and governments, all of which are composed of families, with a few unmarried loose chinking-"bricks" "thrown in." As rivers come from springs; so most human interests flow forth from families, and they from

mating. Reader, what else began and reared your *own* life, and shaped your character?

624. As a Human Power the Family has no Peer. It is the foundation of all human society and institutions; the fountain of all laws and customs; the crowned head of all governments; the instructor of all nations; the vestibule of all religions; the great motor-wheel of all industries and commerce; the heart's core of humanity; and Nature's prime instrumentality of all the powers and virtues, joys and hopes, and very existence even of the race itself! All human interests, throughout all their ramifications, spring from it as from their fountain-head, and all-determining condition.

A right or wrong family among all the nations and peoples over the face of this whole earth, makes right or wrong nations and peoples. Of this the Jews and Gentiles, Picts and Turks, English and Indian, savage and civilized, furnish contrasted examples. Though ranged by cold bleak hills, yet Scotland's *family* institutes are among the best on earth: and behold her sons and daughters! Is hard work anywhere to be done and rewarded, some shrewd Pict stands ever ready for the toil and its gold. Seek you any fat office, be supple, or some shrewd Scotchmen will snatch it from your grasp. Who are better to study, investigate, write, or accomplish? Or does true piety glow anywhere on earth more brightly than on the family altars of "Highland Heathers" and the "Sea-girt Isle"? Where is human nature less faulty and more perfect than in "Merry Old England"?

"In progressive New England."

"Granted; but where else are both family customs and humanity equally perfect? Yet springs not her mighty power, throughout our great nation and the world, from her *firesides*? Thank God for Puritanical *family* habits. Wherever she goes she transplants them, and they carry her moral power along step by step with them; and have done for her and all the vast regions she has peopled whatever Puritanism has done. Her very religion is due mainly to her devout family altars. Demolish them, and where would soon be her institutions of learning, her energy, talents, virtues, everything good? But for her family religion, how long would her "common schools," colleges, or churches stand, except as mementoes of her fall? And they gone, how great the hiatus, and worthless the remainder!"

"*Blot it out*, what becomes of the state? This grand trunk of our great Republic, with all its branches, foliage and fruit, our glorious battle fields included, grew up from this family tap-root and rootlets. O my country, be entreated to pause in thy giddy race, and ponder well at least this one lesson: that, as a right family *bequeathed* all these blessings in which we luxuriate; so thy future greatness, glory, and power depend mainly on the *domestic* education thy sons and daughters receive. Preserving the family preserves all; but deteriorating it, deteriorates all. And should it ever decline and die, as when the heart of yon great oak perishes its trunk, roots, branches, leaves, fruit, all must soon rot; so all our national and social institutes and joys must necessarily wither and die with it. Missionaries and savans, patriots and politicians, writers and lecturers, conservatives and progressives, one and all any way interested to improve man, set about improving the *family* as the one means of improving our country's industry and commerce, schools and colleges, civil and moral institutions, and all her interests whatsoever. I would not turn alarmist, but O my dear country, be entreated to take timely warning and guidance, for obviously thy family discipline is waning throughout all thy borders, while hundreds of canker-worms—celibacy, preventions, abortions, sexual degeneracy, &c.,—are perpetually knawing at thy very tap root. Yet rectify this key-stone of thy colossal arch, and the towering grandeur of thy prospective superstructure, like you whirlwind, enlarging as it rises, will soon spread out into boundless, endless space. Only keep thy domestic core "all right," and no limits can contract thy future greatness and power. Thou shalt soon surpass the whole world in arts, letters, inventions and progress; and govern it politically and financially, by sea and on land, in ethics and morals; besides covering it all over with thy people and institutions. Even imagination cannot stretch high or reach far enough to conceive thy destined elevation and power. Yet be not intoxicated therewith; but learn from all persons, peoples, and nations, past and present, that all errors and improvements, goods and evils, right and wrong usages engrafted upon the family, work themselves out, like sap, throughout all human institutions."

"*Let these lectures*, in true patriotic philanthropy, hold up before thy face Nature's mirror of a perfect family, and teach her domestic mandates and first principles, laws, and details; for it goes clear down to the very heart's core of this whole subject."

625. A Love Marriage is a Sacred Duty, binding on all. By implanting love in all, and ordaining marriage as its only sphere, God commands all who are sexed to mate, marry, and "multiply." No argument is more absolute, no duty more binding. All old enough owe a marital debt to their own self-hood, and all who fail to love, mate and marry thereby maltreat themselves by living from hand to mouth, on bark to-day, roots to-morrow, and little ever, and provide no shelter from the burning sun or freezing blasts, or place for their doomed heads, but sleep summer and winter wherever night overtakes them; while those who live in marital love live flush from rich stores, at their own home, and surrounded with all the needed comforts and luxuries of life.

Only a love marriage can supply this natural want. Those who marry without loving are as guilty of sexual starvation and immolation as those who do neither. Such a marriage is its solemn mockery and barrenness. Love is the main thing, and marriage only its sphere. As poison is worse than starvation; so few things do equal damage with married hatred. Like stoning wasps' nests, it gives only stings without honey. As nothing promotes human weal equally with love; so nothing perverts all as does conjugal hatred. Hand marriage with hearts reversed is a living death, like being chained to a putrifying carcass, from whose loathsome stench all should pray to be delivered; or like hugging a viper, from whose deadly fangs flee for dear life. An uncongenial marriage is of all catastrophies to be most prayed and provided against; as a congenial one is of blessings to be prayed and labored for. If allowed to approach the Dispenser of all good with but one petition, assured that it would be granted, it should be for its bestowment; while those who curse at all, may justly curse "their stars," blindness, or whatever else caused a union of hands with averted love. Yet since Nature provides that all marriages can be happy, Lect. IV. therefore all are solemnly bound to mate and wed.

626. EACH SEX OWES A MARRIAGE DUTY TO THE OTHER. All owe mutual duties and have "inalienable rights," one of which is to companionship and offspring By creating about as many males as females, adapting *some* woman to the wants of each man and man to woman, making each necessary and also inexpressibly precious to the other, He commands all to choose some mate and renders those as foolish and wicked who fail to appropriate one as are those who fail to appropriate His food. What!* When He lets you select and have one wholly your own, soul and body, no *relish* for such angelic loveliness or masculine capacities! You must have the "dry rot," and be heartless "neuter genders" besides. Out upon you. Mate, or "to the rear," you poor, dry, dozy, barkless sticks.[550]

If either sex were the most numerous, what superhuman efforts to obtain one by purchase, persuasion, any way to get one to love, live with, do for, and create by. None realize how glorious is the equal supply of the other; though Benjamite woman just began to when most of their men were slaughtered; and all female toilet efforts and expenses, diamonds included, have a companion as their inspiring motive and goal.

Emigrating men mate first, and thereby give yourselves a sheet anchor to prevent lurching; a pole star to guide your wanderings and invite your return; a sweet remembrance in privation; an object to work for, in place of this objectless drift-wood life, and the greatest consolation in trials; besides making another happy. This surplus of males West and South, and females North and East—63,000 in N. E, half in Boston, with celibacy, demoralizes both. Superior women, highly educated, refined and rich in all the female attributes, are perishing by inches in vain search after some man on whom to bestow the priceless treasure of a pure woman's whole souled devotion; while naturally good and well to do men by millions are corrupting one another for want of this very female influence, and seeking in the lower forms of vice what wives supply in the highest forms of virtue, with millions of darling children superadded. Mormonism is fed by these local disproportions; for none would thus *share* a husband who could get one all for herself. They practically argue "Better two love one, than one be destitute."

627. ALL ARE IN DUTY BOUND TO CREATE, because and in proportion as reproduction is paramount.[551] The mere existence of this creative capacity commands its action; which passion enforces. Till our world is packed full, all who can are commanded to help fill it. To let so much of this glorious sun, earth and air, with all these provisions for human happiness, go to waste, when our descendants might be enjoying them, is a sin against our Creator, and the unborn. Is it a patriotic duty to defend our attacked nation, and not a greater to "raise up seed" to it, for war and peace? Those who teach and aid "prevention" are public criminals, and justly punishable along with abortionists. Some ancients outlawed all women childless at thirty. All are bound by their own "higher law" instincts to make their own places good, and provide themselves with own children to love, nurse and inherit.

This procreative period is most precious, and should be filled up in producing and rearing offspring. Its surplus strength should be used up on something. How gloriously in making our own flesh and blood happy! Each should share in it. Its married and single shirks deserve severe rebuke. Those who have *been* tended should tend. All the varied enjoyments parents can give and take in children, they and their descendants in them, and all their products forever, makes it God-commanded duty of all to produce and rear the most and best young possible. Behold all of all forms of life forever obeying this multiplying natural mandate. God should and will punish non-workers in this His vineyard.

628. ANGLO SAXONS ARE DOUBLY BOUND TO "MULTIPLY," because the standard bearers of "liberty of thought and speech," and 'the majority shall rule," these great salvators of the race from past sins and woes, and means of future progress and civilization. They must *not* be crushed out from among men; but *must* be carried over the Globe, and perpetuated forever. Yet its chit is that

Majorities shall rule, and the ballot preside. This requires growing *children*. *Large families* gave Plymouth Rock its numbers necessary for engraving its concomitants into the civilization of this continent and the world, now and ever. "The Pilgrims" were very prolific." Ninety families in Billerica, Mass., in 1710 had 1043 children, averaging over 11, while one-fourth of the families in New York in 1860 had *no* children, and the other three-fourths averaged only $1\frac{1}{8}$! many of whom doubtless died young, and N. E. families average less than 3 each. Three Puritans, a husband and his two wives, produced 21 *grown children*, nineteen of whom married, 40 in all, who produced *only* 22 children, after all their creative periods had passed! Ten children of one family married, 20 in all, and had *only* 14! How long before these ratios continued would extinguish the race! as well as republicanism. "Grandpas," behold the few children at Sunday service now, compared with the many then and weep! Whole rows of pews without any, and the balance only one or two! Yet those who have them and go, take them. Add to this paucity of children "to this manor born," the early deaths of over half and the balance, puny, sickly dwarfs, soft in texture, mostly brain and nerves, and utterly incapable of enjoying or transmitting robust life, then superadd that not half our population are married at thirty, and not likely to be, the vast majority of our infants purposely killed before they are born! good God, to what are republican institutions drifting! Read Dr. Nathan Allen's statistics on this subject, and tremble lest "*liberty*" *of speech and worship be supplanted*, and the ballot be abolished, or else used as an extorting engine to vote rich men's money into rowdies' pockets under guise of "appropriations." Already its enemies calculate from these data that in two generations, foreigners with their descendants will *out-number and out-vote Puritans with theirs!* Behold this great government, the most magnificent engine for good to countless myriads throughout all time, wrenched, and turned into one of commensurate oppression and woe! Patriotic hearts break, pens falter, and eyes swim in tears! And all for "the fashions!" for *they* are what "*won't* have babies"[552]

All richly merited! Non-production is as sinful as reproduction is imperious.[553] Natural law

will justly snatch this "goodly heritage" from non-producing fashionables to bestow it on productive parents and their children. Rightly, propagators must supplant non-producers. All history proves that.

All great human struggles induce war! A new contest is visibly marshaling its hosts, in which "Authority," and "Inalienable Rights" are becoming contestants for supremacy. Fellow lovers of Liberty and the ballot, we cannot long remain spectators, but must *participate*. "The polls," forms of law, and "sinews of war," are likely to be captured first by their production vs. our non-production, and used on the *wrong* side. Patriots, and all ye who own property, tremble for the issues. You will *then* wish your "*own*" flesh and blood were there to aid our side of THIS GREATEST CONFLICT OF IDEAS AND OF AGES!

V. Pairing the Primal Law of Love—The Mating Faculty.

629. *The family has its science*, or laws, rights, wrongs, and only true mode of formation and management, from beginning to end. To found and conduct one just right is among the greatest of human achievements; and must not be bungled. A very sharp two-edged sword, it cuts fearfully for evil, unless for good. Than a right, nothing is better, or wrong, worse. We move on to its *natural history* and science, its fundamental laws, conditions and requirements. Then, first:—

"630. IS MONAGAMY OR POLYGAMY INSCRIBED ON LOVE? Does Nature restrict it to one, or allow and require many? Do polygamy and promiscuosity fulfill or outrage its laws? Has virtue a merely imaginary value, like a smoker's meerschaum, or a substantial one like food, because it fills a natural human want? Is it valuable in a virgin, a husband or wife only because the other *thinks* it so! or because it *is* so? Which is it, *very* wrong, or right? wise or foolish? a marked defect, like irreverence, or a priceless jewel, like honesty? Nature does *not* leave this important part of her domain chaotic, nor require one love of some, yet allow "free love" to others, but regulates its minutest outworkings by natural laws as fixed and imperious as those of gravity; and thereby requires and rewards one love and punishes free love, or else the converse. If she enjoins promiscuous, let all the world know and practice; but if only one at a time, let all know and practice *that*; for her laws are divine edicts eternally obligatory on all. In these days of "free love," Mormonism, and loose morals, declamation is useless, but unfolding its underlying *first principles* infinitely important. What says its *science*? That"

"A MATING FACULTY called CONSTANCY, is incorporated into the mind; constitutes one of its innate Faculties;[500] is located at 9 in Fig. 500, at love, below Friendship, between them, on each side of Parental Love, precisely where its child-rearing office requires it should be; *selects one* as its sexual mate for its sole object; is perfectly satisfied with this one, whose excellencies it magnifies and faults overlooks; loves matrimony but loathes polygamy; is faithful and constant, and requires a like fidelity; loth to change in proportion to its size; and regards this union as life's greatest gem. Its deficiency with Amativeness large, renders one fickle, untrue, more ardent than constant, naturally preinclined to flirt, and love a little here, there, everywhere, and the last pretty face the best; forgetting the first for a second, and this for a third, &c."

"*Its existence and functions* are predicated on these twelve primal reproductive necessities:—

"1. *All incipient life* is created infinitesimally *small* else it would rob its parents, and be only divided, not augmented. This necessitates its *growth* many billion times over, before it can enjoy or accomplish, and great care while growing till it can care for itself. If all children were ushered into adult being like the fabled Minerva, able to care for themselves from life's start, no rearing provision would be needed; whereas their being born small, feeble, helpless and ignorant, not yet knowing even that fire will burn, necessitates some tangible and absolute provision for infantile food, raiment, domicile, warmth, education, &c.; else all babes must die, and our race soon perish. Only a mental *Faculty* could guarantee it."

"2. *Parental Love* constitutes this provision and Faculty; and is one of the strongest instincts, human and animal.[626] When a savage bull-dog jumped into a yard containing a cow with her young calf, she "went for" him so fiercely that he gladly jumped right back, though he could have thrown her instantly. See how all that procreates loves own young, and the highest most—monkeys than any below them, man than monkey, and superior than inferior; because most care is needed. Adults have surplus strength, which Parental Love prompts them to bestow on young."

"3. *Nature commands just which* adult shall care for just what young, by making each rear *own* young. Otherwise, as if all hens were left to care for all chickens in general, even the most industrious would keep saying in art "I scratch all day and brood all night while so many old hens do nothing for them? No. I'll let 'em starve first;"—all obviated by this Faculty prompting each hen to rear own chicks, and hence she mercilessly peels the pates of all intruders, though she could scratch for a dozen more than she has; so on Fourier's plan of letting the community rear its children few would ever be reared; whereas Nature by this Faculty inspires each parent to rear own child each animal own young, each vegetable own fruits and seeds."

"4. *Parents* are thus benefited equally with children by this contrivance furnishing them most delightful objects on which to expend their surplus strengths, instead of dying of plethora, and repaying a thousand fold in the varied pleasures their children yield them incessantly. Parents take quite as much enjoyment in caring for and bestowing time, money, name, character, and capacities[515] as children in receiving them, and owe as much gratitude."

"5. *Each human parent is better adapted* to rear *own* than other's young, just as bears are better adapted to rear cubs than chickens, and hens chickens than cubs; besides feasting the pride of parents since they love themselves and children, because their *own* "image and likeness," faults included, and also of their loved mate."

"6. *The father should help* the mother rear his own young. She can keep them alive, yet needs his aid in supplying materials for her to administer, him to judge, her to persuade and mould, and both to round up and perfect their characters. Children can be reared only poorly by mother alone. Hence all animals pair whose males can help rear young; others not. Lions, tigers, male birds, &c., can help feed young, and pair; yet bovines, sussines, equines, sheep, &c., cannot help feed, and do not pair. This universal fact is based in this philosophic necessity. Human fathers can help rear young, and hence naturally pair. How cruel to impose on mothers all the labor and pains of rearing, added to bearing."

"*On what else could men* expend their surplus strength and means a tithe as pleasantly as in improving their *own* darlings? Bless the day which supplies you with a first born and after born children and descendants for you to love and "bring up." Hence"

"7. *Each father must know his own* children from all others, not surmise, nor trust to resemblances, because

his father's, brothers' and other relatives' children favor his.

7. *Maternal constancy is his "guarantee deed"* that all of her children are also his, secured by placing Love and Constancy side by side in all heads, and Friendship beside both; which *compels* all to work *together*. Behold and marvel that this identical Love which unites her with him in creating one child, *binds her to him for life*, impregnates her whole being, and sets her apart wholly to him and his children; thus assuring him that all *her* children are also "bone of *his* bone." Every true woman is experimental witness that her first completely satisfactory impregnation by any one man so electrized and magnetized her as to render her ever after spell bound, infatuated, and wholly devoted to him; which only his very wrong treatment of her can ever annul, nor always even that. All women's extreme difficulty in breaking up old and forming new loves, widows included, despite the strongest motives, are but outworkings of this law. So, virgins, women all, never allow this electric interchange unless it can *continue* till after your bearing period ceases; or if formed and cannot be continued, *break it right up*.

8. *Paternal* constancy is needed to *embody* his childrearing means and efforts, lest the same father divide them up between these children by this mother and those by that, thus compelling his absence from all but one all his and their time; unless all live together; which they never would do till human nature is made over. Plurality mothers and children must *needs* quarrel incessantly, about every little thing, on the recognized principle that "No front door is large enough for two families;" unless both were angelic or else cowed. Yet if either, they and their children would be worthless—fighting cock Ishmaelites if their mothers consended, poltroons if they submitted. This makes it necessary that

9. *All the children by either should be by the other*, and all live together in one family. [522] The best good of all concerned and of society, imperiously demands this exclusiveness effected by constancy. Its being a *Faculty* makes its action a *law*, obeying which makes happy, violating, miserable. Beneficial for beast, how much more for man!

10. *The most and best children* is the governing law of whatever appertains to the sexes, [506,517] which promiscuosity prevents, but one love promotes, by ripening and fitting Love to create the earliest, enabling mothers to fill up their whole maternal period with bearing or nursing, and securing all the children she can produce and he help rear; while polygamy lessens their number and vitiates their quality; for do women of pleasure produce the most or best sons of genius, or daughters of purity and loveliness? Instead, how few and depraved.

11. *Constancy promotes impregnation*, which inconstancy hinders, on the well known physiological principle that promiscuosity injures or else destroys precious life germs; besides being most repugnant to all impregnated females already previously magnetized by another. This one paternity argument against free love is final Even all non-mating female animals are true to their spouse till his progeny is born.

12. *Continuity environs Constancy*, thereby compelling it to cling to only one, while promiscuosity sensualizes parents, and this animalizes offspring; but one love promotes that parental purity which exalts both! [593-4]

631. LOVE IS INSTINCTIVELY DUAL, NEVER PROMISCUOUS. Instincts proclaim all destinies, and adjudicate all functions, because always right, love included. Hence if superior men and women voluntarily prefer loving one at once to many, then one love is "the voice of God;" if otherwise, not. Especially is *female* instinct love's "voice divine," because the most affectionate. Her *first* love is its infallible test. Is *that* single or plural? That is:—

Do you man love all the women and woman all the men about equally well, or select some *one* for your heart's idol, and exclude all others? Memory puts this question right home to you:—Did you, or did you not, make it exclusive by virtually saying:—

"*I love you alone* of all others, and gladly give up all for you. Do you give up all for me?"—*Every Lover.*

"*I absolutely do.* Others may be good, but you are best. I have friendship for others, yet love for *none but* you; and if anything prevents my marrying you, I never will marry another. Do you reciprocate *this* sacred pledge?"—*Every Loveress.*

"*I do, with all my heart*, mind, soul, and strength. On mountain top, in valley deep, on barren rock, in fertile plain, by streams, in woods, by waysides, around firesides, on land and sea, near by and afar off, in prosperity and adversity, by night and day, during youth, life's meridian, and decline, down to death, and beyond, I will love *you alone;* and if I die first, will become your guardian spirit till death brings you to my angel arms; and throughout eternal ages, I will love God first, and you next, forever! Do you reciprocate *this* solemn vow of *eternal* love?"

"*I do.* By all that is beautiful and perfect on the earth and in the sky; by this lovely flower I now pluck on this sacred spot and place on your breast; by the air I breathe and food and fruits I eat, by the earth beneath and the heavens above; by sun, moon, and stars; by yon bright star we both now select to preside over our life-destiny; by my own very being itself and yours, and the great God who gave it to us both; by the eternity of *His* years and ours, I here solemnly consecrate my whole being to you, and you alone, for life, in death, and forevermore, Amen."—*All Lovers.*

"*I love Bell.* She is dearer to me than every tie I have, and my all." "I do not care to live without her, and know I shall join her in the other world." "Bell and I have often promised each other not to live after either died. Ma, I don't believe two persons ever loved each other as Bell and I do, and we'll soon be happy in each other's eternal love. Take good care of our boy. Good-bye."—*Horace Gibs, just before shooting himself on the grave of his young wife.*

Just what tore this young life from all his terrestrial joys and ties, even darling boy? One love. Millions of like facts speak volumes.

My beautiful daughter at sixteen and Capt. W., formed a mutual romantic attachment in Montreal, where he was quartered; but his English parents absolutely forbid his marrying her, and had him recalled. She, heartbroken, had a terrible sickness, lost her hair and nails, became terribly disfigured, barely lived, refused all society, and confined herself to her own room, except when on missions of charity. His parents die. He accidentally hears that she yet lives, wrote me to send her to England at his expense, under promise of marriage, no matter how awfully she looked, married her, though frightfully disfigured and loves her most poetically, saying he remembers her only as she *was* at sixteen."—*Mr. F.*

Even harlots always have one lover with whom to *enjoy*, the rest being professional; while many men get so bewitched after one as to marry her; and how many confine themselves of choice to one mistress?

Constancy is intuitive in all lovers; and if not expressed, is so fully implied as not to *need* utterance; as inherent in love as heat in fire, and its inseparable concomitant and main ingredient, while loving another breaks its sacred spell. Universal humanity loathes frailty, and its perpetrators try to hide it Else why call it "intrigues?" Virtue was prized some by the ancients, is esteemed more by moderns, and will be worshiped the more as the race progresses, so as to transmit the mentality. [792]—*P.*

"Your instinct argument favors promiscuity most. Though exclusiveness forms a poetic episode in some romantic loves, yet the instinctive workings of this element, from the days when the 'sons of God saw the daughters of men that they were fair,' all along down to our own day, from the least to the greatest of men and women, favor promiscuity. Abraham, Isaac, Jacob, and other holy men of old, had many loves, yet talked with God. Venus, who personified promiscuity,

and whose worship actually consisted therein, was the most loved and worshiped of all the ancient deities; whereas Diana, who personified virtue, had but a single temple, with few worshipers. None of the other ancient gods or goddesses confined themselves to one; and these deities were the examples and creations of their votaries. Was and is not virtue practically unknown throughout Egypt, China, and all the nations of the east? Do not the Mohammedans limit the number of their loved ones only by their means of purchase and support? And are not they considered happiest and honored most who can obtain and sustain the greatest number? Why does the harem need its eunuchs, and all Eastern females require watching, but because promiscuity is indigenous to the sex, that touchstone of love? If woman is naturally exclusive, why does she need watching? Where was or is virtue the rule? True, Christianity preaches it, but how few of even its few professors are 'without this sin?' Though Anglo-saxon law and public sentiment throw their whole weight into its scales, yet one of England's noble peers declared in Parliament, when discussing the clause in their new divorce bill whether a husband's infidelity should entitle a wife to divorce, 'it would unmarry most of the members of Parliament, and practically annul the marriage contract.' And this declaration is as true here as there. How few would be stoned, if those who have committed this sin were stoned only by those who have not? Do not all the sons of shame and daughters of frailty, including all who have broken their marital vows, give the practical negative to your argument from instinct, and leave almost the whole race arrayed against it? Even its *great* men and noted women, ancient and modern, the dignitaries of Greece in visiting Aspasia, prove that human instinct, in its broadest range and noblest specimens, ignores this exclusiveness of love, and practically declares for promiscuity."

"These facts are indisputable, and inferences plausible. Find their explanation hereafter."

632. LOVE PERPETUATES AND AUGMENTS ITSELF, by making its participants happy. All sentient beings love whatever makes them happy, but hate what renders them miserable, because thereof, and in proportion thereto.[97] This is the only cause and measure of all likes and dislikes, animal and human, and the underlying principle of all life. Then what one thing in eager youth or ardent manhood ever made you half as happy as loving and being loved? Nothing. True of all. This makes it *self-accumulative* by the pleasure two take in their first interview enhancing that of their second, and each subsequent, happier than any preceding; so that all second love decades can and will be happier than their first, silver weddings than wooden, golden than silver, and diamond than either, if they give love its perfect work. It does *not* delight only to cloy, disgust, and end in nausea; but relishes the more with age. It is not a Jonah's gourd, but a "cedar of Lebanon," the more perfect the longer, not shorter, it lasts.

2. *Association promotes affiliation* in even antagonistic cats and dogs, makes us love our old room, furniture, surroundings, home, childhood pleasures, &c.; much more lovers.

In a musing walk, when departing day veils Nature in a halo of beauty and loveliness favorable to meditation, and memory recalls past times and seasons, *what* comes back as vividly as those of young *love?* Your soul and eyes fill with their reminiscences. What would you give for a leaf, a flower, from the pathway you then trod, or the mound on which you sat together? or for apples from that old tree under whose boughs you both talked and feasted on fruit and love together? or a flower plucked from your loved one's grave? If your entire life had been filled with these delightful love experiences, all centering in the same conjugal object, intermingled with no painful ones, would you be willing to surrender this long-tried object for some new, untried stranger? Would *then* the newest broom sweep cleanest? If so, take it, but let *me* keep the old. Love both "giveth yet increaseth."

3. *Sympathy* makes us love those we pity and hel Mothers love their weakliest children best, and nove often begin love by one nursing the other. Benefici ries gratefully love donors, and the poor their helper yet *givers* love more than receivers, and parents th children. This law of mind naturally redoubles co jugal love by both constantly doing for each other, providing, she administering, and doubly when sic Hence wives should do for their families, and cann help doing constantly, if they love heartily.

4. *Their common labors* and interest naturally double their love, just as do those of old soldiers, pa ners, co-laborers in everything muscular, pecuniar humanitarian, intellectual and moral, by their sharin their efforts, struggles, property, meals and especial children together. Meeting my college classmates t twentieth year after our graduation, and still mo thirtieth, and most fortieth, in all night suppers, counting college scenes, so delighted me as to for life-epochs; time having obviated old grudges, a redoubled former affections. Then how much mo old conjugal associations?

5. *Mutual children* are love's *great* perpetuato Each loving and caring for the same darlings of bo almost *compels* them to love each other But for aggrav ting "counter irritants," this parental love alone wou *guarantee* the increase of that conjugal which render them parents. Their very pairing rationale.rearing the children, reincreases their love from before their fi child till after their last can take ample care of itse How conclusively Nature points by all these five ra to the perpetuity and increase of conjugal love as the center? No; it does *not* naturally wane, only ju draws, in its honey-moon. Its youngest is *not* its mo fervent. Its natural history is not to sate itself a die, or stray to fresh pastures. Its frequent decline unnatural, caused by outraging its laws, and can obviated. In fact, *only* those who have loved ea other *long*, ascended the hills of prosperity and d scended into the vales of adversity together, labor and suffered with and for, and even nursed each othe produced, reared and perhaps *buried* children togethe and grown old in years as in love, can manifest it its fullest perfection, and become perfectly united gether in its deepest, strongest ties.

633. THE •MINE AND THINE INTUITION OF LO PROVES ITS DUALITY, and disproves its promiscuosit Acquisition writes and implants "mine," in whatever possessed, makes dogs, birds, men say "this bone, th nest, yon house is *mine*, hands off." It is the gre motor wheel of all industry and effort. Theft is b its violation. It appertains equally to ideas, inventio honor, shame, friends, religion, and every other poss sion, actual and possible Then does this exclusi ownership accompany love? Does each one of ea sex love all of the opposite as *common* property? each some *one* as *mine*, not ours?

"*Mine*," answer all lovers. What lover but fe "this is *my own* and mine *alone*," just as much any worker ever felt "this is my own dollar for m own work." This own feeling is as inseparable fr love as light from sunshine, and appertains to nothi as effectually as to love. It grows right out of *c sciousness*, that highest proof As the consciousness th we see is demonstrative proof that we do see; so this co sciousness inherent in love that this loved one is mi *all* mine, and mine *alone* to love, that he who steals m purse steals *trash* compared with robbing me of m loved one, is demonstration "strong as holy writ" th lovers actually do *belong* to each other.

I own myself, and have the "inalienable *right*," high even than landed titles, because "derived from high," to give or sell my time or either or all my po ers to whom I please, for any specified time and pri and buy another's. I choose to give or sell my lo talents and whole of myself to the female I love and ta my pay in her loving me. I deed myself to her, a take my pay in her deed of herself to me, as long as live. Have we not a sovereign *right* to make this co tract, when sealed and published by our public m

age? *Is* she not wholly mine, and *am* I not hers? What can possibly give a more perfect title to any ning than this gives me in her and her in me and both our mutual children, signed, sealed, recorded, deliv-ed, and *paid* for in the extatic pleasures—all that oes pay—both take and give in loving each other.

634. FIRST LOVE IS ALWAYS SACRED AND EXCLUSIVE. All first experiences, as first breath, otter, pants, dollar, child, &c., carry a zest, an delible recollection unknown to any subsequent. Far more do first love and marriage open p trains of sensations so new and delightful as o write themselves "first", throughout our whole fter being. You remember it as your consecrated flowerbed in life's pathway. It sanctified the ery ground you trod together, and all the little ncidents connected therewith. Were the shrines f Diana and the vestal fires sacred to their worhipers, and is not first love more holy, its altars nore inviolable, its pledges more plighted and ows more devoted than all others? It is that within the veil" of "the inner temple" of the uman soul; its "ark of the covenant," its "holy f holies," and the "sacred incense offered up" n the holiest altar of humanity. You who make ove to a second, *feel* that you are perpetrating acrilege by swearing that love to a second already plighted?[532]

635. PUBLIC OPINION DEMANDS ONE LOVE, AND FIDELITY, and female virtue absolutely, by dooming all who lack it, married and single, to social oblivion. None, no matter how rich, handsome, or refined can obtain or retain "social position" unless true to husband if married, if single, chaste. All watch all most sharply, and condemn any approach to frailty; and young ladies must avoid all appearance of it, or forego all marital prospects. "One false step" known, however bitterly repented or blameless her after life, even though allowed under promises of marriage the most sacred, blasts her ever after. Society takes no farther account of her. It *will have* virtue in women, or crucify them, because it is the law of Nature, and "society" is its watcher and executrix.

It enjoins virtue on men by expelling delinquents from church, genteel society, &c., and business and literary men, ministers, politicians, men esteemed for these and those gifts, must superadd trueness to one woman, or hide the want of it, to maintain male "respectability."

"No. Webster was honored at home and abroad, by plowman and savan, rich and poor, and set all the women just crazy to see and worship him; yet was more known and notorious for sensuality than any other, Aaron Burr excepted; and his admirers knew it, for he made no secret of it. Marshall, the head of American jurisprudence, and unequalled abroad, was a noted libertine. Burns and Byron were licentious, yet are still honored. Voltair, Bacon, Pitt, Johnson, all kings, emperors, noblemen, these arbiters of aristocracy, are known as notorious rakes; and loose politicians run as well as strict. All this and much more like it make your public opinion argument bosh."

"*Men lionize genius* wherever they find it—Poe though a gutter drunkard, Webster though a drunkard and sensualist, yet both, and all other great men, for their great traits *despite*, not because of, their vices. Would they not honor all their heroes more without vices than with? He was notoriously dishonest, but they lauded him despite his known dishonesty, licentiousness, and drunkenness, yet would have praised him still more if he had been temperate, upright and pure. This is the question: Did they honor him *for* or *despite* his sensuality? All despite it. Society soon "turns out" as odious all who lack virtue. Therefore public opinion demands masculine virtue."

636. "IS NOT VARIETY THE SPICE OF LOVE AS OF LIFE? As no one kind of food can nourish as well as a varied diet, nor one study improve the mind as well as several *branches*, and a hilly country is more beautiful than a level; as artists perfect their female models by *combining* in it the face of this, bust of that, and limbs of another, so one man sees and must love the physique of this woman, sweetness of that and piety of the other, and this woman must admire and love the nobleness of this man, talents of that, form and manners of the other, &c. No one of either sex can completely "fill the bill" of the other's love; so that loving eclecticably develops love much better than exclusively.

"*Variety is not* the spice of either love or life. Is love of home better developed by getting up and living in this house this year and that next, on Greenland's icy mountains and India's burning sands by turns? or Parental Love by fondling and teaching a Caucasian child one month, Malay the next and Negro the third or by loving and caring for the same from birth to maturity? or Friendship by perpetually forgetting the friends of yesterday and forming new ones to-day than by clinging to old friends? in transitory than permanent friendships? Does not the very variety of our first-class hotels cloy? Would a lion's diet be improved by eating meat, herbs and grain all at once? or Acquisition by dealing in dry goods to-day, hardware to-morrow, and lands and houses the day after, than by continuing in one? Are not jacks of all trades good at none? Is the mind best disciplined by thinking and learning a little about many things, or much about some one thing? Are not old people remarkable for sameness, not variety, in everything? When old Parr broke in upon his *regular* habits, he died. In short, this doctrine of variety, when applied to each and all the other Faculties and human efforts, becomes too utterly ridiculous and futile to be argued. All facts, theories, and experiences sustain continuity, and ignore variety. If it were "the spice of life," why not better for an oak to be an oak to-day, pine to-morrow, and poplar the next; and a man, a man to-day, dog to-morrow, and fish the third, instead of each remaining the same through life? Universal Nature sustains continuity in opposition to variety."

637. JEALOUSY PRESUPPOSES ONE LOVE, AND PREVENTS MORE. It is no fungus, but a powerful instinct; and universal. It often makes Indians kill each other, keeps the veil on all women throughout the East, is terrific in China and Japan, for they allow their wives to bathe naked with men because all watch all, yet forbid them being alone with any other man, and all watch all most sharply. Cutting out a lover is justly considered dishonorable.

"*George, you must choose* between Jane and me, and *discontinue* your addresses to me if you continue them to her."—*All Courted Girls.*

"*Jane, I love you* for this and that, but Kate for another quality."—*John.*

"Then away with your love for *me*, for I want *all* or none."—*Jane.*

Jealousy is universal not local, inherent not education al, and belongs to all times, climes, and persons. Yet if free love were its natural law, every husband would delight in his wife's *liasons*, and she in his; and lover love his sweetheart all the better the more lovers she had, and she him the more women he loved and loved him; because each sex loves the attributes of the other.[506] If promiscuosity is inherent, it must, like talents, morals, &c., attract and be attracted, honored, prized, praised; but what are the facts? Say, women, do or can you love him most who loves *all* "the women," or only you? In short,

Constancy is the law of love, and jealousy its executrix, and precisely adapted to prevent promiscuosity.

638. ALL I SAW AND HEARD IN UTAH CONDEMNS POLYGAMY, and favors monogamy. Experiment is the final test of all truth. The Jews tried it long, only to abandon it. Certainly it worked badly with David and Solomon.[551] The Mormons have tried it some thirty years under-

this most favorable auspice of believing it an inspired and revealed command of God, and essential to Mormon prosperity. The most pious, Godly, devout, faithful and religious people I ever saw, if it wilts under *their* culture, it must be for want of *inherent* vitality. Does it prosper there?

"No," answers a strong monogamic schism among them, under the leadership of its founder's son, which spreads. Other schisms denounce it. What their *women* say is its crucible. Their extreme piety and believing it a revelation, and the greatest means of Mormon supremacy, will make them submit to it if possible

All Mormon women are "down on it." Several told me that though all believe it a divine fiat, that their husband's eternal glory is in proportion to the number of his children, their own soul's salvation depended upon their quietly acquiescing in it, their laws and customs are terrible on those who resist it, and all possible human motives are forced into its support, yet all declared it most repugnant to their whole nature, as did that of all they knew but one insanely pious granny of 70, who wanted her husband to have all the wives and children he could. What mean the following correct quotations?

"*Are not plurality wives jealous* of each other?—*The Author.*

"*Woman's piety exceeds her love* Though she loves her husband much, yet when her *Savior* commands her to bear His cross of seeing him caress and be caressed by other women, and perhaps the most, her love of God overrules her love of man, hushes jealousy, and enables her to endure all for Christ's sake."—*Brigham Young's Eldest.*

"*I tell my wives*, and I want you to tell yours, and those women here to tell all the women in the community, that I give them till Oct. 6th, to stay with me and their husbands, or go. My wives have got to *live* their religion, I mean *polygamy*, or leave me; for I will not have them about me, but will go to heaven alone rather than have all this scratching and fighting about me. I want to go somewhere and do something to get rid of these *whiners*. If you stay you must round up your shoulders and comply with the law of God in every respect, without grumbling."—*Brigham Young in a Salt Lake sermon.*

"*My husband has four wives.* I have been compelled to live with my children in the same house with them all, *and room with one*, cook with the same utensils and fire, and endure perpetual insults and wrongs; and tried in vain for years to get a separate room, spider, and pot; and thank God finally succeeded. I have myself to earn almost all of my own and children's food and clothing!

"*It does seem* as if God had tried His level best just to see *how* heavy a cross he *could* compel poor Mormon wives to bear up under. But I suppose it is all right because 'the greater the cross the greater its crown.' When his other wives impose on me, which they keep doing all the time, I say little to *them*, but go for HIM."—*The wife of one of their Dignitaries.*

"*I haint got piety* enough to stand seeing my husband love and marry any other woman, and he knows it, too, and *dare not do it.*"—*A Mormon's wife, before him.*

"*I have to be very judicious* and careful how I side with either of my seven wives as against any other, or I get myself right into hot water; for one wife pours her envious complaints into my ear the night I give to her, and another fills my other ear with her bitter invectives against Mrs. No. 1 the night I give to her; and each really *insists* that I hear and side with *her* as against all the others. I *must* say *something*, and what I say to either about the other is magnified and distorted in being repeated, and goes right straight to the others. I have had seven wives, but lost my favorite, whom I doted on and loved far the most."[20]—*A Mormon in my office before a dozen.*

"David had his favorite wife, and Mahomet his, and Brigham Young his, and all other Mormons theirs, which proves that this favorite is the real wife, and the others virtual concubines."

"*A Mormon* having two wives took his girl, whom he intends to marry, to a ball last night. I asked her to dance with me and accept my escort home, both of which she did, with the utmost satisfaction. All Mormon girls, no matter how strictly reared, will sack any Mormon beau for a Gentile."—*A young Ogden merchant.*

It is an utter rotten, shabby, downright failure experimentally, and self destructive instead of self-sustaining, whereas if inherent, it would be cherished, not repugnant, and loved like food, without any outs or drawbacks.

A powerful human instinct based in a fundamental *necessity*, is working the race itself out of its past free love into one love, despite all the allurements of passion. Man, and especially woman, must be remodeled before plurality can be accepted.

"*Why multiply* proofs thus, when either of these nine is conclusive?

To demonstrate it; makes assurance nine-fold sure; put a final quietus on this vexed question, by giving it the elevated rank of a *scientific truth*, instead of leaving it merely declaratory; so that all mankind may hear and heed its authoritative edict. It is the focal center of this lecture, which boldly challenges its opponents to refute either of these nine absolute proofs that one love, not free love, and paring with fidelity, are incorporated into humanity.

VI. The Effects of Abnormal Love Terrible.

639. LOVE'S DISGUSTED ACTION PROVES ITS DEMORALIZATION, yet is often mistaken for virtue. Normal love begets that almost worshiping regard each sex feels towards the other when budding into manhood and womanhood. Well sexed young men think all young women angelic, till their *own* sexual depravity makes them think all depraved; and so of young women. All true men praise "the women" and women "the men;" whilst all bad ones berate, and all who berate are bad. For men to dislike men and women women is bad enough, but for either sex to loathe the other, is the essence of total sexual depravity. So be careful how you proclaim your *own* by accusing your opposite sex; yet read other's states by this infallible test.

Excesses always induce disgust. As night gormandizing creates morning loathing of food; so amatory excitements beget sexual aversions. As overtaxing the muscles, eyes, nerves or brain yesterday creates aversion to light, work, excitement, or study to-day, and those who cloy themselves with any kind of food loathe it ever after; so all wrong sexual action *arrests itself* by begetting aversion to whatever appertains to the other sex. Those who so denounce all others' sexual errors thereby proclaim their own. Extreme sexual fastidiousness is self-conviction of personal uncleanness. She who exclaimed, "I do hate all these men in general, and my own husband in particular," thereby told her own past sexual errors, and present dilapidated state. Those men who denounce "these women" as deceitful and easily seduced, thereby show that they have been seductive and false-hearted libertines. Revered love is to true precisely what vertigo is to appe-

tite. Prudery always proclaims pruriency. All who become mothers before becoming wives censure all sexual freedoms the most, and show extreme sexual disgust; because "*they* know how it is *themselves*." Only adulterers accused and wanted to stone her who was "taken in the act." Those in this disgusted mood think everything sexual is immodest, and this theme "outrageous." Squeamishness proves uncleanness, and mock modesty amatory excesses, usually personal. As things seem large or small, far or near, blue or red, according to beholder's glasses, as "it takes a rouge to catch a rogue," as "evil is to those who evil *think*," while "to the pure all things are pure;" so those the most easily disgusted "will bear watching" the most, and those most denunciatory are the most censurable; because they look through their *own* filthy sexual glasses, and "judge others by themselves;" whereas purity "suspects no evil," and virtue is tolerant and forgiving.

Love disgusted is to normal what panic is to Caution; shame to Ambition; seeing others in agony to Kindness; blasphemy to Worship; self-loathing to Self-Respect; grief for a dearly loved child to Parental Love; vulgarity to Beauty; fear of imminent death to love of life; irritability to courage; dyspepsia to digestion; rheumatism to motion; nervousness to healthy nerves; and racking pains to the ecstacies of overflowing life; and consists in *vitiated* abnormal sexual action, mental and physical, and is Nature's punishment for past, and prevention of future. Yet most lamentable is the number of its victims, because so many sin thus.

It perpetuates itself. As inertia is most self-destructive and starvation impairs the stomach more than over-eating, as Nature can do better with surpluses than deficiencies, and overwork than inaction, while exercise is the best of cures, and as nothing weakens conscience, memory, taste, &c., equally with their dormancy; so love is governed by this paramount natural law that this averted state still further palsies it. Rest is another law; and this comatose state is but a *long* rest, demanded by chronic excess; but as "from him that hath not shall be taken away even that he hath," and as "the destruction of the poor is their poverty," so the less those in this state have, the less they care to have. We discuss its cure hereafter.

640. Its hardened, hating, hateful, vindictive Aspect is an advanced station of this sexual demoralization, has the same cause redoubled, and is its most utterly heathenish phase, save one.

"*A schoolmate* got my whole-souled love, and married me: and the next morning said fiercely, 'Julia, you know I always hated your father, and sought, and have now got, revenge on him by spoiling you. I never did or will love or live with you, nor see you more,' and left. This struck me as if I had been shot through with *forty bullets*. I fainted, and remained long insensible. Returning consciousness found me helplessly paralyzed with agony and brain fever, and completely crushed. For weeks my life hung as by a hair.[601] I kept soliloquizing, 'Oh, how *could* he be so very, *very* cruel? What have *I* done to make him?' At length revenge came to my rescue. I hated him as I had loved, and only as one fiend can hate another; and have cursed him every waking hour since. This hatred turned the scales of disease in my favor. Before, I wished to die; I now determined to live that I might revenge myself on his sex. I thought if my idol could do an act thus fiendish, all men must be devils incarnate. I hate every man *because* of his sex, and delight to tempt their passions until they commit themselves, and then dally with, tantalize, and finally expose them."—*A Grass Widow Coquette.*

"*His wickedness words cannot measure;* yet why debase your *own* sexual nature, besides throwing your whole being into a moral eclipse, just to avenge one bad man's wrong? This Indian morality is both accursed *per se, and self-destructive.* All the trouble now lies in your *own* sexual mood." She promised to reform.

Hardened love in marriage is far worse. Those in this hateful mood court without much sparring, yet married contact provokes antagonisms till hatred conquers love. Each means well but does badly, and blames the other; whereas both are in fault, yet *think* they are most wronged and patient; and both are both; for each crucifies and is crucified by the other. While in love with each other they were as kind, patient and tender as turtle doves, yet reversed love makes them perfect infernals. Then nothing could anger them, now nothing please; nor can they talk one minute about kittens or pigs without wrangling. And yet to some other loved woman he is most patient and amiable, as she is to some other man. Yet ascribing their antagonism to its true cause, their own hating *mood*, of both would restore concord. They *come* together nauseated sexually, and wax worn under mutual wrongs, and thus supplant love with repugnance.

641. Its Violent, Insane Aspect infuriates all the Passions, and is worst of all. Lust is love inflamed, and by inflaming all the surrounding organs, infuriates all the other passions. Its victims are like nitro-glycerine, ignited by every little thing, and often by "spontaneous combustion." As a thin bottle struck flies into a thousand pieces; so every little thing enrages them to desperation. Words can hardly describe their irritability and teetotal depravity throughout. It throws love of money into that grasping, rapacious, ravenous, insatiable state which *will have* if only to squander it on feeding this very lust which begets it, and pride, ambition, domination into a like wild, fierce state, assuming all, driving and dictating all, claiming all honor, and taking vengeance on all who do not concede to all their unjust claims. It throws and keeps Caution in a state of perpetual yet utterly groundless alarms;[604] borrowing trouble, making it out of whole cloth, and enraged at others because of their accused agency in causing them imaginary prospective evils. Large Conscience only makes them worse by rendering them more censorious, accusatory, condemnatory, and malignant.[605] Xantippe must have been in this mood, as are all Mrs. Caudles, Widow Bedotts, *et id omne genus.* Having good heads only augments their spleen. Everything said and done with all surroundings throw them into paroxysms of rage and despair. Jealousy is its outgrowth. Wives in this state are infuriated termagants, snarling hyenas, tied-up

wild-cats, towards those husbands or men who have thus turned this Faculty; and a wife tied by law to such a husband could be no worse off if caged with ravenous wild beasts. Such are the worst of all human beings. No devils incarnate equal these devils—such devilesses excepted. Old Solomon was thrown into this identical condition by this identical cause.[557] This principle accounts for the depravities of harlots and their paramours; yet all kinds and degrees of sexual insanity create a proportionate amount of this frenzied action of the entire mentality. The number of those in this utterly heathenish mood, in its various stages, is amazing. Reader, catechise yourself to see whether you are not more or less tainted. Self-abuse produces just this result; as does lust proportionally, throughout all its kinds and degrees.

642. LOVE'S INANE, DEADENED, PARALYZED STATE FOLLOWS, and is to it what lethargy is to life; palsying regard for the other sex, and benumbing all but intellect and the muscles. As the sick suffer agony till death-struck, when pain ceases with sensation; so sexual excesses exhaust till their emasculated victims care and are cared little for by the opposite sex. Such husbands regard their wives with stoical indifference; may like them for their other qualities, but not as wives; are to true husbands what leather is to skin, smileless, soulless, and loveless; may work, talk, and dress like men, yet are veritable eunuchs, still standing, like dozy old trees, fair-appearing outside, and showing here and there dead and alive twigs and leaves, yet hollow, rotten-hearted, barkless, dried-up sticks; intelligent, respectable, shrewd in business, and respected, but only automatic soulless "*have* beens;" yet most lamentable in number, because the early lust of *so* many kills their Love, and then *itself*.

Analagous wives are worse yet, unless like husbands like wives. Moody, automatic, spleeny, dissatisfied with everybody and everything, barren sand-plains, unrelieved by one pleasant oasis, fretting, scolding, stewing, tewing, tattling, they are not women, only human tigresses, with "the poison of asps under their lips," and all their former sexual sweetness turned into gall and wormwood.

Miss P., the belle of Connecticut in 1838, was most amiable and sweet-tempered, as beautiful and pious as either, and the kindest possible to poor and sick, scrupulously just, and as refined and ladylike as any; but married one while loving another; lived an awful life with her drinking husband, who also loved another;[708] and became the premium tattling mischief making pest of all her many neighborhoods. Her tongue was so smooth and manners so winning that none could expect to hear any ill, yet none ever heard any thing else. She blackened everybody's character because her sexual aversions colored all she saw and heard,[560] so that in telling she added her own venom, which made all she said slanderous falsehoods. Though she no more meant to lie than an infant, yet she could never tell the truth, because she could never *see* things right. Millions like her, with good heads and hearts by Nature, distort their every sentence with malignity, and are rendered perfect termagants and viragos by their own sexually-turned mood. And the amiableness and hatefulness of the same woman at different periods has this chief cause. O how many such stalking sexual wrecks!

643. MOURNING FOR THE DEAD AND ABSENT SEARS LOVE AND INJURES HEALTH. *All* pains measure those injuries which caused them, and proclaim their broken natural laws. Dead grief is most paralyzing, and has no sense, no justification whatever, because

1. *It involves rebellion* against Nature, or else divine Providence. If you think the bemoaned death providential, you impiously grieve over what your "Heavenly Father has sent." This is pious blasphemy.

2 *It injures health* terribly; saps life at its citadel with all its powers to enjoy and accomplish; is necessarily most fatal to the nervous system; and induces colds, and thereby most diseases, by withdrawing the blood from surface to center. Colds follow all painful mental states. A youth died; and a loving brother caught a terrible cold at his funeral, from which he too soon died. His sister caught a severe cold at his funeral, lost her reason, and died in a week; and several other members of this self-afflicted family were fearfully sick at the same time, from this cause. Grieving mourners often catch cold, and are taken down sick within a week after a funeral. Strange that this frequent cause of sickness has escaped note. Mourners, take extra care of your health.

3. *Staying at home a year* to mourn is suicidal, as just seen; prevents that exercise doubly needed in bereavement; begets a dumb monotony more fatal to health than the grief itself; and redoubles sorrow by thrusting painful reminders on you incessantly, which you should *forget*, not remember, and banish not cherish; whereas you should go abroad all the more, not less, journey, converse, seek amusements, business, lectures anything diverting. David set a good example by doing all he could to save his darling; yet as soon as it died he laid aside his sackcloth, washed, ate, and went about his business, virtually saying, "weeping is useless."

4. *Grieving for the dead wrongs the living.* All have children, family, relatives, business partners, &c., whom you wrong by injuring your own health. Why should a widow debilitate and confuse herself by grief, just when she needs all her self-possession and vigor to look after family, and keep her property from being preyed on by hovering vultures? A bereaved mother requires all her energies for her remaining children, so that her grief injures them by incapacitating her for looking after her family. What right has she thus to injure *them*, and weaken her own hold on life, perhaps feeble before, by indulging this suicidal grief? God in Nature forbid by thus punishing it.

5. "*Mourning their death fits us* for our own."

"*What!* Would shortening our life by poison fit us for heaven? Then will it by grief? What? Breaking the laws of this life improve that? This but continues into that; hence the best preparation for that consists in discharging our duties in this."

6. "*We can no more help* grieving than smarting from fire."

"*Help it all you can.* Assuage, not aggravate it. Grief redoubles nervousness, and thereby itself. You grieve most when most unwell, and least when you feel best. Then assuage it in part by hygene."

7. *Funerals condole* too much. Pity crushes sinking spirits, which should be braced up, not sortened. Reason, the best good of survivors, self-interest, every human motive, advise the living to extract lessons of health and virtue from the dead, instead of frightening themselves about their dying.

8. *Mourning apparel* is wrong; because, if it re-increases our sorrow it is injurious, if not, unnecessary; is expensive, and often a heavy tax on the poor they can illy afford; increases bustle and confusion; and saddens others. Then abolish it.

Dress the graves of loved ones with flowers.

9. *Making death hideous* accuses God, and belies facts. It is no curse, but life's crowning blessing.[167] Nor does it ever come till we become so diseased or worn out that continued life would curse more than bless. So that, come death in darling infancy, promising youth, robust maturity, or decrepid old age, it comes of necessity as a blessing, and is a subject of more joy than sorrow. We may surely bury aged parents feeling that their earth-work is done, and that they lie down in death only to rise again rejuvenated, and await our joining them in a better world.

10. *Friends in the spirit land may serve us better* than in the flesh; are not far from us;[216] could now commune with us if we were sufficiently ethereal; and can be our "ministering angels" to forewarn against evils and guide our steps aright, as well as arrange "providential interpositions," &c. So cheer up, assured that you shall again *see and know* them.

A death in a house sanctifies rather than injures it.

644. SECOND MARRIAGES, AND MIXED FAMILIES CAN BENEFIT ALL CONCERNED. They should rarely be needed; for two in perfect love sympathy will so *equalize* their common life stock of electricity, by the stronger succoring the weaker, that both will live on till both are about ready to die, and the survivor follow soon after; which is quite common.

Both should care for themselves and each other. Every husband and father should take the best possible care of his own life and health, both to enable him to do for them, and not oblige them either to mourn his loss, or supply his place; and loved wife has no right to cut short her power to do for family or her life by overwork; nor any to neglect health; while all members of every family should watch over the health of all its others. What right has either by abusing their health to impose on the rest all the extra labor, sleeplessness and expense of their sickness? Yet war, pestilence and premature deaths leave many widows and widowers who should by all means marry again.

"*Seventeen years* I and my wife lived and struggled on together, far from neighbors, till just as a Railroad depot on our own land made us rich, she died suddenly. This fairly stunned me, and I sauntered around disconsolate, till my mother said: 'George, this will never do. Come, rally, and marry again.'"

"O mother, I never could commit such a sacrilege to Eliza, or abuse my children by a step-mother.' 'But they are under hirelings now, and would then be better off, because right under your own eyes; and there are yet in the sea as good fish as ever were caught. Your having had one good wife only fits you to have another. Miss A— has these and those excellencies; was recommended by Eliza for her successor; would keep your family together, and better everything. Go and see her.' I saw the force of her reasoning, courted and married her—she then sat on his knee twirling his whiskers—whom I and the children love equally with my first, who is like live coals buried under their own ashes, while another fire burns above; neither impeding the other"—*A Widower.*

"*You should not have married* one thus your inferior."

"*My motive was children.* From my youth I have hoped and longed for *one own* child to love and be loved and cared for in life's decline, but lost all my six children and their father in consumption, and accepted this offer knowing its demerits, yet fearing I might not have another seasonable; but our utter disadaptation has prevented my having children, and loaded me with domestic trouble. But was not my *motive* good?—"*A Quakeress.*

Second marriages for convenience are desirable, even if the first was perfect. Why not a widower thereby provide female care for his children, or a widow male for hers, and both a home and attentions for their declining years? All women need both husband and children to love and care for, which marriage furnishes in its best form. Why not an elderly widower thus supply himself with needed future female sympathy and company, and compensate for it by home and a legacy? regulating their conjugal intimacies as they like. First marriages should be based on love, in second, other motives are allowable. Yet on no account contend, nor express any dissatisfactions, nor compare present consort with past; because, favorable you disparage the dead, and unfavorable, the living.

Step-parents and children can get on well enough together if they start right and try hard; but the chief trouble lies in outsiders prejudicing children against their stepmother, as next to a heathen; whereas they should be told that they have no business to expect any more from her than strangers; and that their true policy consists in being so good to her as to get the more out of her than if they felt hard, which makes them provoke her; that it is her or nobody; that she *ought* to take better care of her *own* children than of them, &c. Outsiders should promote peace, not foment strife between them. Still, a good, kind, motherly woman can generally establish affectional and filial relations, without which there is no living together; but with which step-parents and children can live happily. At least, a meek, motherly spirit will greatly lighten her task. Whether she or they are right or wrong, it is better for all to forbear than contend. And she who makes a "fair-to-midling" step-mother, is a magnificent woman.

A step-father should also be an arbitrator and peacemaker between all parties; slow to decide directly for or against either; but show their faults to the erring, and obviate them by appealing to their higher Faculties. By a firm, just, judicious, and affectionate course towards all, he can generally assuage or obviate animosities; and thus convert the evils of second marriages into benefits; besides enabling both families to live *together.* Yet better scatter than quarrel.

645. A FEW SHOULD NOT MARRY TWICE. "*My hand is besought* in marriage by one I have always known only favorably; who says he has loved me from my girlhood; is well off, so as not to need to marry my money; and begs me to accept, if only out of pity to him."—*A Rich Widow.*

"*Don't you dare* marry out of pity, or you'll soon need it. I never knew an exception. Are you willing to install him in that sacred place left vacant by your husband's death?"

"*Ah, you have struck the very* point from which my inmost soul revolts. I still feel and enjoy his spirit presence around me as much as before he died; commune with him at will; loathe this proffer as sacrilegious; feel perfectly happy as I now am, and strange but true, dwell involuntarily on the *pleasing* memories of our past love, instead of pining over our separation."

"*This is germain* to a perfect affection, which always can and should take on this pleasing aspect. Obey your premonitions and remain single. Violating them by marrying again will spoil your life. Yet decline so pleasantly and seemingly reluctantly as to leave him your friend.[721] A few other things might justify a decline, yet ninety-nine hundredths, especially where ages give parental prospects, should marry again. No minor whim, only weighty reasons justify a refusal; while an imperfect first marriage favors a second. Whenever a second *love* can possibly be *begun*, as it generally can be, even though the feelings at first might revolt and need to be schooled into it, at least *try* in earnest; and look on its favorable side; for its unfavorable clamors most."

"*I wish to retain you as my counsellor.* Spare no feelings, but give a clear-headed *judicial* decision. I and my wife differ so much and wrangle so constantly over every little thing that I really cannot live with her; am ruining my business by her making me irritable to clients; am getting her boarded in San Francisco to

find some peace; and propose to get a divorce, but wish to consult you, who know all about these matters, before taking so serious a life step; blame her wholly, because I lived most affectionately with my first wife; keep telling her how inferior she is to her, and"—*A Pacific Lawyer.*

"*You old fool*, not to know human nature better than to keep telling a wife you do *not* love how *inferior* she is to one you do! How could an angel woman love such a heathen man? The whole fault lies in your *continuing* to love your first wife, after marrying your second. Your old love precludes all others,[652] and this makes you treat your poor living wife so captiously as to make her hate you. Wean yourself at once from your first wife, confess to your second, write her a *de novo* love letter to day, and treat her as you did your first, and you will be happier now than then." Which he contritely promised to do.

VII. Celibacy: Its Causes, Evils, Excuses, &c.: "Old Maids."

646. IT DEADENS AND PERVERTS LOVE, and outrages Nature. Its voluntary existence is unknown among all vegetables, insects, fish, fowls, and beasts. What efforts fish make to ascend rivers, solely to mate? All Nature cries out "Abolish it. All ye who are sexed, mate." And the less you care to, the more you ought to; because weak functions need culture most. As the less one's Conscience or sense the more it needs exercise, so the feebler Love is the more culture it requires; just as weakly children need nursing the most.

Celibacy palsies gender by its inertia if unexercised, its sensuality if exercised. The former are virtual eunuchs, the latter, libertines. None can escape this dilemma, except in marriage.

"*This excoriation is shocking.* You handle us with feline claws. Call us thieves, liars, swindlers, blacklegs, anything *but* eunuchs."

"*This calls* you just what you make *yourselves* by your sexual inertia or sensuality, one of which is *necessary.*[650] It but puts a plain *fact* plainly. Every male requires his female, and female her male. Paul meant *you* when he said, perhaps experimentally, 'Better marry than burn.' Bramins feel disgraced if unmarried at puberty, and the Chinese formerly shamed bachelors over 20, and punished those over 30, and their "old maids" over 20; while the Lacedemonians fined bachelors under 30, and dragged those over it around altars yearly while matrons pounded them, and some outlawed all women childless at 30. Fathers of families have always been dignified and privileged, but celibates ridiculed and edged around, except when baited, or wanted as makeshifts. Do or can they ever lead off in society, or give select parties? All old maids are imprisoned; for can they go abroad evenings without male escort? Families bind society into sheafs, every kernel clinging to its domestic head; except those scattered celibates 'living around loose,' as not worth gathering."

647. ITS CAUSES AND EXCUSE MAKE IT STILL WORSE, self-abuse being chief, by sickening and weakening Love,[639] and creating that sexual disgust which carries them down the stream of time into the gulf of cross-grained celibacy; though some are born natural old-maids by their mother's sexual passivity, and others made so by blighted love; both of whom merit pity. Yet it has no valid excuse.

"*I would* discipline my mind; or go through college and get a profession, or establish myself in business; or the evils of celibacy are great, but of marriage greater, &c., &c."—*Objectors.*

Rightly cultivating or deadening any of the functions promotes or impairs all. Starving the social to strengthen the intellectual is like starving the stomach to strengthen the muscles. Affectional culture improves brain vigor.[601-19] Loving collegiates can study, preachers preach, writers write, workers work, &c., far the best. What! God command all to marry, yet punish obedients! Helpmeets do help, not hinder."

"*Losing either* of the senses certainly improves the rest, as sight touch."

"*Yes, by compelling* culture; yet cannot touch be cultivated better with sight than without? and the other powers best along with love than without its incentives?"

"*Many celebrities are and always have been celibates*, as Judith, Paul, Joan of Arc, 'Queen Bess,' Pope, Cowper, Watts, Addison, Swift, Johnson, Newton, Irving, the Combes, Buchannan, Peabody, and hosts of others; while the Catholic Clergy piously forego marriage to serve 'The Virgin' and her Celibate Son the better."

"*Most* of these loved too devoutly to change objects after being disappointed. Have all Priests crucified their passion and manhood together? Then my eyes mislead me. At least *you* have no such pietarian excuse; nor any other not worthless."

648. "THE RESPONSIBILITIES AND EXPENSES OF MARRIAGE ARE GREAT. Taking a wife necessitates her support, and that of children; and keeping a family respectably is expensive."

"*You poltroon.* If a young lion should moodily say 'I can hardly hunt for myself, much less a family besides' would not the other lions justly say, 'You dull flunkey. You must catch a fresh beef every night for yourself, or starve, can't eat half alone, can carry the rest home to mate and whelps just as well as not, and enjoy seeing them enjoy it. Stop roaring, or mate.' Supporting a family plainly yet well costs but little more than keeping one's self. A plain family is infinitely better than none, than even a stylish, and plain living cheap; but *appearances* are what cost. You incur and impose on another all the evils of unmarried desolation, besides preventing children you should rear, because you cannot support them in *style.* The race is to-day minus millions, with all their enjoyments and productions, because 'None not stylish' is the ruinous modern motto."

"*Young men rarely rise above* the sphere in which they marry; and hence should postpone marriage till they get rich enough to marry *well.*"

"*Your premises* are wrong. All rise and fall according to merits and means, but means most, and wholly irrespective of whether obtained before marriage or after; or how, for that matter."

"*Putting a cultivated* girl—and I want no other—into the best surroundings I can command, would wrong her."

"*Not if she* prefers you with your best to celibacy. If *she* is content and you love each other, you bless both, but curse both if you do not; and want none who do not want you for *yourself.* Those who sacrifice marriage to style lose both; and those who prefer celibacy to a plain family incur its dreadful concomitants of sexual inertia or sensuality, and a dreary childless old age. Nature will not be crucified without inflicting terrible retributions."

"*Stylish ladies make the poorer* not better wives for their style and fashionable surroundings detract from more than promote home joys. A dinner tastes no better by its bill of fare containing many French names."

"*Only poor and rich*, who either disregard appearances, or else are able to support them, can marry in this style-worshiping age; leaving the great body of our well-to-do middling classes too proud *and* poor to marry, though abundantly able to obtain married competence and comfort."

649. "SEXUAL MATES ARE NECESSARY TO ALL LIFE'S PLEASURES. None can be happy alone. All *must* af-

filiate. Associating with our own sex is better than isolation, yet poor enough, and necessarily vulgarizes by each tempting all to smoke, drink, swear, gamble, revel with harlots, &c. Men and women will and *must* affiliate on some plane,[580] and celibacy compels prostitution, and mainly sustains these men-ruining saloons, the curse and blotch of civilization." Besides

"*What will you do* with your name, fame, possessions, culture, &c? Had you not better transmit them to *own* flesh and blood than leave them to die with you, or enrich others? All need some powerful motive to effort, yet what as inspiring as family? Better improve your all-glorious creative capacity,[575] and found a family. *This* stock "pays" perpetual "dividends."

"*All must pet*, love, care for, cuddle something; choose ye between a wife and a horse, children or pups, a husband or cats and birds. Pure bred horses and dogs would be petted less if wives and babies were more. What a pity to waste on kittens and poodles this divine child-loving sentiment! Only own young are worthy of it. What! rather caress a horse than woman or poodle than baby!

Women will get the most of your earnings by fair means or foul, hook or crook, persuasion or intimidation, virtuously or viciously. Will you spend your time, means, soul on one woman or on many women? on anybody's, everybody's, nobody's woman, or on your own wife? who will cost least, pay back in ways innumerable, and give you something to *show* for all your life struggles; while bad women regard you only as harpies do their victims, besides ruining your constitution.

The family affections double the value of home, horses, lands, goods, avocations, station, talents, wealth, all life's possessions. You take a given amount of pleasure in your superb turn-out riding alone, more with a male friend, much more with a female, but immeasurably the most with loved wife and little ones; and the more the better you love them; yet how little comparatively in *male* rides, picnics, &c.? and thus of every life possession and luxury. A loveless life is almost worthless. Those unmated are like half a pair of scissors, about useless unless riveted to its better half. What is it to have, love, and be loved by, a family? Let those who *are* men *be* men, and assume and sustain family responsibilities. Celibacy is mean, cold, heartless, and despicable throughout.

The family affections need exercise, Nature's great developer, quite as much as intellect, morals, taste, music, &c. Will you stifle or pervert them by celibacy? or cultivate them in their only true sphere, your own family?

"What is home without a mother," father, and children?

"My children would inherit my diseases."

Find your answer hereafter.[702]

650. "I CAN GET NONE I WILL HAVE, NOR HAVE ANY I CAN GET. All girls who have health lack culture, have culture lack health; yet I want both. All men have some bad habits, and women "in market" are "fixed up" for it by false hair, forms, teeth, manners and spirit; whereas I want to marry a genuine woman, instead of dry goods or falsehoods; and prefer celibacy to risking the chances in this lottery of marriage, where there are so many blanks to so few prizes."

"*Each sex is what the other* makes it. All female faults lie at the door of the beaux, and theirs at woman's; for each conforms to the other's taste, and regulates its own supplies. Style, now the rage, is spoiling all but drudges; yet when men patronize merit instead of appearances, women will cultivate it. Snobbery must run its course. May good sense arrest it before it spoils the female sex."

"*Would you grumblers cheat* by getting more than you can give? Only *perfect* ones should be particular. Your very grumbling proves that your gender or marrying essence[690] is in a disgusted or reversed mood. Neither sex should throw stones, for both live in glass houses, and grow worse."

"*Facts are stubborn things.* Nearly every match I know is unsatisfactory to both[759]."

"*What else could be expected*, since nearly all outrage nearly all Nature's love laws from first to last? God has made marriage inherently *perfect*, not faulty."

651. "WE OLD MAIDS DESERVE PITY, not REPROACH. If modest we are neglected, forward, despised. 'Why *don't* the men propose?' 'Society' forbids us to select mates; what shall plain women do to get proffers?"

"*Manifest the female qualities.*[517 to 549] Sexual vigor is what rounds up forms,[551] reddens cheeks and lips,[553] renders looks, tones and ways charming, preserves youthful looks and bloom, imparts elasticity and poetry to walk and dance, and captivates. Those sexually run down will and should be neglected. Protracted love pining and starving blights female charms, and missimproves all chances it does not kill; while nurturing warm, genial, appreciative, cordial feelings towards gentlemen extorts admiration, love, and proposals.[727] Deserve offers, and you will have them. Plenty of men are hunting for wives, and would choose you if you had and showed the conjugal excellencies, which alone attract. You retire, turtle-like, within yourselves, emboned on all sides; whereas, like the glowworm, you should exhibit your excellencies. *Lovely* women are courted; and the *loving* are lovely, and unloving neglected. Let your female 'light shine,' instead of hiding it under your prudish bushel, and men will discern and court it. As pent-up springs burst forth somewhere, flowers open out their beautiful petals and disseminate their fragrance, and ripe fruits display their lusciousness; so keep your feminine excellencies on exhibition. Many are too squeamishly prudish to allow any man to become sufficiently familiar with them to judge of their merits and fitness for companionship. Too modest and reserved to court when they should have done, making their lover think they dislike when they like,[604] they have fallen back into a cold, distant, sad, misanthropic mood, which always repels. Come, be more free and familiar Don't be so precise and primped up. Take lessons of girls Surely, women may be the most 'entertaining.' Talk and laugh more;[594, 611] this will express your womanly excellencies, and these awaken admiration and love.[743] Admire and compliment men; this will provoke regards in return. Rely less on dress, but more on womanhood well manifested.[533] Reject no offer because not precisely to your liking; but calculate the main chances,[691] and rely on moulding to your liking after marriage.[751]

"*These exposures are terribly* cutting. Gallantry should spare us. Resistless education and customs have withered our womanhood, and therefore charms. Change society, and pity not blame us."—*Old Maids.*

"*Just* what we attempt. Mothers, take warning, and learn how to save your daughters from becoming old maids by developing their womanhood."

652. WOMAN SHOULD LEAD OFF IN SELECTING AND COURTING, because the terrestrial angel and governess of whatever appertains to love. Lecture V gives a *scientific* reason.[801] She has the most love intuition and instinct, and hence can better tell whom she can love, and who her. Why not she select the father of her prospective children as properly as he the mother of his? And all marriages initiated by woman for love, eventuate happily, unless spoiled by drink, or something besides uncongeniality.

Many a man remains single because overestimating women and underrating himself makes him too awe struck to express his regards. Such naturally needs a forward woman, and hence waits for one to show preference first, and encourage him by lady-like compliments and winning ways, thus showing that any advances will find a cordial response.

Leap-year should be changed, so as to give three years for women to court and propose to men, to their one to women, and is practiced by some nations, though wrongly censured by Anglo Saxons.

Old maids are more weakly, ailing, nervous, whiny hysterical, and difficult to cure than married women, despite gestation and confinements. Our electric theory[587] gives one reason, and that of sexual states as

controlling all parts, another. So don't refuse to marry on the score of poor health.

653. GIRLS, IMPROVE AND PROLONG YOUR "SWEET SIXTEEN" BLOOM. It comes but once, and is inexpressibly glorious and precious. Make the most of it to attain its sole end enamorizing a mate. Its analysis shows that it consists solely in what captivates men, by promoting maternity, of which it is the blossom. Its sole object is to extort proffers of marriage. And generally

It brings one or more, or a *chance* to secure one. No one of Nature's contrivances ever fail, nor does this. Every girl has some and can manage it so as to "smash" some man, though perhaps not just to her fastidious liking. Old maids, think back how "love cracked" some one of your admirers obviously once was. You should have improved *that* precious season. You went farther and fared worse, and now wish you had accepted what you could then have obtained.

That sin of omission made you a loveless, motherless old maid. From daintiness, or modesty, or love deferred, or filial obedience, or some other cause, you neglected to sow in this affectional spring-time of love, and must now famish on through the chilly dreary fall of neglect, only to perish in the desolate winter of loneliness, a just penalty for neglecting *this first* duty of all to improve Nature's bloom to provide a mate.[984] Your punishment must increase with years. You may stifle first love, and get along passibly till thirty, when Nature revolts and chastizes. Life becomes objectless or else distracted, or like a corn, perpetually aching. Enduring love's crucification long withers or crushes out. Age widens your loveless gulf. Society gives you no right to love, nor be caressed, not even to reciprocate friendship, but shuts you in and out from men. Your age-marks belie your assumed youth. Your bloom withers and perishes. You have no fond partner with whom to while away life's now tedious days and nights, in pleasant talks, walks, rides and visits, on whom to lean, with whom to live; nor any rosy children to love, amuse, wait on, and nurse you; but are like a barren trailing vine, instead of clinging to some sturdy oak loaded with fruit; living a dreary life, and awaiting a drearier death. "Verily, they that sleep in marital seed time shall want in harvest, perish in winter," live and die alone, remain *forever without own children* to love and call you blessed, and starve parental love *eternally.*

Prolong your mating bloom by promoting its only cause, sexual vigor. "Female Beauty," its analysis and promotion, precisely covers this point, and shows that this precious season can and should last till fifty, so that you need be in less haste to mate, and if you lose one, can make another.[985]

VIII. The General Societarian Interrelations of the Sexes.

654. "DOES NATURE PROVIDE ANY SUBSTITUTE FOR MARRIAGE? To it what lunch is to dinner, mitigating the evils of celibacy, without imposing those of marriage? For these and those reasons many must or will remain single. All communities contain many pure, good, lovable unmarried ladies, past their sexual bloom, whose loved one died, or married another, was lost at sea, went west, was forbidden to marry by purse-proud parents, or many like causes. Must all who can not or do not marry immolate their precious gender on the altar of sexual starvation, or Moloch of carnality? Either lot is undeserved, yet awful, and one inevitable."

"*All substitutes are poor*, compared with originals, yet much better than self-abuse or inanity, though as inferior to marriage as stubble to wheat for food. This living on sexual crumbs picked up here and there, perhaps snatched from others' tables, often scant and always fragmentary, is like famishing on dry musty crusts instead of enjoying perpetually the soul-and-body satisfying love-banquet of marriage. One may substitute cork limbs or false teeth for natural, and artificial light for solar, with ease and benefit; yet this trying to supplant Love by other Faculties, is quite like trying to substitute something else instead of food, or breath, or eyes, or stomach. Better not make the self-crucifying attempt. You unmated or married badly, make up your minds to this:—Only when you can find a substitute for sense, honesty, memory, heart, &c., can you find one for an affectionate marriage; but hills will vanish and rivers find substitutes for valleys first. Still

655. THE DAILY INTERMINGLING OF THE SEXES COMPENSATES POORLY, yet is better than nothing. Nature provides against all possible contingencies and outs, and for celibacy by compelling males and females to mingle at table, concerts, and church, in work-shops, parlors, and parties, on streets, cars, and thoroughfares, and everywhere either goes. All their meetings, bows, greetings, smiles, escorts, courtesies, &c., express and nurture this Faculty; as do all their ridings, walkings, talkings, singings, playings, &c., with each other. The difference between a dozen men and as many women spending an evening separately and then together, is heaven wide, and due wholly to the latter giving action to this Faculty. Talks between two men or two women are insipid and profitless compared with man with woman. Lectures differ from political gatherings, and concerts from billiard rooms, &c.; all caused by this sexual intermingling. Every hour spent rightly by either sex with the other, elevates men and refines women if in rapport; yet injures both when antagonistic, or vulgar. These crumbs are a little better than complete isolation, and should be redoubled an hundred fold, and the more pleasantly, freely, jovially, the better; yet the complete feeding of Love demands one mate, and complete sexual intercommunion. All picnics, fairs, parties, dances, promiscuous schools, and gatherings of all kinds are public benefactions, by fulfilling this law of sexual commingling; while all clubs, soirees, colleges and seminaries of only one sex, break it, and punish their victims.

Elders should mix in with juniors to promote propriety in juniors, and buoyancy in elders. Opposite sexes inspire love, which own chasten, and prevent undue familiarity. Each magnetizes and feeds, and is magnetized and fed by the other,[987] which developes yet refines it in both, and gives a polish, grace, ease of manner, and charm to character obtainable by no other means. Then send sons and daughters to picnic and party, church and Sabbath-school, fair and lecture, sociable and public gatherings generally, charged to behave towards the opposite sex like perfect ladies and gentlemen. But this street gadding *after dark* is most vulgarizing, because it removes needed restraints.

656. THIS PRINCIPLE RECOMMENDS DANCING. The ladies express and awaken Love by arraying themselves fascinatingly in low dresses and short sleeves, with sparkling eyes, merry laughs, bewitching airs and female accomplishments; and gentlemen by being polite, buxom, complimentary, attentive, gallant, spruce, flush with money, humorous, &c.; each sex expressing and awakening Love in the other in all they say and do. They talk and laugh as only those gushing with love can do. Lively music inspires them to dance, which redoubles this amatory flow on both sides. They select partners, take positions, bow to each other, ladies delicately disclosing their bewitching forms, take and perhaps press hands, compliment, blush, give off and imbibe each other's electricities, dance, waltz, and mutually inspire that intense yet refined and protracted exercise of Love which forestalls its grosser action, while developing the sexualities of both—a safety-valve all should hail as preventing both sexual inertia and demoralization.

All girls are ball and party crazy. This potent female instinct was created to subserve Nature's mating and creating economies, and should be indulged, not squelch-

ed.[580-1] Dances are wholesome amatory feasts, preventing carnality and promoting purity, marriage, and offspring; besides accomplishing every participant.

Peter Parley, as intelligent, prayerful, faithful, exemplary, pious and orthodox as any, devotes twelve pages of his "Autobiography" to its defence; and his Christian peers should accept till they refute his arguments. The fact is

God wrote "dance" all over humanity, and religionists may as well "bay the moon" as preach against it; may denounce its late hours, suppers, drinking, &c., which form no necessary part of it, and set examples of *right* dancing instead of arraying your Christian sect against this divine ordinance. By all means polish children's manners by sending them to dancing schools before puberty.

657. FEMALE SOCIETY IS THE CHIEF MORALIZER OF YOUNG MEN. They are our only future hope. By them our churches, schools, laws, government, everything, must soon be administered. Future society depends mainly on what they are and become. How important for their own sakes, for the future of our race, that they grow up right? How much is each worth to himself, parents, future wife and children, country, and race? He who created this production alone can duly estimate its superlative value.

Their moralization is one of the gravest problems of all countries and all ages; yet behold their almost universal demoralization, especially sexual; which presupposes all other![557] God forbid and arrest this wholesale moral slaughter. What the Y. M. C. A. does poorly for a few "Orthodox," should be done for all. Why this partiality? All concerned should try to save all.

Woman is far the most—mothers for sons, sisters for brothers, and all who may ever marry for their prospective husbands. Interests the most momentous are staked. Patriots, Christians, philanthropists, women, all, weep tears of blood over their diversified immoralities, and inquire, in agonizing earnestness, "How can they be saved from drunkenness, swearing, sensuality, gambling, and cognate vices?"

Traveling "Agents," pause, and think to what temptations you expose yourselves? Here now and there tomorrow, you run away to-day from the bad deeds of yesterday, yet require an immense amount of restraint, and can hardly be kept passably "straight" by all the converging stringencies of law, public opinion, mother, sisters, sweetheart, and society to boot. Think what you would soon become without. Indulging your powerful passions would soon sear them. After doing all you can by Conscience, *avoid temptation;* yet turning agent is rushing right into it, and will shake your morals if they can be shaken. Better flee from than plunge headlong into it.

Right female association is your passional salvation; beginning with mother and sisters, and extending to your circle of female acquintances, each of whom "keeps her eye on you." Be instructed and warned by the following example.

"*George, choose between* giving up your evening parties, and entering our firm."

"*Am I not honest*, faithful, attentive to business, and you say your best clerk? How I spend my evenings is no concern of yours, so that I do my duty to *you?*"

"*Granted*, but we give you till —— to decide."

"*He chose business*, exchanged ladies' society for men's, and was thereby led into drinking, gambling, and concomitant vices; which ruined his health, character, fitness for business, and integrity,[557] till he became an outcast! A noble youth spoiled by interdicting female society. And his story is but that of untold thousands. The vices of "Young America." are consequent more on this exclusion from refining, genteel ladies, than any other cause. In this society is fundamentally wrong. No gentleman can now call or wait on a single lady more than twice, before every tattler in town has them married; which, along with the watchfulness and exclusiveness of particular mothers and careful fathers, about banishes them from right female society. Its place they supply by wrong.[581] Please give this appalling truth due consideration.

658. BARE FEMININE ARMS AND SHOULDERS HAVE PROS AND CONS. Female instinct loves to exhibit and male to admire them.[518] All the regal, noble, aristocratic, and refined families of the Old World adopt it; and the Spanish and Austrians go much farther by dressing in transparent gauze. England's Crown Prince, while traveling in his own kingdom, excluded from his levees all ladies not thus attired. No aristocratic lady ever thinks of having her likeness painted without having her bust and arms taken as much as face.

"*Immodest?*" "Less so than bare faces, which Asiatics think most indelicate. Nor is a short dress below any more so than above; nor feet than hands. All the immodesty lies in *lookers*. Female forms were made beautiful to be seen and admired. Statuary refines; then how much more the forms they represent? The centennial's art department was deservedly far the most crowded and admired."

Poor busts, backs and arms *look* best covered. Take no pains to exhibit your deficits, yet thanks to those having good ones for "letting their light shine;" those poverty-stricken here are the chief sour grape envious grumblers; those who have luscious ones, never.

Their giving colds is due to *changing* from covered to bare; while wearing them low generally, rather prevents than promotes, colds. Still, chilly, consumptive girls, by changing from high to low seldom, endanger colds striking right to their lungs, and rushing them into quick consumption. So, cold-blooded girls, be careful, especially *going home*.

659. CHEAP AMUSEMENTS, &C., ARE YOUNG PEOPLE'S BEST MORALIZERS. Popular lectures are their best schools and teachers, will soon rank all others, and can alone save our republican institutions; and be furnished for comparatively nothing; while concerts, theatres, operas, &c., are excellent, but too expensive. Young men must work cheap, and lay up something to start in life, and after paying necessary expenses, can honestly afford to spend but few dimes per evening on amusements; while escorting a stylish young lady to concert or theatre requires some three dollars for tickets, as much for rides, and nearly as much more for refreshments. Ladies, being content with less will secure more "invitations." Society should supply its "young folks" with plenty of cheap, elevating amusements nearly free.

660. THE PARLOR IS A GREAT INSTITUTE. Its singings, readings, theatricals, gymnastics, dances, games, conversations, and like amusements can be used to draw off men from these four greatest human curses, saloons, groceries, gambling hells, and houses of infamy, and give the ladies a fair chance to captivate the single.

It supplies a great human need, yet is not used a tithe enough; can be made to furnish a refining and sanctifying sexual repast to both sexes; promote marriage with all its virtues and blessings;[623,4] develop all the amateur talents of all the youth of the land for music, theatricals, speaking, reading, talking, &c., and will some day be so employed and utilized.

Ladies, open it. Get up costless home *parties* by wholesale. Omit meats, drinks, show and ceremony. Make your own music. Disseminate your sanctifying influences. Manifest your wo-

manly attractions. Render them affectional, intellectual and refining resorts. Make *yourselves* and virtues, not clothes or edibles, their chief attractions, and calculate on many more proposals, and from undemoralized proposers.

661. GET UP CONVERSATORIES, ALWAYS OPEN TO BOTH SEXES. Conversation is man's most delicious and mind-improving repast; and doubly between men and women. This mental intercourse immeasurably surpasses physical; besides furnishing its substitute. Its incomparable lusciousness measures its utility. Have you not yearned for it as for nothing else, and hoped, prayed and longed for some time, hereafter if not here, when you could interchange ideas and feelings with gifted minds of the other sex?

"*How can it be gratified?*"

"*By conversatories*, more or less select, formed much as clubs now are, adding books and papers, vocal and instrumental music, promenades, dances, lectures, whatever each conversatory may prefer, in a room fitted up to their liking, where they can always meet some one of their own members, and their friends. They constitute a great human need, which will soon be supplied; each association varying its details to suit the tastes of its members. Men associate for carrying out all other joint objects, literary, religious, reformatory, pecuniary, gustatory, &c.; why not for conversatory? The Y. M. C. A. are making an excellent move in this direction, worthy of all commendation and patronage."

Meats and drinks, except ice creams, lemonades, &c., are objectionable as materializing what should be kept on a mental and moral plane, and partake too much of the beer garden and saloon order, and tempt their proprietors to manage them only to make them *pay*, and thus cater to grosser appetites; whereas all profits should go to support and improve the conversatory itself.

Meeting at each other's houses, alternately, will do, if *without refreshments;* yet if with, rivalry to dress and "entertain" the best will spoil them.

"*Alcott's conversations*" as a base, intermingling together music, speaking, humorous and instructive anecdotes, dancing, plays, any and everything improving, useful, and amusing, would bring out all kinds of amateur talents in all their participants; be inexpressibly healthful, delightful, inspiring, refining, and moralizing; develop all those female fascinations and virtues now smothered by isolated inertia; close all male resorts; supplant all forms of lust by pure affection and normal love; promote marriages, families, and homes; bind all together; override the exclusives; and immeasurably improve society."

"*A marital hook well baited.* We see what you're up to. You think by thus bringing us into 'close quarters' in these conversatories with these fascinating ladies, to help them entrap us into marriage, ha. No you don't."—*Many Bachelors.*

"*You who lack gender* are in no danger; and the more you have, the greater your danger. We would not guarantee any but eunuchs; and say frankly that such institutions would weed celibates out of society, only to multiply families and their products."

"*What* are Nature's marital requirements and conditions? What laws govern the initiation of a perfect marriage and family? answer scientifically." We proceed to

Lecture III. MATING: OR CONJUGAL & PARENTAL ADAPTATIONS, & LOVE MAKING.

I. The Time, Umpires, Prerequisites, &c., of Marriage.

662. FOUNDING A FAMILY RIGHT IS LIFE'S GREATEST WORK. If well done, it has no peer as a speculation, and is a more "paying investment," yielding larger "dividends" than any other "line of business." "A round trip ticket" in this matrimonial "excursion" will take you through life in finer style, and show you better "prospects" than any other "deal." Getting up a good family does vastly more for its owner and the community than building factories, establishing "commercial houses," buying and improving lands, or achieving any other human ends. Amassing great wealth and owning broad acres is something, but those who own a good wife or husband, and "have a clear title" to smart and rosy little ones, with domicile and necessaries "thrown in," may justly "feel their oats" more than any others. Creating a family to float along down the stream of time, originating human interests and creating history, exceeds wearing childless crowns. What realm equals the family kingdom? What governor-general is as absolute as its sovereign head? or what obedience as willing or complete, because accorded by love? Gardens filled with roses are beautiful, and rich fruits luscious, yet paradise "was not arrayed like" a superb family. But

A poor one is a poor affair indeed. In nothing is wisdom needed as much as in starting and regulating one. Novices should be careful how they undertake it, just as children should not play carelessly with sharp tools; and all should learn how to *use* this "instrument" of weal or woe, before they *begin* to tamper with it; which is often quite young.

663. THE FAMILY HAS ITS NATURAL LAWS AND SCIENCE, just as other laws create the other sciences; obeying which makes a happy family, and violating them a miserable. None can obey them without being happy in it, nor violate them without suffering in it, item by item; so that those who fulfill them are just as sure of perfect married felicity as cause and effect can make them, up to their fullest family capacities; nor need any have any more fear of being unhappy than that sun will turn back.

Learning these laws is necessary to their observance, as important as domestic felicity is desirable, and will substitute all the enjoyments consequent on their fulfillment in place of all the miseries inflicted by their violation. *Ignorance*, not wrong intent, inflicts most married ills. Has it not inflicted your years of affectional agony? which knowing them would have saved you? None can at all afford to begin to love or marry till they learn how to proceed *right*.

Where can one learn? for all is silent concerning it. The bar arraigns, bench punishes, and press heralds delinquencies, crim. cons., &c., yet none point out their causes or removals. Even

mental philosophy, pulpit, college, the school-room, family and all are silent regarding it. Man gropes on "in thick darkness" concerning this whole section of his nature. He needs many things much, but nothing half as much as knowledge about his love, and the family laws and inter-relations. Strange that only family science has been ignored in this age of progress. Writers, lecturers, preachers, and others, where have been your pens and tongues, and scientists where have you been gropeing, not to have explored this richest field of human virtue and enjoyment; a thousand fold more important than "baptism" and other dogmas which now absorb you. Rip Van Winkles, awake, or some domestic apostle pilot loving youth into the delightful haven of married bliss. They soliloquize:—

"*I must soon mate and marry*, and would conduct these eventful relations just right. Where can I find reliable instruction, in following which I cannot err? I find it about grammar, figures and all the arts and sciences, but no book or school, nothing expounding the family. Must I then grope on in the dark in matters thus *infinitely* important?"

"*No*, O loving youth."

"*But most actually do* make affectional and domestic shipwreck on this marital coast. Must I run a *risk* thus fearful? Where can I learn how to so navigate it as to ensure a happy marriage, and escape all its miseries?"

"*Here*; where also shipwrecked marital miserables will find laid down those shoals and rocks on which their own marriage bark went to pieces; as well as how to put it again to rights. Phrenology alone pioneers and engineers family and affectional science. Selecting a mate comes first. How often do young men having sufficient business sagacity to eclipse their fellows, and gifted enough to shine in college, pulpit, sanctum, politics, &c., make utterly foolish conjugal selections, or afterwards think they have; while others no way brilliant select good ones? and woman proffered many hands blindly give themselves to the poorest? whereas a little knowledge would have rendered all perfectly happy. Johnson says men and women paired by lot would be as well mated as now. Could not *you* have chosen better? All say practically; "This is the best consort I could get." Then how mortifying a poor selection? A poor half loaf is better than no bread; then how much *better* a good whole one? Selecting the very best you can get is about as important as your life is valuable."

664. MAKING A CONJUGAL CHOICE IS A MAN'S CASTING DIE. All must sometimes choose between a good course, and bad, paths leading to happiness or misery; yet selecting a conjugal partner is your most eventful step for prosperity or adversity, virtue or vice, weal or woe, through this life and the next. Select acquaintances wisely, and business partners and intimate friends more so; yet all the despotic power of right and wrong love state over life itself and all its interests[616] commands you to choose the *very* best attainable conjugal partner, both generally, and specifically adapted to your precise requirements. The results of other decisions are far-reaching and potent, yet utterly insignificant compared with these. What helps or hinders in acquiring creature comforts and property equally with a wife? If she is extravagant she will worm all your income out of you by coaxing or driving, till she forestalls further enterprises by taking the very nest-egg; or if you protest, take perpetual revenge in thwarting you at every little turn and corner. However great your income, well laid and executed your plans, and heroic your strugglings, if she works against you and them, you may as well give up first as last; whereas if she works with and for you and them, saving what and while you acquire, and spending wisely, her co-operation guarantees your success; whilst her encouraging or discouraging influence is wonderful.[607]

Is position your goal, if she honors you, you will rise far beyond your deserts; but fall below if she scandalizes herself or you. How much honor or disgrace a man gets abroad is measured by that he receives *at home*. Extra worth may give a man position despite a disgracing wife; yet it matters the world whether she praises or blames, and helps obviate or aggravate his faults.

Is moral excellence your aim, though yourself a saint, if married to a provoking shrew or unscrupulous enchantress, only angel goodness can keep you passibly straight; yet if a good, patient, conscientious wife is daily inspiring you from evil to good, you can be a practical saint, though a natural sinner.

Seek you intellectual attainments, a perceptive wife is most desirable.[639] If she reads while you listen and record, suggests and criticises, aids here and inspires everywhere, your joint productions far surpass your own; yet if she scolds while you eat, study, write and sleep, you will work almost in vain.

If self-culture is your aim, know that only a woman can bring out a man's excellencies, and a man a woman's. Then, young man, consider well under *what* female influence you place yourself. If married, yet unloving and unloved, you add all the evils of celibacy[646–649] to much worse of marriage. Female influence outside is mostly objectionable; it should come from a wife; yet how infinitely better this wife's moulding than that; this making of you and inspiring you to make of yourself ten times more than that. As in talking on with this one for hours you rise far above yourself in ideas and diction, yet fall as much below when talking with that; so of everything else, till the sum total becomes amazing and resistless. Few realize even this fact, none its extent. Many a rising and worthy young man, on marrying an inferior wife, gradually sinks in property, standing, and character till about lost sight of, she dragging his head almost under water, when her death lets him put himself under the inspiring influence of a superior second wife, who soon imparts to him a character and respectability which raise him in public esteem, give him business prosperity, and again make a man of him.

Is a comfortable, happy home and loving children your life end, despair utterly if your wife loves fashion and parties more than domestic enjoyments, or if cross-grained herself, she sours your own and children's temper, and renders home a bedlam; whereas an amiable wife will make a hovel a paradise, and a comfortable domicile a heaven indeed! Words utterly fail to depict the difference between different women in this particular; this one having so

many charming, loving ways and qualities, that so many repellent and ugly ones; even when both mean right, and do their best.

We become like those with whom we affiliate. As "evil associations corrupt good manners" and good mend evil; so many respectable men are kept so simply by a good wife's elevating influence over them. Attest all men how much you owe to some women, present or past. In short, in a thousand numberless ways, and to an extent ramified almost illimitably, does a wife make or break her husband, physically, pecuniarily, intellectually, morally, and wholly.

665. WHOM SHE MARRIES CONTROLS EVERY WIFE'S DESTINY. All this and much more is true of a husband's moulding influence over wife. Her marriage affects her more than his him. Her fairy castles are fairer than his. He can render her more happy or miserable than she him; because she is the most affectionate. Do his life hopes and successes depend thus much on her, and do not hers on him much more? Business, politics, clubs, &c., remain open to him, are closed to her; so that when gall fills her *conjugal* cup, she must sip on till one dies. His love is much more to her than hers to him, her very *all*. Is a good wife a man's greatest good, and is not a good husband a woman's greater? If her developing power over him is thus great,[664] his over her is still greater; and thus of his industry, extravagance, and all other virtues and vices. Woman's stronger love than man's makes her right or wrong marriage far more eventful for her weal and woe than his for his. Love alone can lock or unlock earth's richest treasures, female excellencies. No woman can ever be developed except by the man she loves, and who loves her; nor can words tell how deep and rich are the stores of female virtues now sealed up by her affectional blights.

The hereditary endowment of children lies a little nearer life's center than all other interests combined. In practical importance this towers far above all other marital objects, because that alone for which marriage was ordained, and in which whatever concurs it culminates. Only parental heads and hearts can half appreciate it. And it appertains equally to prospective fathers. In short, as the blood ramifies itself throughout every bodily shred and fibre to renovate or poison all; so

Marriage improves or paralizes all the minutest ramifications of life, as it is right or wrong. How heaven-wide and life-long the difference between taking this one or that right home to your bosom, to love and live with for better or worse! Words utterly fail to say how many and great the almost infinite blessings consequent on a right, and miseries on a wrong, choice. Only on the farther margins of this life *and the next* can *experience* measure its good and evil results. Verily, marriage is life's casting die. Nothing else from birth to death equally affects it. Yet

These boundless eventualities for good should *encourage* much more than for evil dissuade; because all half-right selections are easily made, and sure to confer all this good. How can it be *assured?*

666. WHAT IS NATURE'S BEST TIME TO MATE? Periodicity governs all the motions of all celestial orbs, and all the functions of all that lives, marriage included. And as seeds planted in their natural season grow better, so

Mating has but one best period, and prospers most when it is observed; though good crops are often realized from unseasonable plantings.

Love matures last. Boys and girls love some before puberty, much more after, yet their loves are ephemeral, whereas those formed about twenty are no "puppy loves" nor juvenile fancies, but a deep, powerful impulse, which takes the helm, and electrifies and governs the whole being.[618]

Precocity in Love as in all else, is an American superfluity, which makes our boys and girls petite men and women, and prematurity lights and fans the sexual flame. Our boys become young gents almost as soon as they cease to be babes; hurry into and through college; smoke, chew, drink, swear, carouse, &c., before puberty; have a love affair and practice all the vices while yet mere boys; make and lose a fortune during their teens; and know more evil at thirteen than their fathers did at thirty; and therefore blight before twenty. This renders their love-appetite violent yet dainty,[639] so that straws turn it. Soon after it begins to taste the sweets of love, it fancies its lover neglectful, or partial to another, &c., which mature love would never notice. This appertains in part also to girls.

A right selection requires mature love intuition and judgment. A thoughtless fancy is one cause of ill-assorted marriages, whereas intellect should govern every life step,[328] and especially marital. Many can say "I might have known better if I had duly considered what was plain enough from the first. Giddy youth should not take this eventful step. Females just begin to come to their senses at sixteen, and males about eighteen, according as they ripen earlier or later, and then need two or more years for sense and the love instinct to mature sufficiently for a right choice; especially since early tastes change; whereas one adapted to them at twenty, will suit always, because the love standard is fixed then, yet rarely before seventeen.

Looking for an object will help you hold love in check years, whereas not looking endangers its sudden and perhaps senseless outburst. Then reserve it till seventeen at least, but "put thy house in order" to welcome the visitor by twenty, and be mated sure by twenty-three, then marry when you like.

"*Marry at once.* You'll need a family at thirty."

"*Fifty* is in ample season. I propose to marry then."

"*This is like planting corn in August.* Give it more time to *grow*."

667. GREAT MEN COME FROM MATURE PARENTS. Offspring determines Nature's true mating period. Parental immaturity causes progenal feebleness. Nature lets neither juve-

niles nor seniles procreate, but only those in life's meridian. "The youngest are smartest," because the animal precedes intellect in ripening and declining; so that elderly children born in the animal period are more impassioned and impulsive than younger, created under the intellectual regimen. Yet declining parental and especially maternal health makes the eldest smartest.

Franklin was the youngest child of the youngest for five successive generations on his mother's side, whence he derived his genius, and father's fifteenth, and mother's eighth; and Pitt, Fox and Burke the youngest; and Bacon, Hamilton and Webster the youngest by second marriages; and Bacon's father 50 and mother 32 at his birth. Ben. Johnson was born when his father was 70 and mother 42, and Thos. Campbell's father over 70 and Sir William Jones, 66; and Judge Story's sister died at 90 and mother was 44, and Washington's 28 at their birth. Benjamin West was the tenth and Doderidge twentieth child, and mother very young when her father died at 62, making him over fifty at Doderidge's mother's birth. General Stark's niece died at 92. Cuvier's father married at 50. Abram's father was 70, Isaac's 100 and mother 90, and Jacob, Joseph, David, and hosts of others were sons of old fathers; whilst no man of note was ever born of immature parents. The widest research shows that

The older the parents the smarter and better the children.

The legal marriageable ages in different European nations are as follows, the first number for males, and the second females: Austria and Hungary, Catholics 14, 12; Protestants, 18, 16. Russia, 18, 16. Italy, 18, 15. Prussia, 18, 14; till lately, 20, 16. France and Belgium, 18, 15. Greece, 14, 12; are proposing to enact 15, 12. Spain 14, 12. Portugal 14, 12; but up to 21 they must get parental consent. Switzerland, some cantons, 20, 17; others down to 14, 12; but in Geneva parental consent is necessary up to 25. Females can marry about two years the youngest.

668. THE FEMALE DETERMINES THE TRUE MATING AGE. Males should be from two to four years the oldest, because they ripen and can parent the latest, and a woman must *look up* to, in order to love fully. Though she can conceive soon after puberty, yet fitting up her rapidly growing organism for its great maternal work takes till about eighteen. While yet growing she needs a great amount of materials and vitality for organic formation; so that adding this great maternal drain earlier endangers exhausting, breaking her constitution, and contracting female weaknesses, which are less frequent in mature maternity. City girls develop much earlier than country, Southern than Northern, and excitable than phlegmatic.

Nineteen is about the best time for females to mate, and twenty-one for males. Yet

The number of years is less important than maturity. Some ripen and decay earlier, others later, and bear longest. Hence some, neglected because on the wrong side of thirty, are actually younger, and can bear more years, than others not yet twenty, and will continue to manifest all the womanly elements long after the Early Annes decline. And tea, coffee, tobacco, liquors, hothouse education, self abuse, nervousness, &c., render early mating almost indispensable to sexual purity, and parental power.

Nature may wait on women till twenty-one, even two, rarely three, but *no longer* without crucifying her gender by starving or sensualizing it. "On time" is her motto, and she lashes laggers terribly. She sets all her products to executing her great work the earliest possible, and long before maturity; nor excepts women, who have a large surplus of material, together with intense love, solely for bearing, which only marriage and maternity can consume. All this commands them to live for husband and children, and those who lack them, ignore rewards and insure penalties which none can afford. Love, marriage, and parentage were made to go together. Woe to those who separate them. So form your love alliances just as soon as sufficiently developed.

669. "THE EIGHTEEN YEAR-OLD FEVER" TELLS THE PRECISE TIME TO MARRY. All instincts proclaim destinies. As natural hunger tells when to eat, &c.; so love's monitions tell each one just when to mate and wed. Behold Cupid mantling the cheeks of that well sexed maiden with blushes the most glowing and enamoring! Love flashes from every glance of her bewitching eyes; bursts forth in every movement of her quivering lips; and warbles in the softest, tenderest, sweetest tones and accents, rendering her most enchanting to her lover, and both literally "love cracked." Words cannot tell how intensely each loves the other. By all this fervor God in Nature commands both to sate it in marriage, to which alone it gravitates, and is adapted. They disobey at their life long peril, by searing their sensory principle itself. By all means save this nervous *susceptibility*, for as it wanes, all else wanes with it. Don't paralyze this loving *capacity*,[640] which resisting it does;[640] while gratifying in marriage saves. Drowning love in piety leaves her a devout statue, him an automaton. Let other passages say why and how great its damage. Sufficient here that it *does* it, the precise thing to be avoided. If they can so control as to *enjoy* this fever, let it run. Its *happy state* is alone essential, for only its painful thus wrecks the nerves.[617] It injures girls the most, because so intensely nervous and loving. When this love fever does fairly set in, quench it not, but direct it the natural way.

This time account sums up thus, dating from puberty, or about thirteen, girls should romp, study and grow till about seventeen or eighteen. Neither their sense nor love instincts are sufficiently matured to *guarantee* a right choice one day sooner. From eighteen to twenty is the true mating period for females, and from nineteen to twenty-one for males. Courtship should now occupy about two years. Only special circumstances should delay it any longer; while those who begin later should hasten marriage.

Twenty finds all young ladies fully matured for marriage, which they cannot long postpone, unless happily mated, without either withering sexually, or else becoming "impaired;" both of which should by all means be avoided. The younger they are the longer they may court, but marry the sooner the riper they are, and more clamorous their love. A cotemporary says, twenty-four for women and twenty-three to thirty-three for men; yet the inevitable issue is between an early marriage, and love's demoralization; for *act it must*,[681-2] viciously if not virtuously. Women bear easiest from twenty to twenty-four.

670. IMPORTANT DIFFERENCE IN AGES IS GOVERNED BY THESE LAWS: 1. Up to twenty-two the man should be from one to four years the oldest, yet after she is twenty-five, his being fifteen years older than she should not prevent a marriage, where all else favors. Yet a hale man of forty-five may marry a woman over twenty-five much more safely than one of thirty a girl under twenty. A man over forty should not marry a woman under twenty-two, yet one of fifty may marry one of twenty-five. Still no girl under twenty should marry any man over twenty-six; for her modest coyness requires less precipitate approaches than his sexual maturity is likely to accord. An elderly man's love for a girl is apt to be more parental than conjugal, while hers for him resembles that of daughter for father more than wife for husband; he looking down on her as impulsive and unwise, and she up to him as above her plane, and more sensible than companionable. He may pet and indulge her, and she respect him, yet he must make too many allowances for her, while she cannot duly influence him.

2. *A grey-haired husband escorting* a young wife, he as dignified and high-toned as becomes age, and she as juvenile and gay as becomes youth, is incongruous, and like uniting fall with spring. A young wife should laugh, frolic and mingle in young society, parties, &c., where an elderly husband might not care to go; which would compel her to be escorted by a young and sympathizing beaux, who must play the agreeable, compliment, perhaps court, and tempt her to regard him as lover, and husband as father; so that an elderly man who marries a youngerly wife should keep only half an eye only half open, and see little with that. A young wife if not faithless is at least sorely tempted. Yet

A young woman deficient in Amativeness prefers a man twenty or more years her senior, whose age has put his on a like plain with her's. She may safely trust her preferences, and had much better marry a good elderly man than none; but must face one of these alternatives, shorten her own life by keeping him alive with her young magnetism, or seeing him decline and die during her prime, leaving her heart desolate if a true love exists, or obliging her to wed again. But

3. *There are cases* in which girls may marry seniors. A loving one of seventeen, repelled by her cold stern father, and denied the society of young men, compelled to love *some* male,[681] "fell dead in love" with her excellent teacher of forty-two, who kindly aided her in arithmetic. Such male attention which she had not had before, drew out her whole-souled love, which it would not if her father had not repelled her. Both consulted me as to their marriage, and were told, "Its main objection is on *her* side; yet since breaking her heart by preventing it will do her more damage than marrying her senior, marry."

"A young woman would marry me only for my money; an old, I don't want."—*A Rich Widower at 70.*

Yet far

Better old men marry youngerly women than young men old women; because paternity lasts much longer than maternity, yet circumstances may justify it. A young man of twenty-one fell desperately in love with an old maid of thirty-five who adopted and reared him. A rattle-brained man of twenty-two married and lived happily with a widow of thirty-six, whose superiority and motherly balance-wheel influence more than outweighed her greater age, and benefited him the most; yet for a young man to marry an elderly woman's money,[682] and long for her to die that he may enjoy it, "caps the climax" of "total depravity;" excepting an artful woman who coaxes up a youth's love through his Amativeness. Yet

Can a right love be established, and fine children produced and reared, are the determining questions, which overrule absolute and relative ages; and everything else about mating and marriage, for that matter.

671. SELECT BEFORE MAKING LOVE. Nature makes two stages in courtship, each as distinct from the other as morning from noon, and bearing a like relationship. Selection is the first, and love-making the second; which should no more be blended than spring with fall. Two should never make love till they have selected, accepted and engaged themselves to each other, any more than take possession of a house before it has been bargained for. Strange that a distinction thus patent should have wholly escaped notice; yet it has. Reducing it to practices will forestall all the evils of heart-breaking and ruptured love. Every courted girl should find out in the start whether her beau comes as a *bona fide* marital candidate, or just to have a good time; and if the latter, expel him as summarily as if her seducer under guise of courtship, which he is. Parents, too, have a right to know their precise aim. The successive selecting steps are:

1. *Consider what kind* of a companion you want, and whether you prefer these traits, or those. 2. Whether this one or that comes nearest to this standard. 3. Consult parents and others as to their general probable fitness, and 4. Approach the one nearest your weal by pleasant winning ways, or best of all, directly by word or letter. This is the specific point to be considered, not companionship, but *whether they will canvass their mutual fitness* for it.

Intellect must lead in this as in all else;[683] yet the only time it can judge without bias is *before beginning* to love. Cupid always has been and

will be blind. Nothing prejudices intellect equally with love for and against. Only before beginning is its decision worth following; for those who like see only the good side, dislike, nothing but bad. So look this whole matter all over before your love blindfolds you.

672. ASKING PARENTAL CONSENT IS POLITIC. Both need parent's advice more in this than in anything else. Old heads go well with young hearts. Your parents should love you and seek your good, but sometimes suborn it to their own. They are often prejudiced for you and against your choice, from pride, or opposition to your marrying at all, &c.; which spoils their advice. The suitor's success in gaining his girl's affections is seriously affected by their co-operation and antagonism; while the blessing of her parents is a great deal better for both than their cursing. If both can marry their choice *and* secure parental benediction, by merely saying "may it please you," had they not better? Is he not impertinent to carry off her hand and heart, regardless of their wishes who love her, and have made her thus desirable? Surely, they should be asked not driven, and thanked, not robbed.

"*This asking consent exposes* sensitive young men to the odium of a denial."

"Pray, what other does not equally? These matters cannot be kept secret, while a frank course commends, and stealthy condemns; and favoring parents would now throw them together; while their refusal is kept more secret this way than in the usual. This straightforward course is much the best."

All interested can now talk over this whole matter, but only as *advisers*, not arbiters. Their dictation is meddlesome interference with what is none of their business. They may only introduce, recommend and argue, out of pure friendship, but must stop there. Her parents and his should state any objections and hear rebuttals; and give their opinion of their mutual fitness, and whatever else bears on their marriage. Yet those who prefer secrecy, are quite welcome to its injurious results. No taint attaches to either if they are found not adapted to each other.

673. PARENTS SHOULD PROMOTE THEIR CHILDREN'S MARRIAGES. Augustus Cæsar ordered fathers to dower their daughters, and furnish them with husbands, and Abram pursued a true parental course in obtaining Isaac a wife. Parents should provide social aliment for their children as much as food; enlarge their circle of acquaintances; introduce them freely, making them parties, and by kindred means give them ample opportunities for selecting life consorts from a goodly number, instead of a few. And daughters are safer with a large social list than small, by its training both their tastes and womanhood. What if they are introduced to those unworthy of friendship, they need not affiliate with them; yet such might introduce those who are worthy. Why all this fear lest they should talk with those not just fit for heaven, and thereby oblige them to seek their consort from among only a few, and perhaps neither adapted?

Hindering their marriage is worse than hindering their clothing or educating themselves, and preventing it, outrageous. Its injury equals that of making them old maids.[651]

A loving father, all of whose dozen children were married but one daughter, implored, even commanded her, to dismiss her lover so as to nurse him in his decline, and lived till she was too old to have children. Who wonders that she blames and almost curses him for robbing her of children to nurse her; and the more as she grows the older? May none of yours remember you for thus depriving them of a like blessing.

An envious father drives off all young men who seek the acquaintance of either of his four daughters, saying he loves them too well to part with them; forbids their going abroad without him, yet dislikes young society; and the inanity consequent on this pining has buried two of consumption, thrown a third into a decline, and tainted the fourth.

A most affectionate daughter of twenty, loved as few can love; was persuaded by her parents to dismiss her doting lover, thereby breaking his heart and hers; pined by day and wept by night; had a terrible sickness;[643] sunk into a listless forlorn, pitiable, melancholy state; lives only mechanically; wishes she were dead, and shuns male society because love is reversed.[579] Pitiable martyr of filial love. Cruel parents to extort *such* a sacrifice. Foolish girl, wicked to herself, to grant it. She suffers terribly, because she sinned grievously, for duty to *self* is *first*.[189]

A son of seventeen in good social standing, fell dead in love with an excellent country girl, full of true womanhood, who fully returned his love. But his parents argued that he could and should marry one better bred, yet found no fault with herself, broke up their love, and *spoiled both*. Though unusually talented and high toned, he fell into a listless misanthropic mood; indulged ruinous personal habits; loathed virtuous female society;[639] would not escort any lady, much less court; is a regular woman hater; neglects business, and can be saved only by some lively forward Miss not afraid to make love, capturing him by storm. Parents had far better do thus:—

A daughter of fourteen fell desperately in love with a lad of sixteen, expressing her ecstatic love with artless freedom. Her mother brought both to me to see if they were mutually adapted, and what each needed to cultivate in case they married; and was delighted to find that their mutual fitness was well-nigh perfect.

Many parents make matches for their daughters, often hastening their puberty, and exposing them to severe temptations, so as to marry them off before their bloom fades; while others almost compel them to accept a poor offer by home persecutions; whereas fathers should make their daughters comfortable till they can marry suitably; and girls cheerfully supported should thankfully accept proffered aid, without feeling mortified for being dependent.

674. NATURE REQUIRES ALL TO HUNT FOR A MATE, as much as animals for food. Those are derelict to self who neglect to improve all openings; besides making all they can. None should

wait, Micawber like, for one to "come along." This rarely *happens*. All are bound in duty to self to use all appropriate means for attaining this life end, as much as any other. And woman is under even more obligation to promote her own marriage than man his.[683] All normal young ladies love and facilitate introductions, and seek, not shut out company, which fills as necessary a human want as food, and can no more be ignored without causing mental and social starvation. Those who rarely go abroad are necessarily undeveloped, because unsocial. Those young men who go from business to room, and room to business, thereby become morbid or stoical, and, like hibernating animals, remain very poor, mentally and physically. This same law governs correspondence. Let all both write and visit.

675. PARENTS, CHILDREN, AND RELATIVES HAVE MUTUAL RIGHTS in their own and each others selection, because that of each affects all. Should a loved and cared for child do what goes right to the core of parental happiness without conference? due even in minor matters. Will filial children impose obnoxious sons or daughters in law upon their fond parents without asking? Doting parents have given being to their darling, watched over her tender infancy, nursed her when sick, fed, clothed, educated, prayed over, and done for her as only fond parents can, till she is old enough to marry; feel the utmost interest in her welfare, and marriage as controlling it, and greatly affecting theirs; and laid by a patrimony for her. She has two suitors, one good the other bad, who coils himself by wily arts around her heart so as to get hold of her money; is she not under filial obligations to ask and duly heed parental objections and counsels? Young men need them equally. Those who blindly follow their own wills often repent their wayward course when too late to escape its dire results.

Daughters should consult their fathers, and sons mothers, and where a true parental and filial affection exists, sons will ask their mother's advice and daughters show their love-letters to their father first, and true parents will enter right heartily into their children's love affairs, and live their own over again in theirs. Yet parents have no more right to impose loathed conjugal partners on their children, than nauseating food.

Brothers and sisters should ask each other's advice. In fact, all marriages should be family affairs, discussed in full by both families, so as to bind both together by cordial family ties.[788] Not a discordant note should be uttered after their union. Parents should love their children and children in law, and all *be* loved by all, each opening wide the portals of their affections, and all enlarging their firesides to embrace all their relations by marriage. Those who marry in opposition to their parents, compel them either to tolerate loathed children-in-law, or banish both. May you never be driven to either. May all your family relatives be bound together by ties of cordial affection. Let none throw apples of discord into the sacred family circle, to chill its warmth, but all promote not prevent these holy ties.

None should be captious, nor allow slight causes to alienate them. Shall either make bad worse by opposing? Instead of quarrelling over a given match, all should "live, and let live." A yielding policy is best, while contention reacts to make all miserable.

676. EACH MUST DECIDE ULTIMATELY FOR SELF. The candidates themselves should give the casting vote. Others may merely advise, they must overrule. Every man's and woman's most sacred, "inalienable," inviolable *right* is to choose their *own* joint conjugal and parental partner. Forcing children to live and become parents by one abhorred is an utter outrage, which nothing can justify, and worst on grandchildren. When children are old enough to love, they are old enough to decide, say whom.

Neither party can decide for the other. Each must choose voluntarily for his and her own self. As each must eat, breathe, move, talk, think, and do many other things in *propria personæ*, so each must make his or her own conjugal selection. Some things can be done by proxy, but choosing a husband or wife is not one of them. None should interfere nor *allow* interference. Personal selection is a solemn duty none can shirk without thus causing a wretched marriage. Even the other party must only ask, not insist; and those who yield will rue their pusillanimity ever after. He who ever persuaded a woman he loves to marry him against her wishes, will be much more miserable with her in aversion than without her.[684] Let all marry voluntarily, and abide consequences.

677. DISINHERITING CHILDREN FOR MARRYING AS THEY LIKE IS TYRANNICAL. Sons may justly ignore such parents, and can support themselves; but to cast out upon a heartless world a pampered daughter as too bad for even parental undurance, thus forewarning all against her, is merciless and disgraceful persecution. Think before you sacrifice that loving girl on the altar of family pride. Love indulges, not thwarts. In this matter you have no right to command; she is under no obligations to submit. Obeying you would disobey Nature.

"*She* disgraces us by marrying our inferior."

"*Inferior only in dollars;* perhaps above in the human excellencies; for it takes but little of the latter to outweigh much of the former. Her loving him proves his merit. You esteeming worth so little shows your own want of it; while your unsophisticated daughter recommends herself by loving it, though found in humble life."

"*Many rich parents require mind* in their daughters' husbands to carry on their business, and transmit human talents and morals to their descendants. How infinitely better that their daughters marry noble and intellectual poor men, than rich, brainless things."

II. General Matrimonial Prerequisites.

678. A GOOD ORGANISM OR CONSTITUTION IS THE BASE, because the first great determiner of character and talents. It is called "bottom" and "blood" in stock, and to all what motive power is to machinery. Its influence over the entire functionism is absolute and permanent, underlying and towering far above education, and constituting the "ground swell" of being.[551] It involves longevity and tendencies to diseases, hardihood and weakliness, amiableness and temper, talents and stupidity, morality and animality, and dies descendants "*in the wool.*" Especially,

What of the mother of the one in view? If she scolds, look out for her children, unless they resemble their father, and he is patient and good; but if she is sweet, good, the family guardian angel and main stay, all right; for she controlls her children's feelings the most.[535] Is she spry and hardy, or complaining and tainted with disease, her children are likely to be more so; though she may be sickly now, yet naturally tough, and her children enduring. Is she frank or politic, generous or close, self-sacrificing or selfish, saving or wasteful, meek or haughty, talkative or taciturn, a downright good wife and mother, or only common or poor, full of or lacking in female nature, are determining questions, to be answered by the hereditary and other *facts* in each case.

Paternal qualities are also potential, especially over daughters.

679. ROBUST HUSBANDS FAR SURPASS WHITE-LIVERED DANDIES. Animal power is to all life's capacities and functions what steam is to steamboat. What is life without health? or what *but* health? What are the sickly worth, to themselves or families? Mental power and moral excellence wax and wane with it.[69] Women worship mainly animal power[510] as much as men female beauty. Little faced and boned beaux, shriveled, soft-handed and pated effeminates, do for drawing-rooms and giddy girls to flirt with, but you don't want them. Puny dandies and clerks are more polite than sturdy farmers and mechanics, yet the last make the best husbands and fathers, and can be relied on to support families better than Messrs. "Dividends." Miss Young America stands in her own light in preferring clerks to workmen, and industrious men to idle thousanders. These modern do-nothing ideas are "running out" their inert practitioners. Young men rush from work into study and traffic, and girls after them. Women, patronize muscle more and shirt-bosoms less; and young men, indoors and out, make health paramount, and sedentaries, take plenty of athletic exercises.

680. HEALTHY WIVES SURPASS SICKLY A HUNDRED FOLD. To live with, love, help along, and bear children are Nature's ends of marriage, and large, strong, robust young are worth a thousand fold more than small, puny, delicate crying night and day, needing constant doctoring; and then agonizing parental hearts lest some change of weather blow them suddenly into eternity, just when you fairly begin to love them. Why bestow a full manly soul on a poor delicate wife only to be kept down by fit after fit of her sickness, tortured by her early death and that of your darling babes, and return a broken-hearted widower to your desolate home, instead of marrying a robust help-meet, and raising a healthy family? Where *is* your sense and business sagacity, that you lay a train for those dreadful results, instead of these delightful ones? Scarcely better if she just lives along, full of aches and ails, unable to go abroad or participate with you in life's labors and pleasures; exact, exacting, hard to please, dissatisfied, dainty, grumbling at all you say and do for her, taking every thing in the cross-grained way, all her natural loveliness turned into wormwood,[689] provoking anger yet exciting pity, and unloving and unlovable. Do cipher out the "profit and loss" of a healthy *vs.* sickly household. "Next time I'll marry a *healthy* woman, if I have to marry an Irish girl," said one after burying all his family. Sickly wives are better than none; yet one healthy, though medium in most else, is far better than a sickly one superior in other things. No words can do this subject justice. Yet if only healthy marry,

Most modern girls are unmarriageable from weakliness. And growing worse. To what *are* we coming?

681. SELECT INDUSTRIOUS, INGENIOUS HOUSEKEEPERS. Idleness begets inanity. Do-nothings are nobodies. Only by doing something can you become somebody. "Better wear out than rust." Only some absorbing motive can develop natural talents, however great.

All women must do something, and houses be kept; what better than uniting them? Good housekeepers can be poor wives, and poor good; yet how *much* better both *united*? No family is fit to live in unless the wife heads kitchen, storeroom, and laundry. Obviously she should prepare her children's food,[585] then why not husband's? In the true family it is mother here, there, everywhere, for everything. Hurt children run right to "mother." Her affections make her the great sympathetic nerve of the whole family. A good wife takes right hold with husband to help along, and is rightly called "help-meet;" yet the fashionable idea is for him to do all, she nothing. Why less "genteel" for her to help him do, than him do all? She should be useful, yet Nature couples use with ornament; and wives are all the more charming for adding utility to beauty, the lady to the housekeeper.

A Lord Blessington, having plenty of servants, and more money than he can spend, sometimes requires some lovely, charming creature to help use up his income; on whom to lavish all his wealth; who shall be the petted mother of his petted children; she giving her whole being to him and them, and he reciprocating with his

neart and purse. Yet such a wife is compelled, in nursing her children, to do most of all. Those who do for her thereby do mainly for them. Such husbands require only "a love of a woman."

"*Leaving for College* early Monday morning, in bidding acquaintances good-bye, I called on a young woman I thought some of marrying, and found her over the wash tub; yet she received me just as pleasantly as she had ever done before in her best dress, seemingly as proud of this as that. This determined my choice; and she has indeed been a blessed helpmeet, and made up, by her economy and excellent housekeeping qualities, for the insufficiency of my salary; besides relieving me of domestic cares."—*A Good Preacher.*

"*Having lived in different English castles* and manor houses, and seen the industrious habits of duchesses and countesses, I was utterly astonished at the idleness of American fine ladies. Few English women, from the Queen downward, ever remain half an hour unemployed, or sit in a rocking-chair, unless sick. Almost all copy the business letters of their fathers, husbands, or brothers; look after the poor, schools, &c.; work in their own gardens; see to their household concerns; and keep up a knowledge of literature, politics, and science."—*A Magazine Writer.*

England's glorious Queen shows her own daughters how to cook; and they send to our "Centennial" their own handiwork, beautifully done. Long live they all.

Cultivated American girls are ashamed to do much. Sheer laziness is their bane and disgrace. If, in calling on one, you find her usefully employed, of which there is little danger, and she apologizes and seems ashamed, trouble her ladyship no more; if proud of it, keep calling. Shop girls make better wives than fashionables. Yet indolent ones sometimes make excellent housekeeping wives. Loath to keep their father's house because not theirs, they yet take excellent care of their own. The great requisite is, that they have a right *spirit*, a willing hand, and a loving heart, in case occasion should require. Circumstances will then do the balance.

Manual dexterity with the needle and scissors, in whatever requires cutting, mending, and making, is also important. To be able to cut out and make up garments, and get full ones out of scant patterns, besides buying economically, running a sewing-machine, and saving millinery and other bills, is quite as useful an accomplishment as painting or French; besides enabling a wife to adorn table and parlor, boudoir and laundry with various useful articles which enhance home comforts.

Many wives overwork, and keep themselves worn clear down, delving on early and late, to have every little thing just so very nice, perfect slaves to order, and then fretting and chafing, even scolding, and consuming strength faster than they get it. Do stop and figure up "profit and 'oss" of having more order with less health, or more health with less order. Youv'e got "order on the brain." You are too precious to yourselves and families to thus martyrize yourselves, and shorten your lives. American wives are apt to be idlers or drudges.

A mechanic, right glad to have his extra industrious wife save a hired girl's wages, became immensely rich by a ten cent oil-well investment, bought dresses and jewelry, and begged his wife to exchange kitchen drudgery for parlor style, but she clung to her idol, and he let her delve on, while he gave dresses and attentions to one who "put on style."

682. MARRYING MONEY, STATION, HOME, &C., PUNISHES TERRIBLY. Dollars alienate hearts often, bind never. Love alone does or can form the bond of a happy marriage. Girls should look to a family support; yet good health with willing hands and any settled vocation, will provide a better one than "dividends." Dismiss idlers.

Those who "marry a man for his money," are courtesan swindlers, prostituting themselves for money, and attaining the same end as harlots, and by the same means. Monied men, look out for such vixen hypocrites. That robberess who said "I married him for his money, not himself," will make his money fly.

Fortune hunting beau, you dastardly villain, thus to rob women under the cover of love. Spider, coiling your web around confiding females only to live on them! Ten times worse than gamblers, who profess to rob, while you coax a woman to *love* you so as to "sweeten her out" of her money. Thieves and swindlers are comparative saints; for they leave some, you none; they rob by night, you by night *and* day; they strangers, you an intimate; they with "false keys," you with "false pretenses;" they safes, you hearts; and coaxing her to love you for it! Breaking locks is innocence compared with breaking hearts."[18] If Nature let such breakers of her laws "go unwhipped of justice," the very stones would cry out for vengeance. This sin *causes* your own suffering by putting you in a menial position. Independence is an attribute of manliness; whereas marrying any woman's money makes you her lackey. One such, on objecting to his wife's riding out with another man, was answered:—

"*Know in the start* that *my* money bought this riding 'turn-out,' and I calculate to ride when, where, and *with just whom* I like."—*An Heiress.*

"*Your money bought me, too.* I see I'm the tale end of this flying kite, and switched around briskly when the wind blows, as it generally does."—*Her Lackey Husband.*

"*You deserve it, for you tacked yourself* on behind and below. I bought you, support you, own you. I got you dog cheap, see that you serve me right well. I board you, pay your tailoring, washing, smoking and other bills, and want my money's worth out of you, poltroon."—*Rich Wives.*

"*Anyhow*, I was worth the most when we married, and had to pay the minister."—*A Wife who had one dollar at marriage.*

Venal marriage outrages Nature, and punishes itself. It created Lady Norton's renowned conjugal difficulties. A pious English heiress evinces the most hopeless melancholy, in gay assemblies, though glistening in diamonds, because forbidden to marry a prelate she loved, but pays back by refusing to marry at all. A loving girl, forbidden to marry one she loves, and compelled to marry one she loathes, must die broken hearted, or love outside; and generally prefers the latter to affectional starvation. France favors a wife's having her "*chere-ami*" who escorts her, and has her

heart, while her husband has only her dower. No monetary match can be happy; yet our highways, byways, even churches are thronged with mean, deceitful, "shiftless," carpet-bag, scalliwag pilgrim geldings, in search of a marital poorhouse. No woman can have a paltry five hundred dollars without being besieged for it. Misses "Dividends" are now all the rage. Yet she who forsakes relatives, station, affluence and fine prospects, and sacrifices so much, and in so many different ways, for the man she loves, *deserves* all the affection he can return. To abuse or even neglect her after all this, no matter if she *is* faulty, is meanness a *little* meaner, and wickedness a little more wicked, than almost anything else a man can perpetrate upon a woman.

When a rich girl loves a poor man's talents and virtues enough to lead off in courtship, and gladly go to his social position or take him to hers, their marriage does not make him her menial dependent, nor her a tyrant, but exchanges and unites her means with his merits. If she and hers invite him by virtually saying, "We furnish money and position, you brains and work, and call it even," they should by all means marry. A smart, good young California clerk loved and was loved by a rich, excellent young lady, whose father was dead and mother favored their marriage, and even offered to start him in business, asked whether he had not better wait till he too got to be her pecuniary equal, and was answered:—

"*No.* You deserve pounding, and Nature will pound you, every day you wait."

Marrying much above or below your own station involves different habits and tastes. A poor but right good girl will make a rich man a far better wife than a rich inferior one; yet her poverty hinders more than helps. Much more depends on the girl than her money, either way.

683. DANDIES, BELLES AND SOCIETY GIRLS MAKE POORER PARTNERS THAN PLAIN. Foppery and broadcloth are as nothing compared with manly bearing, though awkward.[610] Women generally overrate forward, yet underrate backward men. Undue familiarity shows want of regard or else contempt for the sex, while embarrassment is often caused by that first marital requisite, an exalted respect for it. Look below the surface. Not is he, but can he *be*, polished? Has he the *rudiments* of a good address?

Externals indicate internals. Beauty proclaims excellence in fruits and animals, and in women, fine-grained organisms,[618] smartness and maternity.[621] Homely women, though good, talented, industrious, &c., lack some female attributes, or have something objectionable. Yet prettiness, often mistaken for beauty, is "only skin deep," makes plain women, and soon fades, while marriage is for life. How will she look when a worn mother? is the issue.

Style is desirable, when well sustained, and free from all affectation. Does she appear well in company? Can you introduce her proudly to your friends as your "beau ideal" out of all you can get? A winning, taking, attractive address which unites grace with elegance and charms while it sways, is most desirable. A natural, artless simplicity in walk, speech and manner betokens truthfulness throughout; while an affected, artificial, strained aping of gentility, indicates only a make-believe show-case.

684. COMMUNICATING TALENTS, MUSIC AND SCHOLARSHIP ARE MOST VALUABLE GIFTS, yet almost overlooked. All their manifestations challenge the admiration of all mankind. Conversational eloquence differs from forensic only in the number of listeners, and is as admirable in cottage as lecture-room. Wives should exult in seeing their husbands draw applauding crowds. Women always have been, will be, captivated by eloquent men though awkward and homely. They worship male *brains*

Has she conversational talents? Though plain looking, does she express good ideas well? begin sentences at their right ends? choose the best words? warm up to her subject? interest listeners? use good or poor grammar? tell stories well, or bungle them? paint the best or worst side? &c. Neglect girls who always blacken. Not can she speak "French," but can she *talk* elegantly and impressively? Those who express and awaken *soul*, will keep up a husband's love.

Frenchmen admire fine female writers and *talkers*, such as Geo. Sands, Madame de Staels, &c., while American gallants flutter around dilettanta Bellknaps. Does dress eclipse *mind?* Boarding-school airs are good as far as they go, which is not far in awakening love, or endowing offspring. Men, do you like those women best who merely say "yes" or "no" to what should bring out responses? let your ideas drop still-born, and oblige you to start again? or who sustain and increase conversation? Talking with whom is up hill work, or down?

Superior composing gifts are still more valuable, and man's highest. Choose one who writes extra good love letters, which require clear heads and warm hearts; but drop those who say little, and bungle that, and spell and point poorly besides.

A regular, open, easy, elegant *handwriting* recommends much; a stiff, poor, irregular one, condemns equally. "Let alone severely" those who assume society airs yet use common, or ungrammatical, or coarse or slang expressions. Some need to cultivate more interior *mental* ornaments, instead of toilet.

"*Why* lay this extra stress on these superior *natural* capacities?"

"*Because love lives* mainly on *mind*, so as to transmit it; because they endow offspring; and one Clay or Webster is worth an army of common men. Bluestockings should produce good children, and can *unite* talents with housekeeping, as does Lucy Stone."

Musical talent is one phase of eloquence, and deserves equal encomium; yet its drilled precision falls far below genuine inspiration without "lessons;" while running tandem after foreign artists and operas amounts to little. Still its merits are acknowledged.

Scholarship is still more valuable. A poor educated man is far more eligible than a rich uneducated, and one well read than ignorant; while

one who learns fast and remembers well without advantages, far exceeds those who learn with difficulty, though all their lives in school.

Intelligence is best of all.[516] Which thinks and plans best? does the most with the least? makes each hand wash the other? manages best in difficulties? has most Causality? Sense helps provide, overweighs all else, and almost infinitely surpasses mere accomplishments.

685. MORAL STAMINA IS INDISPENSABLE. Love perishes without it; for it must confide, or die. Conscience tolerates nothing wrong, is located in the top of the brain, and must be supreme in marriage.

Its parental deficiency spoils offspring. A most excellent, patient, devout just and premium wife married a man smart but dishonest, and just cunning enough to avoid disgrace, and evade the law; and bore a son worse than his father, who forged, stole, was imprisoned, and she writhed in agony exclaiming:—

"*My worst fears are realized.* I *did* hope my prayers and counsels would save him; but he proves incorrigible. My own son, whom I nursed and baptized, in prison! Would he had never been born, or was buried; and that I had married a man endowed with good moral principles."

686. KINDNESS AND SWEETNESS INFINITELY EXCEED CROSSNESS AND SELFISHNESS. What a difference between living constantly with one who construes everything in its worst light, or best? frets or smooths over things? is always in a fluster and stew, or quiet and even tempered? patient or scolding? repellant or attractive? irritating or calming? rough or gentle? spiteful or soft? fomenting strife or making peace? resentful or forgiving? serving or requiring service? overbearing or forbearing? claiming or giving the best? shaking this child and boxing that, with "Then do as I bid," or asking pleasantly? *Let scolds alone.* I once asked in my lecture:—

"*While admiring* a beautiful, accomplished, fascinating woman, would her scolding, however justly, raise or lower her in your esteem?"

"*Lover.* I was once betrothed and soon to marry one I loved to distraction. Protracting our Sunday evening courtship till daylight, on passing near the kitchen to get my horse, I heard her *scolding her father.* A cold shiver ran over me. I determined never to marry *that* girl; danced and flirted with her rival so as to madden her and get dismissed; got just what I wanted—my walking papers flung at me; have not been worth a limpsey rag since, and seen her scold two husbands into their graves, and another over half."—*An Auditor.*

"*Sweet tempered girls* often make scolding wives. How can we tell viragos *beforehand?*"—*Many.*

"*Select before Cupid blinds* you.[519] Love magnifies all specialties. Note all the straws She who blames before marriage will scold after. Trifles proclaim dispositions. A beau at an Independence dinner peremptorily ordering a dish the returning waiter said was exhausted, spitefully replied:—'Why didn't you *keep me* some, you knew I was coming, and liked it?" This told her how irritable and unreasonable he was, and would be to her, which she was too blind too see then, but has now got her blindness *off*. If you "ride out" with a lover, note how he drives. If he avoids this rut and that rock, and treats his horse kindly, all right; but if he jerks, whips, swears or shows temper, expect him to drive you just so, when he has you fairly in the harness of marriage. Or if your girl treats servants proudly, or without mercy, see in these and kindred mickle what muckles await marriage.

687. NOTE PERSONAL HABITS, NEATNESS TEMPERANCE, &c. Slatterns lack taste. Whether a candidate retires or rises early or late; is cleanly in apparel and tidy about hair, or otherwise tears and slats out clothes, or keeps them nice knows just where to find bonnet and gloves and gets ready quickly, or "can't find her things;" or loves strong tea or coffee; or how a beau spend his leisure time and evenings; whether he chew or smokes, swears or gambles; or girl "dipps, materially awaken or avert love, and affects marital eligibility. Girls, if of two proposers, equa otherwise, one does chew, smoke or tipple, an the other does not, by all means chose the doe not; for these habits are disgustingly loathsome and injure him, and your offspring; besides rob bing you of his time several hours daily, throwin him into vulgarizing smokers' company, or els obliging you to witness these nauseating habits— no less loathsome for their commonness.

"*If all* the ladies in town who dip and use snu were to get after us, their name would be legion."—*Hopkinsville Democrat.*

"*Tippling habits augur drunken husbands.* Women run no such risk; but guard against it by rejecting eve occasional drinkers. 'Woe to him who putteth the cu to his neighbor's lips,' and doubly to *own* children's, b example *and* entailment. *Hereditary* hankerings ar unquenchable, awaiting only ignition to consume bod and soul together. What can offset *inherited* thirst Not Indias' wealth. Leave your issue untainted b this tiger craving. Young women, saddling yourselve with a drinking husband is awful, yet thereby also con pelling yourselves to 'hand down' this craving to you unborn, to break out here and there, and sweep you issue from among men, is woe unalterable; to preven which, insist on 'total abstinence, or no husbands.'"

"*Adoping this* anti-tobacco and drinking rule woul make most men unmarriageable, and women "ol maids."

"*It would reform most men* instead; for 'anything t please the ladies.' While women sanction men i smoking, or sip wine with them, they will smoke lik coal pits, and drink like fish. Women can make me what they like, and men women.[650] If a girl love her beau despite these habits, let her do her best to re form him; and if he loves her much he will gladl abandon tobacco, beer, stimulants and other bad habit she dislikes. Yet he who will not, lacks love or man hood, and will be worst after marriage."

688. "MARRYING COUSINS OFTEN DETERIORATE OFFSPRING. 'This practice prevails in isolated Swis cantons, and in them dwarfs, cretins, and idiot abound.'—*Am. Jr. of Insanity.* In France such mar riages average two per cent., but the dwarf mutes b them, twenty-eight per-cent; and the oftener the neare the parental relationship.'—*Bowdin.* 'One twentieth of the idiots were children of cousins, while their mar riage is in no such proportion. Seventeen such mar riages produced 35 children, of which 44 are idiots, an 12 very puny, or nearly two-thirds in all.'—*Dr. Howe' Report to the Mass. Legislature.* 'Of 121 marriages o cousins, 22 proved barren.'—*Dr. Devay.* 'Scarcely on among the royal families of Europe, who have marrie in and in for generations, can write a page of consecu tive sound sense on any scientific, or literary, or mora subject.'—*Dr. Spurzheim.* 'One cause of human de terioration is family marriages. It has almost extin guished most of the royal families of Europe, thoug at first they were the notables of the land for physica strength, and force of mind and character.'—*Caldwell* 'From ten to twelve per cent. of our deaf mutes ar the children of cousins. In 170 consanguineous mar

riages were 269 deaf or dumb children, and 7 in one family.'—*Dr. Buxton, Eng.* 'In 54 such marriages, 14 were barren, 7 lost all in infancy, and 18 produced scrofulous, rickety, consumptive, deaf and dumb or idiotic children.'—*Dr. Cadiot.* 'Moses condemns it, even though he thereby practically censures his national patriarchs; doubtless because of its palpably deteriorating effects.'—*Dr. Allen, LL. D.* 'Ye are forbidden to marry your mothers, your daughters, sisters, aunts, cousins, foster-sisters, and wives' mothers."—*The Koran.* 'No two shall marry who have the same surname."—*Confucious.* 'About ten per cent of the idiocy in Scotland is caused by consanguineous marriages.'—*Dr. Mitchel.* 'Of the children of cousins one is club-footed, another has but one eye, all three are simple, small, and have heads shaped like a flat-iron.' 'One daughter, nearly idiotic.' 'Five girls, two blind cripples, and almost idiots—one quite so.' 'Three unable to walk.' 'Only one child, and that deaf and dumb.' 'Joints lapped, and utterly helpless' 'Ten children, all fools.' 'All under mediocrity' 'Three daughters deranged, the rest feeble, and very nervous.' 'Four men married cousins, and each had a foolish child, and all their children are below par.' 'In twenty families, not one of ordinary capacity; five are blind, three heavy-minded, one an idiot, two feeble and irritable, one with diseased eyes, some club-footed, others wry-necked,' &c. 'One a loathsome idiot, two foolish, two weak, one simple and lame, one fair, but always unfortunate.' 'Many children, all crippled, none can walk.' 'Only son, an idiot.' 'Several died idiots.' 'Only one has common sense.' 'Three deaf and dumb.' 'Two blind.' 'One small head and Causality, as well as sluggish.' 'All lame or disjointed.' 'Four helpless.' 'Two large but hydrocephalic.' 'Six idiots, and one mute.' 'Three mutes and two more mute idiots.' 'Two albinos.' 'Two deaf and dumb.' 'Two deaf, dumb, and blind.' 'Two natural fools.' 'Three hermaphrodites.' 'Three natural fools, too low to eat.' 'Dwarfs, though smart.' 'Two small-headed idiots, unable to feed themselves.' 'Dwarfed and wry-necked, though talented.' 'Only daughter, a deformed cripple.' 'Four simpletons, with one fairly smart.'"—*Hereditary Descent.*

"*The world is full* of like inferior products of cousins. I once heard a man curse his parents enough to chill one's blood, because, by marrying cousins, they had entailed upon him the care of a lunatic brother, besides rendering him almost frantic with false excitement. Be forewarned not to endanger a like curse from a like source."

"*Some escape* by virtue of this law, that those cousins who do *not* resemble each other, each taking after the side through which they are *not* related, taint their issue much less than those who take after their *related* side. A strong love between two cousins also evinces parental adaptation.[695-6] Yet there are plenty of others quite as lovable as cousins; and the mere risk of thus impairing issue is something fearful. Cousins' love generally springs from their being most together while love is starving, and choosing cousins rather than none."

689. A NORMAL CONJUGAL STATE IS DELIGHTFUL, ABNORMAL FEARFUL.[519] Daily manifestations often differ totally from original character.[618] Everything can be perverted, and when so, is as much worse as it was better before; and much greater in some than others.

Normal action always pleases and attracts, abnormal displeases and repels. This point is immeasurably important. Those just unwell enough to be cross and hateful, compared with themselves when well and happy, illustrate it. Insanity is but abnormality with excessive action, while all human excellence consists in the normal action of some Faculty. A slight knowledge of the mental Faculties[500] will enable all to discern whose work normally, and which are abnormal

A right love state perpetuates this normal action, and restores it as by magic; and the converse of its abnormal; so that right management after marriage turns abnormal action into normal, and wrong, normal into abnormal, besides aggravating it.

A sweet breath indicates normality, a foul, abnormality; besides being most repulsive.[555]

A hearty clasp of the hand indicates a strong affectional nature; while its passive tender shows passivity throughout. Those who let their hands *be* shaken are flexible, submissive and receptive in every thing, those who shake, positive. Walks indicate character. Find what denote what in[60].

Those who bestow good, loud, ringing kisses, are brimfull of wholesouled affection; while those who kiss softly and sweetly are amiable and tender. Yet

302. *Take* care how you kiss "with an appetite," or much anyhow, for Judge Nelson, of N. Y., has just decided that "The gleam of the eye, and the conjunction of the lips are overtures, and when they become frequent and protracted," and was sustained on appeal to the higher court.

A genial atmospheric aura is infinitely preferable to a repellant chilling one.[587]

Many other kindred signs are equally significant, yet belong and are given in "Human Science;" merely calling attention to them here.[60]

690. A VIGOROUS NORMAL GENDER IS THE GREAT PREREQUISITE. Some *one* staminate attribute, which is to all what foundation is to house, back-bone to body, and sun to solar system, must needs govern marriage, as all else.

Sexuality[504] abundant and normal, alone creates whatever is manly and womanly; attracts and is attracted; feels and awakens love; inspires and is inspirited; fuses and is fused;[589] confers life, predetermines its amount, and gives instinctive conjugal knack.[585] All else sinks into insignificance in comparison, because this embodies and uses all; being to all what lime is to mortar, and tendon to muscle. How much more or less of a *man* is this beau than that; not which is the most polite, should be every woman's great inquiry; and how much more or less *womanhood* has this female than that, every man's. These are plain questions, but they go right to the *core* of this choice. Gender is the base and measure of companionship, and when well developed, loves devotedly and parents fine children.[573] Those who have this, have "the one thing needful" in marriage, but those who lack this, lack all. It naturally adjusts all differences otherwise unadjustable, and enables all, however dissimilar, to get on lovingly together, despite numerous and grievous faults; yet those who lack this, however good in other respects, are sexually qualmish, easily disaffected, and cannot love a premium consort, any more than a miserable dyspeptic can a good dinner; even conjugal excellencies nauseating them.

Its normal action is almost equally important. Yet better its abundance though perverted, than normal deficiency; because it can be rectified much easier than increased; though *strong and*

pure is best. Still, a knowing companion can easily sanctify it in the other. How infinitely important that each know *how* to correct its wrong action in self and companion, and manage the other by its means.

691. SELECT THE MOST AGGREGATE EXCELLENCE; yet reject none for some slight want or flaw; because you are merely choosing the *materials* for companionship. All preceding and succeeding qualities specified should be thrown into one marital equasion, and your choice determined by their *aggregate*. A marked excellence coupled with a minor fault may increase the eligibility more than a score of such faults detract from it. All should select the best one available, all things considered, and be satisfied; nor cheat a consort by getting one much better than you can give. Don't choose one too good for yourself, because your partner's necessary dissatisfaction will breed discords worse than mutual satisfaction with one not so good. Sometimes the better the poorer. Don't be too particular; for you might go farther and fare worse. Put up with faults in a partner at least as many and great as your own. We are not in heaven yet, and instead of grumbling at imperfections in consorts, be glad they are no worse; remembering that a faulty one is a great deal better than none.

Should not these principles guide and govern all marriage selections? Would not following them have improved your own? They will bless all who heed, yet punish all who ignore them; because founded in conjugal natural laws.

III. Specific Fitness; or Who are and are not Adapted to Each Other; and Why.

692. EACH NEEDS ONE JUST ADAPTED TO THEIR SPECIFIC WANTS. Fitness is everything, and in a husband or wife, the *cardinal* requisite, where "many men have many minds." Mr. A. thinks Miss B. handsome and C. plain; but Mr. D. thinks Miss B. plain and C. handsome; while Miss B. admires and is strongly drawn to Mr. A., but repels Mr. D., and Miss C. dislikes Mr. A., but thinks Mr. D. perfectly fascinating. Mr. E. can be very happy in marriage and parent good children with Miss F., and she with him, but miserable and poor with Mr. G., who can be happy and have good children with Miss H., who can love him, but not Mr. E.; those poorly adapted to one being precisely what another requires, one liking the other disliking the very same traits and looks. Nancy may be superior to Mary, yet inferior as a mate for *you*, though just the one for John. "One's meat is another's poison;" and each should learn who is meat and who poison to his and her own self. Nature fits and unfits specific males and females for each other, and then tells each who is and is not best adapted to whom by making

Those adapted attract and disadapted repel each other, just as all like best what is best for them—lions raw meat, horses oats, &c.—yet dislike what injures. Tastes are *not* fitful, but governed by determining natural laws, observing which *guarantees* a happy union and fine children. We proceed to expound them and their applications so plainly and fully that each shall *know*, not guess, who are and are not adapted to his and her own specific requirements; rendering this eventful matter just as plain as day, and thereby disclosing knowledge found *no where else*, and a public good unsurpassed.

Succeeding specific adaptations are much more important than preceding general; yet a perfect union requires both, unmarred by faults.

693. SUPERIOR CHILDREN DETERMINE MARITAL FITNESS. Some sovereign *principle* must control it. Whatever appertains to man, woman, reproduction, love and marriage culminates in the most and best offspring, and is instituted *for nothing else*. Not "Can she keep house, or sing?" nor "Is he temperate, or smart?" but "What for a *father* or *mother* of *my* future *children* will this one make as compared with that?" "Will they be the best constituted, mentally and physically, be the least defective and most lovable by this one, or by that?" is the *chit* question. This point *does* virtually decide all marital preferences. Those who love this one most because handsomer, or smarter, &c., do so because she will therefore produce the best offspring.[691] All *do* involuntarily govern their choice by it: then why not make that philosophy which Nature makes instinctive? As we should eat to fulfill her eating *end*, and as the only end of sex, love, and marriage is fine children, why not all marry primarily *with a view* to this child-endowing end? Our whole sexual nature commands us to so order our love as to produce the best young possible.

By ordaining hereditary laws God peremptorily enjoins all to fulfill *them* equally with His others; ignoring which punishes parents by cursing their children. Two consumptives, by marrying each other, foreordain their children's early consumptive death, who could have entailed robustness by pairing with robust mates. Is not shortening their lives by consumption as wicked as by poison? What if parents are honest, kind, &c., what better *right* have they to thus kill them by consumption than by drowning? What if they did not know, they *should* have known better. Those are most guilty who do not learn and fulfill Nature's child-endowing laws.

"*This* is looking a great way *ahead*."

"*Not far* ahead of *marriage*. Though these results are endless, marriage is ordained solely to begin them."

"*Canvassing* each others' *parental* qualities while courting is improper, at least for young ladies"

"*Is providing for good* children any more indelicate than for poor? What! modest to *have* children, yet immodest to have the *best* possible! Proper for Nature to ordain these laws, yet immodest to learn and fulfil them! If learning how to produce superior young is indelicate, then is *being* a male or female, courting, loving and marrying immodest. She who looks this only natural end of marriage fully in its philosophical face will make a far better wife and mother than she could possibly make if her mock-modesty ignored it

for this puts her love on its pure, while that leaves it on its squeamish and therefore vulgar plane.[539] Those too modest to canvass their parental adaptations are only mawkish prudes, too modest to marry, or have children, or love at all, or even be sexed; and are quite welcome to the consequences of their fastidiousness."

"*All stages* of reproduction, from the first dawnings of love, through selection, courtship, marriage, paternity, and maternity, learning and using all Nature's means for producing the best children possible included, are no more indelicate *per se* than eating or sleeping; while marrying without or from any other motive, is most indecent. Young men and women should study Nature's hereditary laws, and some day will, as much as any other. This subject is too infinitely important, and lies too near the human heart not to challenge public attention."

694. LOVE MUST BE MUTUAL AND POWERFUL. Both must create *together*, and therefore love *each other*. Love on only *one* side could not create; hence desire to *be* loved accompanies and is proportionate to it.[878] Love strong on one side and weak on the other might give children, yet much poorer than if hearty on both sides.[590] Hence intense love when repulsed becomes morbid, and creates proportionate hatred, often killing its victim.[866]

Each must love heartily. Tame love could give only tame children; so that their mutual attraction must be sufficient to create intense passion for each other, *despite* their opposing traits. All antagonisms must be surmounted. Many require to become parents together who differ so widely in their tastes, opinions, &c., that only some *all-potent* force could mutually attract them sufficiently for parentage. His love must be strong enough to make him willingly overlook her faults, bind him to her alone for life, gladly assume all the obligations of providing and caring for family; unloose his purse-strings; work early and late, and do with pleasure all required of husband and father.

The mother's must be stronger still; because she must do and sacrifice most, and therefore be inspired to her creative work with a whole-souled passion commensurate with its importance;[501] and with a surplus amply sufficient to fling to the rear all her pains incident to carriage and delivery, and assume joyfully all the cares and labors of rearing children. Only some *overwhelming* passion could effect all *this*. She must be "*dead* in love," "love cracked" and crazed, "infatuated," "bewitched," and "smashed." So

Don't blame "love sick" girls. They are made thus loving because only this almost affectional insanity could assure that maternity for which alone they are created females. Teach them to guide and sanctify it by sense, but do not require them to crucify or even stifle it. A handsome girl is something; one real good, willing, self-sacrificing, more; but one who loves almost to distraction is transcendently the most. Take those "lukewarm," passive, indifferent, loveless beauties, you who would become marital martyrs; but she is the premium wife whose fervid, glowing, doting, devoted, enthusiastic, whole-souled love knows no bounds; who is spellbound, magnetized, entranced; beside herself when beside her lover; whose love, torrent-like, sweeps all before it, and allows nothing to flex or stifle it.

"*Take care* how you thus compliment indiscreet girls and illegitimate mothers."

God ordained this principle to help carry on His great reproductive work. Whom it commends and condemns concerns *Him*, not His human scribe. Go settle your hash on high."

"*This love frenzy* might make her love another."

Not while its object keeps it up. When he fails to retain it for himself, it should, will, must go to another.[944]

695. ADAPTATION AND LOVE NATURALLY GO TOGETHER. Every man, all men instinctively love that woman and those women, and women those men the best by whom they can conjointly parent the best young; and in that proportion. One man is powerfully drawn to and draws Miss A., but not Miss B., while another draws and is drawn to Miss B., but repels and is repelled by Miss A.; because those thus mutually drawn are best adapted to mutual parentage. That is: Any given man will love that particular woman the most intensely and she him who, taking him as he is in *conjunction* with her as she is, will *together* parent the most and best young. Behold in this law Nature's great young-improving "policy." The one you can love best can give you the best children to love, and the one who can give you the best children is the very one you can love best; for all Nature's ends promote, never conflict with cognate ones. Are parental and conjugal love belligerents, that either must be sacrificed to the other? Both were ordained to subserve the same creative ends, and must therefore be, and are coworkers, not antagonists, as all fact, all philosophy attest. Yet adaptation is the lord, and love its servant.

"*Give me the poetry* of love even with less adaptation. I prefer a perfect *union* to fine children, or any, and shall marry so as to make only *myself* happy."—*Lovers of Self.*

Perfect children constitute *my* marriage motive. I propose to sacrifice myself to their *hereditary* endowment; that great predeterminer of character.

"*Adaptation and poetry are necessary concomitants*, not contestants. None can enjoy all the poetry of love except in and by means of perfect adaptation; for this poetry *consists* in this adaptation; and the more of either the more of the other."

"*Admiration precedes and elicits love.* He who admires pretty hands naturally falls in love with one who has them, and because of them. Hence, only guide admiration by parental fitness, and love naturally follows suit. This intellectual perception of adaptations almost compels parties to love each other. Behold Nature's love guiding means."

696. NATURE PRECLUDES POOR CHILDREN BY SEXUAL REPULSIONS. If those diseased, deformed, and depraved were as prolific as any, how many miserable beings would suffer and inflict untold agony; now prevented by rendering her best the most prolific. She never begins what she cannot complete well, and hence interdicts offspring to all too old, too young, too feeble, too diseased or depraved to have those not a great deal better than none; besides ordaining that all strong enough to be born can live to grow up, and die of age. "The best possible;" "good or none;" "nothing rather than bad," are

her mottoes; which she executes by causing health to increase and feebleness diminish passion; denying issue to harlots; making those hate each other whose children would be bad; and those love each other the less or more as their children would be poorer or better. Self-abuse and nymphomania both impair parental capacity, and cause their victims to loathe the other sex, and sex them. She creates love between two the stronger as their children would be the better; thereby giving her domains to her best. That very irritability of two which would spoil their children, so provokes each against the other as to make them hate *each other*, and thus kill all mutual passion, though it is strong toward others; coupling passion with parental capacity, and impotence with incapacity; and making passion stronger or weaker daily as procreative adaptation is either. Behold in this most benign natural law one of Nature's great means of heading off badness and misery, and multiplying goodness and enjoyment.[108]

697 Similarity is the Great Prerequisite. Both must be substantially alike fundamentally. Like likes like, and affiliates with it. "Birds of a feather flock together." Elephants, bovines, cats, dogs, frogs, insects, all living creatures mate and parent each with its *own* genera and species, but not with others, and human beings love and couple with their opposite sex, but not with brutes. Similar traits create friendships, opposite, animosities. Each race affiliates with its own much more readily than either with any other. Those who love to swear, smoke, tipple, steal, think, pray, trade, work, &c., always affiliate with those of like, not opposite proclivities, and Catholics, Mahomedans, Methodists, philosophers, literatii, reformers, &c., make friends each with those of his *own* kit and clan; while individual men and women choose those for friends as nearly like, not unlike, themselves as possible, because they make each other happy by liking the same things. Do *you* like to commune best with those who perpetually agree with, or contradict you? Let facts on the largest and most ramified scale attest.

Love always begins in friendship, and both are governed by the same laws Men like those men and women men, and women women, and men men best who are most like themselves. Intellectual, moral and refined men love best to associate with like women, instead of those stupid and immoral; while sensual men seek harlots, and religious men and women prefer those also pious and who love to worship at the same divine altar Mark these three laws of mind as proving this principle.

1. *We like what makes us happy*, and dislike what makes us miserable, because, and in proportion; this being the *only* cause and measure of all likes and dislikes, animal and human. 2. All normal action makes happy, abnormal miserable, in proportion to its strength.[579] 3. All similar and normal Faculties awaken each other agreeably, abnormal painfully. These points deserve detail. Thus exquisite taste in each delights that of the other, by manifesting it in everything said and done, besides each pointing it out to the other in Nature and art; whereas if one has and the other lacks it, the coarseness of the coarse one is perpetually irritating and disgusting the other's refinement, and the latter tormenting the other for want of it. Can a tidy man abide a slattern? or a tasty woman a dirty, vulgar sloven? yet if *both* lack it, neither cares for its absence in the other.

If both are extra pious Adoration in each provokes it in the other, by both worshiping the same God together under the same vines and fig trees; hers awakening his, which makes him happy in her, which makes him love her; while his awakens hers, which makes her happy in him, and this compels her to love him; whereas if he is an Atheist, her want of religious sympathy and fears touching his future salvation reverse and pain her, which makes her unhappy in him and therefore proportionately dislike him and his pitying her superstition; makes him unhappy in and therefore dislike her; besides impairing their union in other respects.[889] Savage and civilized love each other less than savage savage, or civilized civilized. White men never love squaws, or Malays or negresses as well as white women. Can bigoted heathen and Christians love? Christian sects must marry into their own faith. Catholics and Protestants never do or can love each other, unless one ignores their religion. And the more a Catholic or Protestant, the more will their piety be a bone of contention between them, even in training their children. Protestants must even marry into their *own sect*—Episcopalians Episcopalians, and high church high; a Baptist one baptized all over, Deists Deists, Budists Budists, a Quaker a Quakeress, a know-nothing a know-nothingess, a northern man with northern principle a northern woman with northern principle; or if a southern, one must ignore politics, or both forego all hopes of married felicity; and both must love and attend the same church *together*; else their religious differences will create others, while religious harmony obviates other differences. Paul well orders "marry only in the Lord," a command most religious denominations instinctively obey by forbidding their members to marry out of their church; as do Jews, Quakers, Mormons and many others.

Those with more affection than piety can love despite religious differences, yet the stronger their "faith" the more it should be alike. Even when sympathetic at marriage, a religious change in either alienates the other, as Tilton's did Elizabeth.

If one likes the other dislikes style, parties, dress, gayety and fashion, how can they live as happily and therefore lovingly together as if *both* liked or disliked the same things? If he likes farm life and dislikes city, while she likes city but dislikes farm, how *can* they be and make each other as happy and be as affectionate as if both the same one? Or, if either likes fast but hates slow riding, and the other the opposite, how can they

both possibly ride together without each provoking the other's dislike? Did not Milton's world renowned conjugal difficulties originate in her dissimilarity? He liking what she despised, and she despising what he loved? Can one having conscience large, who loves the right but hates the wrong, love one who lacks it, is indifferent to right, and constantly abrading the other's moral sense, as much as if *both* were scrupulously just? Similarity even in the wrong promotes concord and love more than only one being right. How can he whose large Order is delighted by system and loathes disorder, live as happily with one who keeps everything helter skelter, as if both were orderly? If one favors the other despises freelove, would they not live happier if both give and took the largest liberties, or neither any? Do marked differences render the differing more happy and loving? or less? Do you who are unhappy repel each other wherein you *agree*? or *disagree*? and love the more the more you differ? or the less? Are you unhappy because alike? or unlike? Do not *opposite* views always alienate? Every happy pair is a living witness that they love each other wherein, because and in proportion as they are *alike*, not unlike. A fair actress "smashed" a millionare, who followed her from one city and continent to another, loading her with presents, and proffering her his heart, hand and immense fortune, till she accepted all, yet he sued for a divorce, obviously because his intense love met only her indifference.[694] As well wed summer with winter as passionate with passive, or those who love to caress and be caressed, with those who loathe both.

Nature's each-after-its-own-kind policy [563] crowns and stamps this similarity as her universal and necessary edict She absolutely must and does prevent universal amalgamation, and preserve each species separate from all, and does this by keeping their *loves* from amalgamating. She prevents tigers crossing with dogs by preventing their loving each other, and keeps each class from mixing with any other by making each class of dogs love to couple best with its own, and thus of all other species. See [589, 590] as proving this identical law from another stand point But why illustrate farther? In phrenological language,

Similar developments *promote* mutual love by promoting mutual happiness, while antagonisms alienate each by making both miserable in each other. Yet

798. "PARENTAL BALANCE IMPROVES LOVE AND OFFSPRING. You misinterpret Nature. Contrasts often affiliate. How often do the gay and grave, tall and short, spare and fleshy, positive and negative, fitful and stoical, firm and submissive, slovenly and tidy, talkative and taciturn, talented and affectionate, good looking and poor, &c., love each other? Is not this acknowledged Anglo Saxon superiority due much to the wholesale *intermingling* of Britons, Picts, Celts, and Romans with each other, and with Normans, Danes, and many more? Nations not thus crossed are either stationary or declining, like Spain, India, and all Eastern nations. Is not this influx of foreigners from all Europe, Asia, and Africa into our country its most auspicious omen of future development? Has not this very crossing law already effected all those recent astonishing improvements attained throughout the animal kingdom, and even the floral and pomal? Did not Van Mons originate every one of his delicious kinds of pears, now the pride of horticulture and diet of epicurean princes, by judicious *crossings*, yet not one by similarity? Even your own quotation from 'Hereditary Descent' [705] shows what astonishing improvements have been, and may be, effected by this same union of *opposites*, instead of similarities. Something is wrong somewhere."

"*Nature maintains equilibriums* throughout all her productions and functions. All vegetable and sylvan roots and tops are and must be in proportion to each other; because each produces the other. Cutting off top gorges and kills roots, yet trim off as much top in transplanting as you do root in digging up, and your tree grows right on. Nature will not let any one part of anything greatly exceed any other part of it, and works wonders to keep each about equal to all. Increasing or lessening exercise affects breathing, digestion, sleep, &c, equally. Head and body must be proportionate, or precocity or obesity ensue. Correct views of things come from Faculties well balanced, idiosyncracies from those poorly.[90] Nature regains and maintains it by making strong parts succor weak. This functional balance is a fundamental life condition, in all its forms."

699. "NATURE BALANCES OFFSPRING BY MAKING UNBALANCED PARENTS PREFER THEIR OPPOSITES. *Creating* this balance is her best way to guarantee it, and hence she incorporates this balancing-up principle into love by making those out of balance instinctively select mates the opposite of themselves in these extremes. If very large men preferred very large women, their children would be great unweildy monsters, coarse and useless, and thus of very tall, or short, or small, &c.; to prevent which she makes all extra large choose those small, very tall very short, and very anything the other; makes Mr. Handful choose Miss Armful, and Mr. Armful Miss Handful, twenty-three inch heads twenty-one, and thus of everything. The Queen's horse-guards, chosen for their immense size, are paid by ladies for their escort to concerts, theatres, &c., and always seen escorting *little* women. That very tall Hatch[571] married a very short woman, and my giant ancestor married almost a dwarf, so that riding behind him on horseback her head was below his armpits."

"*The finest Chicago child* I saw was the son of a fine-grained, rather small, and extremely susceptible father, and a large, broad-built, athletic, prominent-featured, and highly-vitalized mother; he imparting his brain and nervous system, and she her abundant vitality to sustain it; whereas, if both had been very robust, or very fine-grained, their children would have been either too precocious or too animal. An extremely tall, heavy, broad-built, red-faced, dark-complexioned, coarse-haired and grained man often loves, and is loved by, a small, light-built, frail, auburn, delicate, fine-grained, and exquisitely sensitive woman; because, by pre-supposition, her extreme nervous susceptibility has about exhausted her sparse supply of vital force; so that she is literally perishing for want of this first life need, and is therefore instinctively drawn to this powerfully animalized man, who manufactures more vital force and warmth than he can consume, on which she feeds and feasts, and repays him by refining him; and their children unite his powerful animal with her exalted angelic qualities, and are therefore far better than if *both* parents were either powerfully animalized, or extra-spiritual. I, so exceedingly excitable that my surplus excitability makes me miserable, marry one equally excitable; of course her excitability makes me still more irritable, and therefore unhappy in her, which makes me dislike her; while my excitability irritates hers, which makes her miserable in, and therefore dislike, me; while our children, taking on our *united* excitabilities, besides being so fierce and furious in all their passions that none can do anything with them or they with themselves, are so inflammable physically that the first breath of disease blows them into premature graves, the first touch of

scarlet or other fevers strikes right to their brains, and they die almost before we know they are sick: whereas if I marry one whose soft, gentle tones and ways soothe my excitability, she makes me happy in her, and therefore love her; while my excitability tones up her calmness, which makes her happy in, and therefore love, me; and our children strike the balance between our two extremes, and are far better than if both were too excitable, or too calm.

Two having coarse, large, loggy Temperaments, yet fairly sensible, married, and all their children were fools, Idiot Emerson, whose likeness we subjoin, Fig. 552, being the worst, and too stupid to feed himself; whereas each could have had good children by a spirited partner. Dwarfed Tom Thumb[565] confesses to a marked preference for good sized women; and his child by his dwarf wife weighed only two pounds at birth, lingered, and died. His co-dwarf Nutt says he intensely loves a good-sized woman, whom he declares he means to marry, yet despises little women, says nothing could induce him to marry Minnie Warren, Thumb's dwarf wife's sister, who returns the compliment by scouting the idea of marrying Nutt, and expresses her partiality for good-sized men. "Little folks" must not marry little, unless willing their children should be smaller yet. If escorting a woman of more commanding appearance than himself mortifies a small man, he should feel proud that he has won his physical superior, and had better shame himself a little, than children always. Yet she need not exceed him much in stature, especially if prominent-featured and rather large framed; for a good-sized woman is but little larger than a small sized man. Yet the wife of a large man really must have a large mouth, and a tough, enduring Temperament, with good muscles, for reasons given under confinement.[815]

SON OF TWO SLUGGISH PARENTS.

FIG. 552.—EMERSON THE IDIOT.

700. THESE PRINCIPLES TELL WHOM EACH MAY AND MUST NOT MARRY. "*You befog* us by showing that *similar* qualities blend, yet the next head by facts and reasons proves that *opposites* are best for both, and their offspring. How can we be guided by either since it is contradicted by the others. Does any law say what conditions require similars, and what opposites?"

"*That principle of balance*[699] answers. Wherein and as far as you are as you should be marry one *like* yourself; but wherein and as far as you are marred by extremes, marry one *unlike* yourself in this respect.' And this answer applies so perfectly to both sets of laws, and guides each and all so plainly and fully in making a right selection as not to need proof, hardly illustration. If your children would be the better for having more or less of this trait or that than you possess, marry accordingly. Yet see to it that sufficient similarity exists at the base to unite you—enough of the lime of oneness to give *tact* to the sands of dissimilarities, and then *avoid colliding* on you opposing points. Yet this tap root law of mutual adaptations merits copious successive illustration.

701. WHAT TEMPERAMENTS, FORMS, NOSES, &C., SHOULD MARRY WHAT? Most need balancing up by marrying their opposites on more or less points, because few are well proportioned. Nearly all have too much or little brain, or body, or circulation, or digestion for their other functions, and hence need to marry dissimilars. Those medium in any respect, neither large nor small, tall nor short, &c., may marry those either like or unlike themselves in these respects, or a little more or less so. Those neither dark haired nor light, but midway, may marry those who are medium, or a little or great deal darker or lighter, or jet black, or bright red; yet those bright red must marry those brown or black, as they fancy and comes handiest, but on no account red, though flaxen may do; and the lighter or darker one, the more unlike them their mate should be. Red whiskered men should marry brunets, but not blonds, and dark whiskered blonds. Those having little hair or beard should marry those who naturally have much. Those red faced must marry those pale, and pale florids in proportion as they themselves are either. Gray, or black, or blue, or hazel eyes, should select any other color but their own. Fleshy persons should marry spare, but by no means fat; and those short, or stocky, those long favored; yet two spindling knitting needles must not marry.

Noses marked either way should be married to those marked the other, and narrow nostrils to broad, but on no account narrow, for small lungs must pair off with large. Prominent featured, Roman-nosed muscular men like Elias Hicks, must marry even-featured and smooth-faced women like Miss Harmon, and great noses little, while medium noses may mate with either; because a man more strong than susceptible, needs to marry one more emotional than powerful, that he may strengthen her nerves, and their children be both powerful and enthusiastic. Impulsives should marry stoics. Small, nervous men must not marry little, nervous, fine-grained women, but those quite large and masculine, like Diana. Fannie Forester is well adapted to Caldwell, or Hicks or Webster, but not as well to Hall as Miss Slim; while Miss Chub would not do at all for Hall, nor any one, for that matter. Nor Hicks nor Tyler for Miss Slim, because long faces must not marry long, yet Miss Harmon might

ADAPTED TO MISS HARMON.

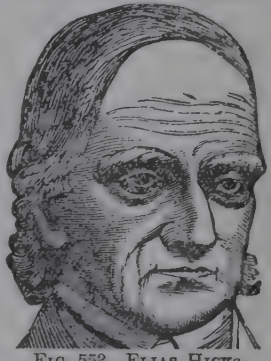

FIG. 553—ELIAS HICKS.

A HARMONIOUS ORGANISM.

FIG. 554—MISS HARMON.

ADAPTED TO ONE SMALL AND SHORT.

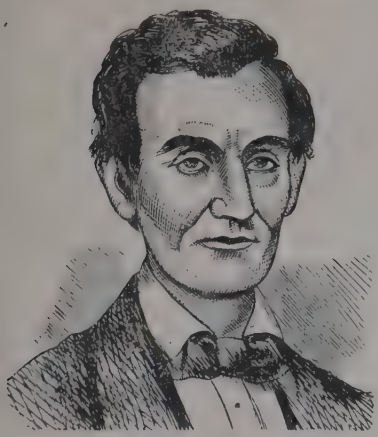

FIG. 555—LINCOLN.

ADAPTED TO A PUG NOSE.

FIG. 556.—SEWARD.

ADAPTED TO MISS QUICK.

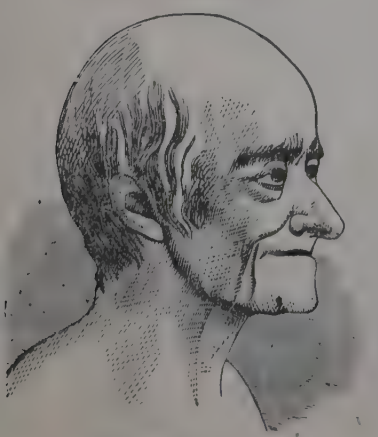

FIG. 557.—VOLTAIRE.

marry either, except Hall. Lincoln, tall, raw-boned, spare, deliberate, is well adapted to Mrs. Lincoln, who is short, *plump*, and impulsive; Miss Slim is well adapted to Herschell, his neck large and short, hers small and slim, and so of their bodies; yet Melancthon and Miss Slim would not do at all, while Una, Minerva, Liberty, or Menken would match well with him, or Voltaire, or Lincoln. The Devoted Wife and Mother, Fig. 523, would affiliate well with either, and need not be particular, while the Childless Lover of Children, Fig. 522, would do for none, being a natural old maid. Seward is not adapted to a Roman nose, but only to a pug, though a straight would barely do, and Fannie Forester, well. Melancthon's great top head and forehead should pair with a good physique. Irawaukee the Japanese Prince, is not adapted to Fannie Forester, because both are built quite alike, yet his children by the Devoted Wife and Mother, would be superb, as would Voltaire's, or Seward's. Cuvier is adapted to neither Una, nor Menken, nor Minerva, nor Diana, nor is Hall, yet Voltaire and Irawaukee are to either; but not equally well to Miss Muse, who is well adapted to Herschell, or Cuvier, or Scott, or Webster; who preferred little women; he coarse and powerful, they delicate and sensitive; he forcible, they pliant; his love animal, theirs sentimental. Miss Muse and Slim must marry broad-shouldered, well-vitalized, wide-jowled men, like the Painter. Miss Love is well adapted to either of these men, and so is the "Female Arms." Each of the Graces have a large range of adaptations because well-proportioned; and thus of the Greek Slave; while Psyche is well adapted to Hicks, Lincoln, The Painter, and Scott, and extra well to Caldwell, Irawaukee and Voltaire. Beauties generally marry ungainly, irregular-featured, large-nosed, outlandish men. The beauty in[669] married but lived wretchedly with a superb looking man. Psyche is said to have loved Apollo, but mythology errs here. That exquisiteness which gives beauty loves power, which is connected with prominence. The more outlandish your

ADAPTED TO MISS HARMON

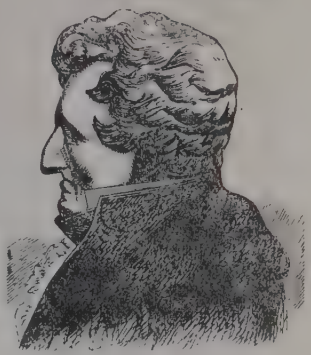

FIG. 558.—CUVIER.

DAPTED TO A SMALL NECK

FIG. 559.—HERSCHELL.

ADAPTED TO FEMALE ARMS.

FIG. 560.—IRAWAUKEE JAPANESE PRINCE.

looks the better your chances of acceptance by belles. Rapid movers must marry slow, and medium either. Masculine looking women, like Diana, must mate with those who look much like their mothers, as Voltaire or Irawaukee, and daughters who take after their fathers should select men who resemble their mothers. Two with small, retiring chins, will not do, and the smaller either the larger should be the other. *One with very large* perceptives like Dix, with a retiring forehead, Fig. 563, must not marry a like shaped forehead, like Psyche's, but a bold, square one, like Lucretia Mott's, or Miss Square, Fig. 564. Franklin, Fig. 541, and Mott, Fig. 542, would not do at all, yet Dix and Mott are precisely adapted. One with a straight up and down profile, with nose, chin and forehead about on a line, must marry one with chin and forehead retreating, and nose projecting, always getting home first, and a profile shaped like the outside of the new moon. Two whose noses resemble Figs. 565 and 6, are well adapted, but 566 and 7 are not, yet either are well adapted to Harmon, or Square, or Muse, or Fannie Forester, yet not to Fig. 523. Figs. 566 and 7 should marry pug-nosed women, while Fig. 565 should not, yet might marry a woman like either of the others in nasal outline.

ADAPTED TO THIN JOWLS.

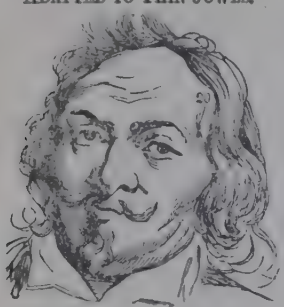

FIG. 561.—THE PAINTER.

ADAPTED TO THE PAINTER

FIG. 562.—MISS MUSE.

ADAPTED TO MISS SQUARE.

FIG. 563.—GOV. DIX.

Two whose hair curls should not marry each other, unless the curls of one are easily taken off; colored persons of course excepted; while curly-haired persons should marry those whose hair lies so close to their heads as to fairly shine; yet those having wavy hair may marry either, and those with fine, soft, silken hair should select those with coarse, lest their offspring should be too exquisitely organized for their strength; nor should two very coarse-haired marry, lest their children prove too coarse and animal; yet those whose hair and skin are average, may marry fine, or coarse or medium.

ADAPTED TO MR. CRAM.

FIG. 564.—MISS SQUARE.

PROFILE ADAPTATIONS.

FIGS. 565-6-7.

These cases are instanced less on their own account than as *illustrations* of the *law* involved; which, once understood, becomes a guide in all other cases.

702. THOSE TAINTED WITH DISEASE OR BAD TRAITS MUST MARRY THEIR OPPOSITES.

"*Such should not marry at all.*"—*Millions.*

"*Not one in hundreds of thousands are fit to have children* at all."—*Woodhull.*

"*Wonder if your parents were.*"—*Critic.*

"*Society has a right to prevent* the propagation of consumptives, drunkards, lunatics, criminals."—*Dr. Bartoll*

"*Entailing* a consumptive taint on offspring is wrong. We marry only after age interdicts parentage."—*The Combes.*

"*All are wrong.* Whoever *can* multiply, may; because 1, Progeny is as natural a birthright-possession as eating. *The right to use* all our Faculties accompanies their bestowal. Shall man forbid what *God* commands and *necessitates*?[581-2]

2. "*How* prevent? By licensing only those judged fit, or by castrating those unfit? He who should castrate one boy I know wouldn't any other. No outrage on 'inalienable rights' exceeds this. Shall women be *examined*, and licensed or refused, as deemed fit? or those unfit spayed? *Who* examine? Governed by what rules in allowing and refusing? Preposterous!"

3. "*God's natural laws* prevent poor children by rendering those childless whose offspring are not far better than none:[598] much more prevent bad. God has taken this prevention in His hands. Why interfere?

4. "*Marrying opposites*, both obviates all danger of bad and even poor children, and *makes parental taints improve* offspring. Both the Combes were great and good men. All humanity owes them eternal thanks and love for the good they did it. They had the highest order of talents and morals, and lacked only vitality. Now if each had married a robust well vitalized woman, he would have imparted his superb brain and nerves to his offspring, and his wife her vital force and surface circulation, and they would have far surpassed him by *uniting* both, and been actually the better for his consumptive taint, and that brain predominance which causes it. All consumptives have cold extremities, and lack skin action; that is, have large arteries with small veins. Let such marry those with warm extremities, or large veins, and their children will have both, and be better than either. Geo. Combe was wrong in dissuading those hereditarily tainted from marrying. If his parents had been guided by his doctrines he would have been minus his existence, and the world all the good he and his philosophic brother have done, whose usefulness no two in this country have yet equalled, none ever surpassed. Even an insane taint can be made to actually improve issue, if balanced up by deliberation and animal vigor in the co-parent. Talented men often spring from one almost crack-brained side imparting the brain action, and the other the animal power to sustain and manifest it. Nature turns all evil into good, and makes consumptive, insane and other hereditary taints actual recommendations to those oppositely constituted. Even if one parent is predisposed to one disease and the other to another, their issue can escape both, provided only that each parent is strong where the other is weak. Yet two consumptives must not marry *each other*. A spare, thin-chested, consumptive neighbor married into a consumptive family, buried his wife and her seven children of consumption, and then piously (*im*piously) wondered why *God* took

all *his* children from him, which he educated so well, (? to death), but let ragamuffin neighboring children live; whereas all his children by Miss Robust Broadchest would both have lived, and been the better for his taint. That brilliant writer, Granville Mellen, Fig. 568, spare, slim, thin-faced and lipped, sharp and long-featured, and sunken below his eyes,[85] died early of consumption, yet could have lived and had superb children by one formed like Menken, Diana, Minerva, the God Wife and Mother, or Miss Chubby, Fig. 570, yet such must on no account marry one like Miss Slim, Fig. 569. A dwarf in N. married a good-sized wife, and has a good sized and talented son, a minister.

A Consumptive Victim.

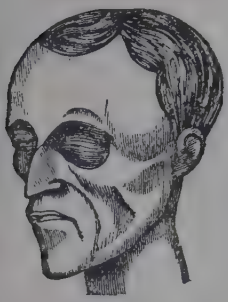

Fig. 568.—Granville Mellen.

5. "*Nature never transmits diseases*, but only small and weakly organs, so that breaking the health-laws causes diseases to *settle* on them, because least able to resist. Hereditary consumptives who fulfill Nature's health-laws will grow stronger in their lungs yearly; for she always makes strong organs succor weak, and those over-taxed draw on the others till all are exhausted."

Slightly Consumptive

Fig. 569.—Miss Slim.

6. "*Far better* be borne *consumptive* than *not to be*. A million times better die in the cradle than *non-existence*. Being, how infinitely precious! This life is only its moiety. Another awaits us all, which consumptive can enjoy equally with others. Be the more thankful the better endowed you are, yet let those *least* favored shout eternal hosannas that they live and can thus ripen up for eternity!"

Either of these six points obviates all objections to marriage lest issue be tainted, while Nature's love and creative impulses both allow and

7. "*Command all to parent children who can*; for she compels all to love,[581] and makes parentage follow love.[797] All needed is 1. to marry opposites, 2. cultivate tainted organs. Following these two simple directions will rid the race of all diseased taints in one generation."

A Consumptive's Wife.

Fig. 570.—Miss Chubby.

"*These principles apply to mind* and morals equally. A simpleton may have children if he can; for when too foolish to have those worse than none, Nature steps in and prevents his having any; and thus of badness:[696] and *she* knows whom to interdict, and license."

703. "What Parental Deformities do, and do not impair Issue!"

"*Birth-mark*, facial blotches, club feet, &c., rarely descend. Girls thus marked will have just as perfect children as if not, yet are usually let alone severely; because men love physical perfection in women, who turn the other cheek by accepting deformed men about as soon as perfect. The children of hump backs will be as straight-backed as any, and of a woman with one short leg as even-legged as if both her legs were perfect. See the reason in,[856] understanding which shows that few marks and no amputations are entailed."

"*Birth-marks which affect the groin* are objectionable. That fiend Pomeroy boy, will parent fiend children if any, and those whose mother's fright sapped their organisms and marred their senses, flats or none. Rest assured that Nature will *omit* every parental fault in children,[699] and superadd all good she possibly can."

704. Mental Differences often improve Love. When parents are sufficiently alike *in the main* to blend,[597] minor differences balance up their children, and benefit both; and since most are more or less out of balance in one respect or another, they need to marry their opposites. Those evenly balanced who marry evenly, may expect children good, but not remarkable; while those who marry contrasts may anticipate those of bolder outlines, and noted for something. And those who would *add* excellencies to their issue, should marry accordingly. Dependent vine-like women are always drawn most to firm, positive, arbitrary men, and such men to those women; while effeminate men love woman's rights Amasons the best; and they, putty men, whom they can overrule; unless they marry one *so* determined as to bring them under. Some men need combative women to take their part, and lovingly whip them up; yet only those who *need* strong-willed woman should marry them. Marry none who argue back, unless you love to be opposed; for discussion before marriage merges into contention after.

A sensible woman must not marry a blindly obstinate man; for she cannot long endure to help him execute his poor plans, while he spurns her good. Yet she is just what he needs and his godsend, if he will only utilize her by heeding her suggestions, which will make matters all right for both. Obstinate men must be sensible, or heed their wives, or put up with poor; for they will soon spoil good. A submissive but intelligent woman may marry an independent, overbearing man, even if he is deficient in judgment, who loves and consults with her; for she must lean on something, and this crooked stick is better than nothing. Such are often drawn together because adapted, and can make an excellent team if he heeds her suggestions, failing in which usually spoils both. She may marry as best she can, will conform pliably to several successive husbands of opposite traits, and make one of the very best of wives; because sensible and efficient, yet yielding and affectionate.

Secretives must marry franks. No cunning man can endure any artifice in his wife. And confiding franks need suspicious forewarners. Two cunnings would have lying children, and two franks confidence men's victims; and if either is reserved, the other must be demonstrative.

No timid woman should marry a hesitating man, lest each keep alarming the other; nor a careless man, lest he keep her always frightened, but one bold yet judicious, whom she can trust.

The hopeless should marry the hopeful, to encourage them by pointing out the prospects, and inspire them to *begin* things; yet visionaries should marry doubters, to prevent castle-built failures. Many inefficient men would accomplish much if an inspiriting wife induced them

to once begin, and many a failing visionary be most successful if duly cautioned.

A close-fisted man must not marry a close woman, lest others enjoy their earnings; nor yet an extravagant one, lest her expensiveness annoy him incessantly. One to make and the other to spend for mutual comforts, work well together; he *sup*plying and she *ap*plying, their means.

Tasty men must not marry *slatterns;* yet a tasty woman may marry an untidy man if he will let her "fix him up" with comb and brush, provided his stamina out-weighs this defect. A talented and refined clergyman married a rich slattern, but spent most of his time *from* home, because too tormented at home by dirt and disorder to endure it.

Lack of affection in both is bad for both, yet worse for their tame children,[885] but a loving caressing woman's lot is hard, and doubly during maternity, who craves to be petted, yet is incessantly repulsed by stoical coldness. She must expect to starve on and starve out. How to harmonize excessive animal with deficient love is shown hereafter.

Irritable yet approbative persons must not marry, lest each wound the other's feelings, and create mutual animosities; yet if married, both must be most careful not to find fault. Such cannot, will not stand blame. Nothing alienates equally [608 748] Those who censure during courship will scold after marriage; and one hard to please before will be much harder after; while one who bears patiently before will be more patient after, if kept in a loving mood, and a persistent before, dogmatical after.

If a man with predominent perceptives marries a woman with large reflectives, he can perceive and remember, but not think and plan, while she can think and plan but not remember; she filling out and mending up his defective plans, and he executing them; and their children inheriting his smartness and practicality with her depth, and therefore better than either; and all will prosper vastly better than if both were alike in either. This is equally true of poetry and philosophy, language and sense, judgment and memory, and all the other mental capacities.

Fig. 571.—Ex-President Tyler.

Ex-President Tyler, Fig. 571, and Lucretia Mott, Fig. 542, are peculiarly well adapted to each other, by his being long and narrow faced, she short and oval; his forehead fullest in its middle and lower parts, hers in the upper and lateral; his nose long and turning down, hers up; he practical, she profound; he poorly balanced, she admirably; he superabounding in the perceptives, she in the reflectives; and each offsetting the excesses and supplying the defects of the other in both wedlock and parentage. Yet he and Miss Slim would not do at all for each other, nor Una for Franklin. Yet Menken is well adapted to Tyler.

Adapted to a Retiring Forehead.

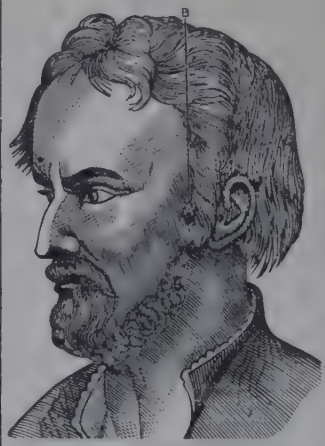

Fig. 572.—Melancthon.

Melancthon, Fig. 572, has a very large, high, bold forehead and top head, with a small base, and should mate with a superb animal, like Menken. One of the very best children I ever saw was the product of just such an union. Yet Miss Slim's children by him would be worthless because

Nature interdicts monstrosities, even intellectual and moral. Hence excessive reflectives in both often produce flats; and so of all other parental excesses.

Any great extreme in both is apt to leave their issue deficient in it, so as to avoid monsters.

Adapted to Miss Slim.

Fig. 573.—Watts.

Watts is very well adapted to Fig. 523, but not at all to Fig. 519, and this is equally true of Irawaukee, yet Miss Slim is too mental for either. Their Phrenologies are all right for a union, but their extreme mentalities are very unfavorable. Their young would be precocious and frail, or else weak-minded.

A Phrenologist who had a high, long and narrow head, with more talents and goodness than force, married a woman only fair where he excelled, but very energetic and combative; knowing he needed driving up and defending; and that his children required more force than he had to bestow; yet took special pains to *conciliate* her, and draw out her affections on him, so that she would fight *for*, not against him and his children, and energize both—this same Phrenology which told him *what* he needed, also telling him how to manage her after marriage. Those excessively proud or vain, obstinate or flexible,

good or selfish, bold or timid, gloomy or visionary, judicious or reckless, or anything else wrong or imperfect, have here the perfect antidote for their own imperfections, and those of their prospective children, delightful in its operation, and certain in its efficacy. Yet, mark: the first *cardinal* condition in all such cases is to *establish*, and then to *cherish affection;* otherwise, diversities will necessarily engender animosities. But

Beware of unfavorable combinations of Faculties. Patty Cannon's mother was lewd, and father a murderer, and she the worst possible in both; and sister Betsy about as bad; and son as bad as he could be, his mother's vices having dwarfed his intellect. If one parent has predominant Secretion and the other Acquisition, though their Conscience may keep each honest, yet their children's might not suffice to restrain *both united*. Hence good parents sometimes have bad children, by combining two powerful propensities while bad parents sometimes have good children, by combining two good organs large.

Those who differ must suborn their differences to love, but on no account obtrude them upon each other.

This is the first demonstration of the natural laws of mating and hereditary endowment ever propounded. Where have been the pens and tongues of publicists not to have perceived and presented these infinitely important subjects earlier? N. B. their philosophy and utility.

705. "RIGHT MATING AND CULTURE ARE PERFECTING MAN ILLIMITABLY, and *conjointly* improving all Nature's productions. A Catawba grape flower was impregnated by native pollen, and its seed originated the Diana grape, which unites all the luscious Catawba flavor, with the native early ripening; and this law has raised all apples from thorn apples to their present perfection; and thus of all other fruits, vegetables and animals. And it can be made to improve man illimitably, thus—:

Longevity can be increased by culture in two, and then transmitted thus redoubled. If two marry whose ancestors reached 80, they can, by observing the health laws, live to be 90, and their children, by inheriting their life clasps united, can live to be 95, by Nature, and 100 if they then *cultivate* health; and *their* children, by a like culture and union, live to exceed 110, and each generation redouble their natural and actual longevity, till, literally, 'The child shall die an hundred years old.' As the Rothschilds redouble money by both *making and marrying* it; so all man's physical powers, muscles, heart, lungs, &c., can be redoubled by culture in each generation, and all this *increased* and original power *transmitted*, and thus augmented illimitably! Patrick Henry's speaking genius was produced by three rivers of ancestral and lingual eloquence. If now he had married a daughter of Franklin, who possessed all her father's hard sense and logic, their children would have *combined* all the solid subject matter of the Franklin side, with all Henry's unrivaled eloquence, and transcended all previous and present mortals! Then let these giant geniuses both cultivate their talents, and by marrying a descendant of Edwards the theologian, thus superadd exalted morals to superlative philosophy and eloquence, how would such exalted beings instruct by their wisdom, purify by their moral tone, and sway by their matchless rhetoric."

"*A long series* of well assorted intermarriages with others equally gifted in other directions, could be made to add one physical gift to another, and all these to one intellectual capacity and moral excellence after another; each generation re-improving them all by self-cultivation, and all observing that paramount law of well-balanced *proportion*,[598] 'behold, O heavens! and be astonished, O earth!' at the almost *angelic* gifts and virtues of these veritable 'sons and daughters of the Lord Almighty!' Yet even all this only the merest beginnings of those endowments of which humanity is capable, *and which man will yet attain!*"—*Prof. O. S. Fowler, in Hereditary Descent*, 1843 *Edit.*

Man is God's master work, created "in His *own* image and likeness, and must yet become an honor to his Maker. "He shall see of the trial of His soul, and be satisfied." These two principles, improvement by culture *united* with transmission, will yet raise him up out of his present slough of corruption, and bear him aloft on the wings of progress, far beyond what "it hath entered into the heart of man to conceive."

Behold what they have done, already! The "evolution" theory, first propounded by Geo. Combe in his "Vestiges of Creation," which he wrote, is true, and everywhere proving itself. We *see* its outworkings in improving all kinds of fruits and animals, and creating newer and better, by these two identical laws in combination. They are equally perfecting every other terrestrial production; have gradually perfected the twelve legged prestine horse from far below that type[599] to his present fleetness and power, and are yet re-improving him before our eyes, aided by our training and breeding. Huxley shows how the exequine foot has been gradually improved age after age, from one shaped quite like that of an ostrich, with five prongs, to its present perfection. *How?* 1. By our law of *spirit* foot perfecting its pedal organism, as culture perfected itself;[586] 2. by this entailing law *handing down* to each *succeeding* generation *all* the mental and thereby physical improvements culture makes *from* all its predecessors forever *back, to* all its successors forever *forward*. And thus of *all things on earth*. AND MAN THE MOST, because the head. They have already taken him from the lowest form of life; carried him along up through animals of grades each higher and higher yet to monkey, baboon, gorilla and man, his various races, and on to Franklins, Websters and Washingtons; *will not stop here;* HAVE BUT JUST FAIRLY BEGUN; WILL GO ON FOREVER! Heretofore, their outworkings have been merely spontaneous; hereafter they will be aided by human appliances. Our utilitarian age *will not let* such rich mines of human weal go unworked. Fine children, earth's best product, are too great a boon, lie too near the human soul, to be jostled oneside by pigs and calves. Will not men long continue to apply these two principles to improving stock, and *not to* CHILDREN? Paternal love, man's strongest sentiment, will *compel* him to *study these entailing laws and* CHILD ENDOWING CONDITIONS. Prospective *mothers* will study them most; meanwhile spitting on fashion books, but *clutching this* kind of knowledge.

Behold these two laws repeopling our whole earth with a new race of "PERFECT MEN, WOMEN AND CHILDREN, *in perfect Families*," crippled by no diseases, corrupted by no vices, enfeebled by no defects, its men endowed with transcendent

nobleness, power and intellect, and women with an exaltation and loveliness truly angelic; their children surpassing themselves; and the sun of millennial glory shining on them all in noonday splendor forever!

706. SELF-KNOWLEDGE COMES FIRST IN CHOOSING A RIGHT MATE. *Starting* right is everything. Marriage has its first step in self-knowledge. What you require depends on what you *are*. Your *own* traits determine who can and cannot harmonize with them. If they were different, you would require one different.

Your self-knowledge must be *specific*, not general, precise, not surmised. As the base line of survey must be exact, so must be your self-knowledge; because you must work to it, and shape all by it. All knowledge is valuable, self-knowledge the most so, and mate-choosing its most valuable application; because the most promotive of happiness. Yet

All are poor judges of themselves. These conceited, or humble, or good, or bad, are the last to know that they are what they are.

"Oh wad some power the giftie gie us,
To see oursels as *ithers* see us."

707. PHRENOLOGY SHOWS WHO ARE AND ARE NOT ADAPTED TO EACH OTHER. Love is of and for the mind, alone attracts and is attracted,[577] transmits and is transmitted.[578] Phrenology both analyzes the mental powers,[500] and then tells just how strong and weak each Faculty is in each person, and thereby their natural likes and dislikes, along with what specific qualities this man or that likes and dislikes in woman; and who are drawn to and repelled from whom, along with their physical preferences; besides telling each what they need.

It alone tells each who is, and who is not, what each requires. One girl seems extravagant, because brought up in affluence, yet may be economical from having inherited full Acquisition from a business father, yet had no incentive for its action; while another, naturally wasteful, seems frugal, because trained by a parsimonious mother to save all scraps from the table, and for rag-bag. An admirer of the first would say "just the one I want, except that I could never support her extravagance," whereas she will be saving if his purse requires, while the other's beau would say "see how saving, just the one I want," whereas she will waste all the more because of her close training; just as pendulums swing the farther to the right the more they were pushed to the left; yet the phrenology of each tells each just what each is by Nature, and will be found in practice. Or a pious girl who wants a pious husband has one proposal from a church member, strictly reared, yet lacking in Adoration, and another from one much more religious by Nature, yet irreligiously reared: now the talk and actions of each mislead her; yet their phrenologies tell just what she will find them on trial. Young people rarely evince their true characters; while this science tells the exact truth of and to all, *by admeasurement*. It both tells John just what traits he requires in a wife, and that Julia has them, while Nancy has not; besides telling Julia what qualities she needs in a husband, and that John has but Samuel lacks them; and Nancy that S. is adapted to her, but J. not; thereby guiding each to the one required, yet forewarning against all others. In short,

Self-interest and your endowing duty to posterity command you to marry just right, and Nature furnishes you a sure guide thereto in Phrenology; which makes it your imperious duty to avail yourself of its proffered aid—not optional, but *obligatory* to consult this science.

"*I know little* of it, have no time to learn, and cannot postpone my marriage."

"*Consult its practitioners*, just as you do lawyers about law. You need this knowledge, and can make it most useful. They can supply it. Women need it most, because made the happiest or most miserable by their family states."

"*Examining* each other's phrenologies is too indelicate for genteel persons to adopt or allow."

"*Those too* 'delicate' to learn each other's characteristics must marry a 'pig in the bag.' All courting is solely *to* learn. Then why not as proper to learn from head as face, or actions, or conversation? This knowledge of each other you *must have*, in order to a judicious choice. Phrenology proffers it, and is a *sure* guide, while all else is hypothetical. You need to know how much Order this sweetheart has before you 'propose.' She appears tidy, as all girls do when well courted, for love exalts Order,[612] along with all other good traits;[608 to 618] and thus of manual skill in using needle, &c. She should inform you by word or deed. Her Phrenology tells you *reliably*. Then why not consult it? This *knowledge* is the thing needed, and this the surest and easiest way to get it And many *are* consulting it."

"*Please use all your skill* in deciding wherein I and this lady are and are not mutually adapted to each other in marriage and parentage.—*A St. Louis Wholesale Merchant.*

"*These* conditions are right, and those will do, but here is one absolutely incompatible."—*Professor.*

"*We had barely noted*, but not duly heeded it, and thank you, yet breaking off will crucify both. Still, come to think, it would make both miserable."

"*I want your aid* in selecting a *wife*, and put you on your profession. As I would say to a lawyer, 'is this title good?' so tell me *scientifically*, whether and wherein I am and am not adapted in marriage to the woman with whom I shall visit you to morrow and *write out* your decision for future comparison."—*A Gifted Divine.*

"*You*, sir, are thus and so in this respect and that, and require thus in this to harmonize with this, and that in that, to offset it, and this woman is thus and so. On these points you will find concord; but on the others you are thus and require one thus, which she is not. That point you will find a bone of life long contention."

"*Are we adapted* to each other in marriage?"—*Two.*

"*Not here*, nor there, nor much anywhere"—*Prof.*

"But we are *engaged*."—*Both.*

"*Both release* each other then; for you will find more points of discord than concord; and both can do better elsewhere."—*Prof.*

"*I might not have any other offer*, and require him to fulfill his engagement."—*The Woman.*

"*I married*, but *could* not live with her, and got divorced."—*He on my next visit.*

"*If you had heeded* my warning, you would have saved your lawyer's fees, and she been much more eligible"—*Prof.*

"*What says Phrenology* as to our proposed union?"

"That both are quite too obstinate for each other"

"*How can we obviate* this obstinate difficulty you forwarned us against eight years ago?"—*Both.*

"*Keep two bears* about house, bear, and *forbear*."—*Prof.*

"*I'll risk myself.* None can take *me* in."—*Conceit.*

"*Many equally* shrewd and knowing have been deceived. If you choose to go on, stumble on blindly

ke them, refusing this proffered aid, rush on, and be-ome with them a beacon to others."—*Prof.*

708. "WHY NOT HAVE A MARITAL INTELLIGENCE OFFICE? I would marry to-morrow if I could find ne just adapted to myself, but prefer celibacy to mar-iage with any of the few I know."—*One Hundred Thousand.*

"*One rightly conducted* will fill that same want in the ffectional world which stores, markets, and advertis-ng now fill in the commercial. As when farmers have roduce to sell and citizens to buy, they institute a narket for their mutual accommodation; so why not hose who need companionship get up a like plan? It as no inherent objections, and could do only good, y facilitating introductions, and imparting prelimi-ary information"—*Prof.*

"*One is just* what I and my six single daughters want. They were educated so much better than others s to abash acquainted young men for fear of rejection, ill they have become old maids on my hands, uncourt-d, yet suffering for want of companionship; whereas uch a reliable institution would have enabled me or hem to have found congenial mates, and been the appy wives and mothers of happy husbands and hildren."—*A Quaker in* 1836.

"*Modern progress will yet supply* a human want thus ressing. A judicious plan will command patronage; nd its patrons could afford to pay well for its advan-ages. How much cheaper and better for ladies than ry goods to attain this same marital end? Yet it need inder no other modes of search. Of course

"*Their phrenologies* must be compared; and The owler's owe it to the public and their own position to ead or second some such movement. Meanwhile,"

"*Comparing likenesses* is a good substitute. Obtain-ng your own description shows what you require in a artner, and photographs of other parties show which f several is best."

"*I never* examine professionally, not even children, without telling to whom they are, and are not, adapted n marriage, and *write down* when requested; or after elling a patron, 'you should marry one thus, but not o,' he or she drawing photographs asks, 'How far and wherein am I adapted to this lady, or that gentleman, and which of these is the best?' And I always tell which, and *why* which. And the why is the most im-portant; because it gives the *laws* which tell his or her *specific* personal adaptations. And that plainly, without any fear or favor."

"*This girl is our idol.* A fortune awaits her. Wheth-er she is happy in herself, or parents in her, depends mainly on whether she is rightly mated. Please use all your scientific skill in describing, in writing, the one she should and should not marry, and then (showing likeness) whether this one, or that, or the other, all things considered, is the best adapted"—*A Rich, sensible, Wil-mington Mother.*

"*The one selected* was the girl's favorite. I can de-scribe anybody's, everybody's, loved one to a dot, and tell two who *are* married on what precise *points* they *have* found, and therefore those who propose marriage, *will* find, concord and discord. These results grow out of their respective mentalities, which their phrenologies, both absolutely, and as compared with each other's, reveal; and I understand Phrenology, have made this specific point a specialty, and been applying it over forty years.

At a Party in N. Y., in 1836, I said: This lady and gentleman are well adapted to each other in marriage. They married, have raised a large and splendid family, are immensely wealthy, told me the circumstances in 1866, which I then remembered, said their match had ever proved perfectly, *perfectly* happy, and keep still sending me these friends as patrons."

"*You have described my wife* to a dot, told just her height, weight, complexion and precise traits of char-acter as accurately as I could. But, *how* do you do it? Have you ever *seen* her?"—*Lawyer Poppleton*, Nebras-ka's leading intellect, in a public examination in Omaha.

"*Your Phrenology*, in revealing your *own* character, shows that just the *female* qualities I have described attract, and are attracted to you, and your strong male *relish*, so to speak, would select and captivate a woman who has them."

"*Your wife* has these traits of character and that complexion," &c.

"No she haint, but my first *sweet*-heart had, *just* such."—*Dr.—before a Cincinnati audience.*

"*The mates* of those who have married for money, or station, or compulsion, I cannot describe, but of those who have married for love," I can always, and perfectly, all sweet-hearts included, and challenge any test however severe."

"*How much is this knowledge worth?* None imparted by man to man is any more valuable than thus know-ing how to choose wisely, and manage, and make allowances for those already chosen."*

709. INTUITION, OR THE LIGHT WITHIN," IS THE FINAL UMPIRE.

"*There is an inspiration* in man, and the breath of the *Almighty* is in him."—*Job.*

"*You tangle more* and more. You first make us tremble in view of the influence Love necessarily wields over us,[618] and freighten us with the direst pen-alties if we neither love nor marry;[619] then show how infinitely eventful for good a right, and bad a wrong, marriage;[664-5] crown all by demonstrating how exceed-ingly important that we choose one *exactly* adapted to ourselves,[692 to 704] and cap this climax by calling in Phrenology and its rules, with which few are familiar.[708 to 910.] Pray, is there any *sure yet simple* guide by which illiterate and learned may choose right?"

"*Yes*, answers intuition. Instinct expresses it. All instincts harmonize with the wants they were created to subserve. As we instinctively crave food when we need it, and the particular *kind* then required,[93] and thus of sleep, &c.; so we all carry with us an intuitional guide or test as to who are and are not adapted to our conjugal companionship. The Quakers call it "the light within," which they make the corner-stone of their religious faith, and their specific directory in this and all other matters. It leads all men, all animals. Spirituality is its phrenological base.[214] Though rea-son is man's governing Faculty, yet he is often required to choose in cases where the requisite data have not yet transpired. He must "leap in the dark," unless guided by this "premonition," this "feeling it in the bones," this "intuitive presentiment," or "waking clairvoy-ance;" which directs more or less perceptibly and re-liably in proportion as Spirituality is the larger, and the Temperament more fine-grained and mental; both of which usually accompany each other. Ignore this guide, you who will, by calling it too visionary to be relied on in deciding matters thus eventful, but with it none can afford to dispense. Having applied all your other Faculties to their fullest extent, weighed well all they have to say pro and con, and used all other aids in determining your general and specific adaptations, per-haps found several good candidates, and wish to select the *very* best one for *you*, retire within your own soul, throw yourself into this prayerful, meditative, spiritual inspired mood, as did Habakkuk, and let this "light-within" oracle *sum up* all, instead of overruling any,

* PHRENOLOGICAL CONSULTATIONS BY MAIL, giving full written descriptions of character, and talents, the business and sphere best adapted, and the marriage adaptations, together with any warning and advice required, can be obtained by sending a front and profile, or else a "three-quarter" likeness, with age, height, weight, complexion, occupation, education, avocation preferred, &c., along with any other facts, and $6.00.

ANY GENTLEMAN who desires to ascertain whether, wherein, and how far, he is, and is not, adapted to a given lady in marriage, or she to him; and any lady who desires similar information; or any two as regards each other, will be told, with SCIENTIFIC accuracy, by enclosing $6.00 with their likenesses and personal descriptions of both, and any other facts about each other they please to add. Enclose $10.00 for the phrenological descriptions and marriage adaptations of two; or if only the latter of several are desired, add $3.00 for each.

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and for days and months, ask yourself how this one or that strikes on this deepest, most interior recess of your soul? How do you *feel* in view of this marriage, and that? Which seems the most desirable? When your mind is previously occupied, and instantly recurs to this one or that, which involuntarily strike this inner sense as *just the very* one for you? Above all, whenever you find yourself musing over this or that proposed marriage, if you experience a certain indefinable shrinking therefrom, or "*if a cold shudder*" comes over you, as you contemplate this one or that, as if some guardian-spirit whispered, "No, there is death in *that* pot," on no account consummate it. You will find salvation in heeding, but destruction in disobeying this premonitory warning. No matter how plausible every thing seems, if the proposed party comes well recommended, is wealthy, handsome, and much besides, yet if you experience this internal repulsion, your marriage will prove disastrous. Say, you who are uncongenial, whether you cannot even now remember this interior aversion, as if your soul sickened at the thought; or as if some calamity impended, or dark cloud hung over your future; or you walked on the verge of a precipice; or were preparing for something dreadful; or were startled in your sleep, as if some awful consequences impended; or about to sign your own death-warrant; or preparing for your own funeral; or lost, spell-bound, and almost unconscious of where you were, or what doing; or obliged to submit to some dreadful fate; but all recognize this premonition in some form and degree. Those who ignore this "feeling it in their bones," will have aching "bones" the balance of their lives. But all happily married

"*Felt involuntarily drawn* to this particular one. Attest, did you not contemplate this marriage with a poetic delightful reverie, along with involuntary attraction thereto, as though it exactly met your specific wants, harmonized with your consciousness, and was "precious, and every way desirable?" When a proposed marriage *seems* thus, it is thus, though circumstances make against it. If the one towards whom you feel thus "impressed" is poor, if outside opposition interposes, or if even quite serious intellectual objections exist, they will generally be found only men of straw. Heed them not. Such marriages are Nature's behests, and on no account to be ignored. But,"

"*This feeling must be mutual* in order to be genuine. [694] It takes two to make *this* bargain. *Both, or neither.* When both feel thus instinctively drawn together, let no opposing surroundings, no parental authority, *nothing* prevent your mating, but vow, bide your time, and *bend* circumstances to this celestial union. Ignoring or neglecting this light will prove fatal."

"*You say intellect* must select,[67] and give good rules; then ignore them by making one indefinite mythological feeling the final umpire."

"*The mental Faculty* of Spirituality constitutes this intuitional guide,[214] and is clearest in those most exquisitely organized,[678] and of course in fine grained women. [835] Socrates was executed for preaching this very doctrine of spiritual guidance."

"*Is not every one* of these mating directions adapted to promote conjugal happiness, and worthy of being followed by all? Do they not tell all how to *start* right in getting up a family, and also what each should *cultivate* in fitting themselves for its sacred relations? Where else have the governing laws of selecting right mates for both companionship and producing perfect children, ever been propounded? Scan their sense. Test them by facts. They are infallible and perfect, in detail, and as a whole. And the more they are practised, the more their superlative value and excellencies will manifest themselves in 'PERFECT MEN, WOMEN AND CHILDREN, IN PERFECT FAMILES'"

IV. Courtship: Its Fatal Errors, and Right Management.

710. COURTSHIP HAS ITS SCIENCE, OR RIGHTS AND WRONGS. Love has its natural laws, like all else in Nature, which make it a science, just as mathematical laws render mathematics a science. Then

Court scientifically, all ye who court at all Bungle whatever else you will, but *dare* not bungle courtship; because in its right hand are the happiest issues of life, and the most miserable in its left. Its august mission is to establish between two eternal affiliation, and render them one in object, feeling and spirit:

Its right beginning is as important as all the happiness derivable from a right love, and tortures inflicted by a wrong.[509 to 518] Its first stage is its most eventful; and it waxes better if started right, worse if wrong. So

Learn its laws beforehand, and commence by rule. To teach its right, and forewarn against its wrong *starting*, is next in order. Yet as we must often first tear down an old rookery to erect a superb villa on its site, so

Exposing Anglo-Saxon courting errors is a "labor of love" as great as man can well do for man, and as valuable to young folks as a happy marriage and to parents as is their interest in their children.

711. WRONG COURTSHIPS SPOIL MOST MARRIAGES. Only some monster wrongs in beginning and conducting them could spoil them as now, or even prevent all from being superlatively happy, much less make them thus wretched.[700] So great is love's blending power as to enable even savage and civilized to live happily together; much more those sufficiently congenial to select each other, and love as heartily as most couples do at sometime. The self-perpetuating and self-augmenting power of love proves that wrong selection is not this cause, by proving that all who can begin to love, can love better and better with time.[633]

Love miseries outside of wedlock surpass those within. What wretched days, how many nights, of agony are caused by disappointed love? and this by wrong courtship! Commensurate *causes* inflict all these miseries, and prevent all these joys. What are these marital canker worms? What courting wolves and love-blighting tigers commit this fearful havoc, in wedlock, and out?

All civilization is concerned in this answer as much more than in "the laws of trade," as fortunate marriages make happier than speculations.

712. FLIRTING IS MOST DISASTROUS, YET ALMOST UNIVERSAL. Who can say I never made love, or had it made to me, except by the one I married? What is all this evening village and city street gadding for but to see and be seen by the "galls" and "fellars?" Do not big school boys and girls "cast sheep's eyes" and enamor each other more than study? Even Sabbath school and Bible class scholars coquet back and forth much more than study the "Word of God," as their actions prove. Teachers, don't you re-

ciprocate much more love with scholars and each other than you dare acknowledge, or realize? Church goers "attend service" more to ogle than pray, worship Venus than Christ, meet and go home with a girl or beaux than adore; else my eyes deceive me. Why do the ladies dress thus voluptuously, behave so captivatingly, and "primp up" and "pretty off" thus? "To win beaux," answer all they say and do. Parties, dances, &c., are gotten up avowedly and conducted chiefly to enamor and be enamored, and "cut out" somebody's escort. "Society girls" and coquettes proclaim as plainly as actions can speak that to captivate and be captivated, is all they dress and go thus for. "I never am nor intend to be, if I can help it, without some fellow to go with," said one for millions. Dandies and gallants, what are you after? "Girls' *hearts*," answer all your actions. A dozen widows and maids consulted me as to their marriage adaptations to one most desirable "catch," each alleging his marked marital encouragements; and he was doubtless similarly fooling other dozens. Most who court do so chiefly to "have a good time" with their virtual paramours, without any serious marriage intent. Many kindred *facts* show that this accursed flirtation is inwrought into the very frame-work of civic "society," which millions of broken hearts confirm. Young people even boast of their conquests and amours, as over some great achievement. What! Glory in eliciting regards only to betray them? Let confidence swindlers boast over their deceived dupes; but what sacrilege is as sacrilegious as eliciting confiding love, only to betray it?

Parents, stop your children's flirting, and see that their love-making and courtships are *genuine*, not tickling pastime. They naturally look to you for all needed council and warning. Why not guide their affections quite as much as instruct their intellects? Even more? because affecting their life-long happiness and virtue the most. They are more to be pitied than blamed. They know no better. Their instinct revolts, but others have this "fun," why should not they? Yet your timely council, chiming in with their own conscience, would save them from both the life-long sufferings of ruptured love, and this unknown sea of lust. Your neglect is wicked encouragement, and damnable.

713. MEN TORTURING WOMEN BY BLIGHTING THEIR LOVE CAPS THE CLIMAX OF TOTAL DEPRAVITY. Worst of all, a young man a young woman's. And who *loves* him besides! How fearful the effects of affectional blight? Mortals suffer no greater misery. And women most. Yet you, flirting culprit, thus agonize a confiding woman. Let Indians torture captives to death by inches, yet you make a blooming maiden a wretched wreck, in mind and body! And the mental ruin is the worst! And after eliciting her love by proffering your own! How cruel if even she advanced? Yet since "Society" allows her only to accept men's proffers, for you to select her as the owl his sleeping bird, and prey on her *soul*, is a crime exceeded only by her seduction. What intensity of divine wrath, here and hereafter, can duly punish so great a sinner for so great a sin? Yet leave that to a just God. A torturing memory is one of His avenging angels, of this as of murder. Her sweet, happy looks, melting eyes, tender tones, and glowing cheeks, while accepting your caresses and protestations of love, brand Cain's mark into your *own* memory's disk. Yet now how changed, pale, broken-hearted, pitiable! No eye can read the half her saddened vision tells, nor face tell half her hidden grief. "A wounded *spirit* who can bear?"

"*Thou* art the man," stares you ever in the face. "*I* did that," haunts you continually. In vain you dash into business, seek pleasure in club-rooms, flowing bowls, and gambling hells. There sticks your soul-struck brand for all. Yet even you little realize its depth; which all time redeepens. Then what must eternity do? If this sin can be forgiven, in God's name seek her pardon first, for you need it most, yet deserve it least. And she, poor despoiled mortal, perpetually exclaiming in spirit:—

"*O how could* he be so *very* cruel!" She may not seek vengeance, yet her wounded *soul* is its own avenger. Isaac, in saying, "I have blessed Jacob, and he shall *be* blessed, cursed Esau, and he shall be cursed," expressed this eternal natural law, that all human blessings and cursings actually *do* bless and curse their objects. The blood of Abel in crying for vengeance, avenged itself. Your wounded victim's spirit-agony curses you, even though she intends it not. Her distress of mind hangs a mill-stone around your doomed neck. Better be Abel than Cain. Yet how many miserable women and exorcised men throng our streets, pack our churches, fill counting-rooms and parlors, club-rooms and fashionable and political arenas! thus cursing or accursed! Who and where are they *not*?

Ye who have not thus cursed your own future by blighting female love, be entreated never to let any woman even *begin* to love you unless willing to enshrine her queen of your heart and life forever! for woman's love is your talisman, her heart-broken moaning, your death dirge.

"*I never asked* her to love, nor whispered marriage." "*Actions* speak louder than words!" Caressing commits.

You ask a merchant his price for goods, seem pleased, and *take the goods*, yet sneak out with, 'I never *promised* to pay.' Your *taking* them, promises and makes you liable in law and equity. You ask her for her heart by proffering your own, *take* hers, then keep yours with 'I never talked marriage.' Why, loving is marrying.[714] Paying equal court to all does not commit, yet escorting only one, and reciprocating love with her, is the highest proffer of marriage man can make to woman."

"*What business* have you with any woman's love, *except* as your present or future *wife*? It is her wife-hood; and *all* of it. And either is the stronger or weaker as is the other.[885] Your blighting it spoils her wife-hood that much; for her loving you unfits her to love another, or makes her an old maid,[883] besides robbing some other man of her domestic virtues."

"*You injure her doting parents.* After all they have done to fit her for a superb wife and mother, you court her under pretense of marriage, else they would justly eject you as her attempted seducer, and win only to betray her confidence, and break her heart. What is breaking faith as to dollars, word of honor, anything else, compared with betraying a woman's holy love? Behold its

terrible effects.[642] You reverse or pervert her gender, and make her an old maid, or a harlot![639] Stealing her apparel, jewelry, all else, while leaving her 'pure in spirit,' is as much less criminal, as she is worth the most."

"*Hain't I the same right to quit I had to begin?*"

No; for beginning involves continuing, by love being constant. If begun, stop now, quit short, or continue for life."

"*Girls, steel* your hearts against all loving overtures until and unless accompanied by *proposals*, canvassing or matrimonial."[651]

"*Guard man's* love, too. Your merely *receiving* his escort and attention encourages, and incites continuance, by promising your own in return.

Mate first, and love afterwards.

"*Woman's virgin coyness* prevents her bestowing affection without being asked, or at least granted leave, except after twenty-two, when it is high time she 'set her cap.'"

"*Why should, how does* such trifles as 'flirting' and courting 'just for fun' thus vitiate love and marriages?" Because

714. LOVING IS MARRYING, AND INVOLVES OFFSPRING. Marriage is the only sphere of love,[621] and love of marriage. Each was made for the other. Nature has linked them as inseparably together as the Siamese Twins; and what God has thus joined together, man should not, cannot separate. All marriages without love are abortive, as are all loves without marriage. Each was created solely for the other, as much as rivers and valleys. Loving actions are marrying actions. Those who reciprocate love together thereby marry each other that much. Judge Nelson was right in holding that proffering many warm kisses, proffers marriage. Those who separate after interchanging love, divorce themselves; and parents who break up a child's love affair, break up a marriage. How monstrous! Yet, alas, how common! Its perpetrators "sow the wind," and must reap the whirlwind.

Reproduction is the sole end of both, and intercourse its means, and their goal. Water runs downwards no more surely than love into copulation, of which all kissing and cuddling are only antecedents and preparatives; as all experience attests. If not carried thus far in act, it is in *spirit* and essence. Therefore your

Getting a girl in love seduces her, and if you then forsake her, you deserve to be horsewhipped by her father, cowhided by her brothers, branded villain by her mother, cursed by herself, and sent to the whipping-post and dungeon. Loving any man is desire to cohabit with him, and his loving her, with her, as we demonstrate hereafter.[795] Male love *consists* in desire to impregnate its object, for which alone it was created,[509-576] and female love in desire to *be* impregnated by the loved one; for "woman's love and person go together."[797] This is a plain truth plainly put, but proved *experimentally by all* lovers. Coquets and love making girls, know ye that your making love to any man proffers intercourse with him, as does all kissing, fondling and caressing, especially "with an appetite."* They naturally precede it, prepare its way, and bring its participants into the required passional mood. And the more, the more amorously. So

Do not begin unless willing to consummate. This flirting with a fellow deserves to be called by some other name, and you with it. We are merely showing in *just* what your "fun" actually consists. Not that you have not *just* as good a natural right to offer and provoke him to it by making love to him as he to you by making love to you—you should lead off—[652] but we are now merely *analyzing* it. This flagrant outrage of her laws, Nature must punish. Young folks, as you set by moral purity, never *dare* reciprocate love till you have acquired the *right* by betrothal.

715. LIBERTIES DURING COURTSHIP KILL LOVE, because produced by that lust which impairs offspring.[792] This underlying reason is given in.[773] Maternal purity is indispensable to good children;[794] therefore men love it, but loath lust as impairing them.[631]

Young man, though you respect neither yourself nor virtue, yet if you would get or keep any virtuous woman's regard or affection—all others are worthless—manifest no passion *per se*, lest by kindling her passion or resentment, you kill your prospects. Only those demoralized, will endure you.

Men tell each other their amours, and insinuate much more than they say. This is devilish in them, but give them no ground to hint any evil of you. Better be too prudish than free.

Woman, did not your every-permitted-freedom kill your beau's love proportionately? What if you yielded only to his most earnest entreaties, merely to oblige him, you deadened his respect and affection, even if you did not have intercourse; and if you did, you killed them, because necessarily mutually unsatisfactory.[806] All sexual familiarities breed contempt. Do you wish to marry? Would you retain man's respect? Freedom cost you both; and self-respect besides, yet return only the lowest, meanest, momentary pleasure. This investment pays fearfully in three great losses, your lover's love,—how much is that worth? a marriage proffer,—how much more? and self-valuation. Love is exacting, and men are jealous, often unjustly, and seek freedoms, yet despise those who merely tolerate them. And the worst, the most. But

Put and keep yourselves on high lady-like ground. Manifest your taste, intellect, moral and domestic virtues freely, but show admirers that you esteem your love too choice and sacred for bestowal except on your affianced, without any semblance of passion, and this "high toned" stand will exalt you in their estimation more than all else, extort proposals, and bring them on their bended knees, soliciting acceptance. All worth having will "go and sell" all to obtain such a prize; whereas reciprocating caresses before engaging, and especially letting love drop down on its animal plane, will breed his contempt of you, and yours of yourself. They reason:—

"*She will let others* kiss and fool with her equally, and I'll keep calling to keep getting kisses, yet nothing could induce me to marry her."

*A RELIGIOUS SOCIETY, whose rites allowed "brethren and sisters" to kiss each other as a part of their devotions, most strenuously forbade kissing "*with an appetite.*"

"*I tried two years in vain*, while courting my wife, to get her to kiss me, but she would not; and I married her because she wouldn't. I wouldn't marry any girl who would. The more she wouldn't, the more I wanted to marry her; for I wanted kisses from one whose kisses were exclusive."—*The ablest criminal lawyer in Ill.*

"*Hands off, is my motto.* I never allow any man to touch me. I can govern my passion if I am not touched; but cannot long if I am."—*An amorous woman.*

"*Seal our love by marriage*, and all I am and have are yours to possess and enjoy; but till then, 'touch not, taste not, handle not,' lest our blissful love perish by its abuse."—*All True Women.*

"*Cheap girls*, like cheap jewelry, are too cheap and 'common' in two senses for my use, except to indulge with."—*All Men.*

Sexual freedoms have no place in selection,[671] or courtship, nor even betrothal,' but belong only to marriage, *are* marriage,[714] and preparatory for parentage. Purity is your winning card.

Take no offence without ample cause. Fierce wrath is your least effective weapon; because it maddens without humbling. Gentle reproof is far more effective, cows the veriest debauchee, kills passion instantly, compels repentance and reform, and renders any self-possessed woman safe with the worst of seducers; while she who dallies, is lost. Still

Excessive coyness sometimes loses. Many a courted girl represses all signs of love, though gushing with it, and shows even aversion. I have seen broken hearted women by thousands who attributed losing their lovers to their seeming too reserved, stoical, even unapproachable, whom a more inviting course would have won. Love must be *mutual*,[694] and bashful suitors often fear to obtrude when not wanted.[652]

Womanly instinct will pilot you safely through these courting straits between the Scylla of undue freedoms, and the Charybdis of excessive prudery. This infallible test that

Lust is fickle, love permanent, applied to the conduct of all suitors, will show asses' ears peeping out through many an assumed lion's skin, and save many a trusting innocent from neglect after marriage; for sensuality before turns itself into indifference or aversion after.[642] Passion is fitful, and wanes or perishes with indulgence.

Courters, put and keep yourselves on your own high manly and womanly proprieties, neither taking nor giving any more liberties in private than public; for what is improper "before folks" is so *per se.*, and punishes itself.

716. "COURT RIGHT ALONG. WASTE NO MATING TIME. *What is worth* doing at all, is worth doing well. Make a business of courting or let it alone."

"*Sall*, aint nobody courtin' you now?"—*Mr. Hoosier.*

'*Wall, Sam*, there's wun feller' a *sorter* courtin', and a sorter not; yet I reckons as how its more sorter *not* than sorter; so cum along."—*Miss Hoosiereas.*

"*This* '*sorter* courting and sorter not,' calling on a girl just often enough to encourage her and discourage all other suiters, till her bloom fades and mating season passes,[653] does her the worst possible injury, such as no man should perpetrate on any woman. So 'sorter' courters, hurry up matters. Girls, protect yourselves by saying, and actions speak loudest:—

"*When you propose*, I will confer with you; till then, please excuse me." This will bring proffers, or else clear the coast, ready for 'the second advent.' No girl can afford to perpetrate this crime against herself. Yet

"*Girls, keep suitors waiting no longer* than is absolutely necessary for a wise choice."

"*Young folks, all, make love hay while the love sun shines.*"

717. HURTING EACH OTHER'S FEELINGS, PLAYING OFF, "LOVE SPATS," &C., ARE FEARFUL.

"*I will find out* whether Jane loves me by courting another, just to see what she'll say and do."

'*Better ascertain by asking* the only one who knows. How could she inform you otherwise? Custom requires you to disclose first. Those are dummies who cannot tell by those love-signs already given.[548 to 555]

"*Courting another lacerates her affections;* turns against you her pride, Conscience, all her Faculties; and embitters both her love and life. Does she deserve all this agony? or if so, turn the other cheek, not smite a woman back. If she is innocent, you thrust a barbed arrow right into her heart, which will ache, fester, and perhaps break; which you have no right to do, and for which you must atone. What *good* does this accomplish? Does it disclose the desired secret? Instead, it represses it, engenders her hatred, and bears her love down deeper under a mist of impenetrability. If you finally marry her, you must either confess somehow, beg pardon, and be forgiven, which makes you a self-convicted criminal pleading for mercy, or else be hated. And this is almost certain to beget alienations on other points, which otherwise would not have risen, and heal the harder."

"*Wounding each other's feelings* is as if both were sipping the most delicious and soul-inspiriting nectar together in overflowing abundance from one goblet, which Nature refills faster than both can quaff, till your own accursed hands drop in a bitter pill, which continues to dissolve and embitter, while you sip on till you have drunk enough to fill thousands of goblets, yet the bitterness still remains; besides this pill's containing a chemical engredient which, combining with some otherwise sweet, turns them also into bitter poison, and thereby continues to re-embitter and repoison this nectar the longer you drink; while both are compelled to sip on through life. As "great oaks from little acorns grow" in the world of seeds; so doubly in that of the human passions and emotions. As a small crevasse in the levee of the great "Father of Waters" soon widens and deepens, till it finally overflows "all the country round about," doing millions of damage, from a beginning so small that a single spade of earth, rightly applied, would have prevented all; so anything during courtship which causes pain, endangers an irreparable breach between two who otherwise would have remained perfectly happy together. Till the affections become thoroughly cemented, both should be extra careful to neither give nor take offence, nor cause pain."[697]

"*Beware of the first love spat.* As well a blighting sirocco sweep a fertile plain teeming with life, as this poisonous love blight cross its flower-spangled bed. It is a hornet's sting thrust into cupid's eyes. The poison of asps is under its lips. It is like a deep gash cut into a beautiful face, leaving a ghastly scar, which neither time nor cosmetics can efface, and blotting love's sacred page with memories most hideous and imperishable visages. Many now mutually imbittered, owe their existing prolonged spat to their first offence."

"*Their nature* condemns them. They virtually say 'your outrageous treatment demands even a lover's resentment;' while those who sulk, imply that their disdain is too deep for utterance. Blaming acquaintances is bad, the opposite sex worse, a lover outrageous, and, to love what black frost is to vegetation. 'If my *enemy* had done this, I could have borne it, but it was my *friend*.'"

"*Thunder storms clear* the air, and promote vegetation: then why not love spats love? They often actually do."

"*They always might*, because Nature extorts good from evil,[950] yet will you 'do evil that good may come?' Is that wrath less evil which is so turned as to praise God? As sickness promotes subsequent health, so these hate 'spats' can be made to strengthen love by

confessions, renewed promises, and resolves to do better; yet their legitimate effects substitute alienations for affection, in proportion to their frequency and intensity. They make you feel afterwards as though a terrible storm had chilled and drenched you, and a lightning flash came near destroying roots and top; as though snatched from the very edge of a precipice, and saved from a yawning gulf; ashamed, humbled, and 'extremely *sorry* this ever happened;' 'would have given the world if it had not;' as if renewed efforts are required to repair its breach; and it never ought to recur' The experiment is most dangerous, and every new spat only reincreases their fatality. Even the strongest love will endure but few, nor any survive many. Their final impression is, 'I will overlook this one, but don't provoke me again.' They leave it on a plane far below that on which they find it; not on familiar, but on a suspecting or hating one; substitute distrust for confidence; and induce a feeling of commonness or else contempt, in place of exalted admiration; and totally change all your looks and actions. Both now eye each other like two curs, each watching lest the other should gain some new vantage-ground of assault. Before so tender, now so cold and hardened! Before so coy and familiar, after, how reserved, distant, sour and austere! How talkative before, demure after, as if doing something else, and ignoring each other's presence. Your mutual stand-points, how strangely altered, but only worse! If confessing, the confessor feels mean and disgraced; or if both confess and forgive, both feel humbled, since forgiveness implies inferiority and pity; from which whatever is manly and womanly shrink. Still, even this is better than continued 'spats.'"

"*They are almost universal*, and in the nature of our differences, cannot be helped. The more two love, the more they are aggrieved by each other's faults; of which these spats are but the correction."—*Objectors.*

"*False, all.* They result from imperfect love, and always aggravate, never correct errors, which love obviates by praising opposite virtues. Every view of them condemns them as being to love what poison is to health, both before and after marriage' Shun them as deadly adders, and

"*Prevent by vowing* beforehand that neither will give nor take offence; each *foreknowing* that the other *intends* no wrong. This *starting* base will make the most of all palliating circumstances, and patiently endure the rest. Yet

"*Many* lovers accuse unjustly, and take offence where others see no wrong; because imperfect love is exacting and censorious, whereas perfect is indulgent and forgiving. Love reversed produces that suspiciousness which is to genuine what jealousy is to conjugality. Mortified pride, or fear of not being duly loved, usually induces these spats, whereas forswearing these reversals and strangling them the instant they begin, will let affection perpetually redouble itself. 'Let not the sun go down upon thy wrath,' nor even an hour, but both quench them in the start. Those who cannot court[705] without spatting had better stop both; for those who must have spats before marriage, will quarrel ever after."

718. TELL THE TRUTH. USE NO DISGUISES. "Truth will out" sometime. Finding out all about each other is the chief courting object. How decide wisely about marriage otherwise? All deceptions lay powder trains for fearful marital explosions, by creating hatred in the wronged, and thereby in both. Lies punish all tellers. In all God's realms "honesty is policy." Truth triumphs. "Thou shalt not lie," is doubly imperative in marriage. Frankness is the only *paying* policy. There can be no love without confidence. All deceptions before marriage spoil both ever after; for it reveals all faults. If known before, each expects to tolerate them, yet love for all, which half obviates them; whereas the deceived feel sold. Making your beau think you have a splendid form where marriage discloses only false appearances, throws a wet blanket over his love; so equally of dyeing hair, or making believe young. The age should never be concealed. Even reluctance to tell it virtually says "I'm ashamed to own up." Yet Nature's age-marks tell it, and unmask hypocrites.

"*George, you told* me before I consented to marry you, that you never did or would chew or smoke tobacco, yet then did, now do both. I have married a liar!"

"*Both* should make clean breasts of all special traits, good, bad, and indifferent."

"*This would prevent or break up most marriages.*"

"*Those it would, it should.* When knowing faults before would turn love, learning them after will kill it; and that after marriage prevents its being placed elsewhere; while candor promotes it, because both are in an *overlooking mood*, which is half at least."

"*This must disclose many fatal secrets.* Who would willingly let all the world know all their faults?"

"*All should start pre-supposing* that both are to *keep* them inviolable, and divulging them is infamous."

Court in every-day clothes. Having stated times when both see each other only in their best, is adapted to disclose only their excellencies. After mating, both should put their best foot forward,[733] before it, see each other in their every-day apparel, about their daily avocations, and as they are likely to appear after marriage; each occasionally "popping in" upon the other informally, familiarly, and as an every-day acquaintance, that each may see the other's habitual *natural* appearance and actions.

719. NIGHT COURTING PERVERTS LOVE. Interrupting sleep fevers and this vitiates all, love included, which puts it on its animal plane; while day courting, with pleasant walks, while enjoying Nature together, purifies. Evil deeds, like evil beasts, shun light and love darkness: why thrust love into this infamous category? True love-making least of all needs concealment; for it is most beautiful. Why in private? Why not before "the old folks?" which chastens and sanctifies.

What! Let your susceptible daughter sit up all night *alone* with an amorous beau, all but them asleep, hugging and kissing, yet closely watch her at all *other* times? Wholly excluding her from all other masculine contact, yet allowing male reprobates every facility to tempt and *repeat* temptation, is a wanton trial of her virtue to which she should not be subjected. Mothers, how *can* you thus unnecessarily expose her purity? She who can withstand all *this*, needs no watching ever. What hinders sensual celibates from using this custom to ply, under the guise least suspected but most dangerous, all their wily arts, to obtain her love, and through it her person? thus turning our very dwellings into houses of illicit love. Parents, tremble, not sleep over your daughter's danger, and avoid it by asking their beaux to leave before ten. If their intentions are honest, their sense will justify this reasonable request. You want no son-in-law, nor daughter husband, whom it would offend. Drive off all such "cattle" in the start, and the sooner the better, as utterly unworthy a place in either your family, or daughter's affections. See that all suitors come with true marital intent,[734] in

stead of just to "have a good time." Stand sentry around her *love*, as the vestibule of her virtue.[644]

An indulgent, wealthy, fashionable mother took summer board for her beautiful young daughter and lover, chose adjoining dormitories, and allowed them perfect intimacy, to which none objected, because they were "engaged;" she arguing that Courtship is life's only true love season, and as "I would indulge her in dress, jewelry, &c., so I would also treat her to one good, bright, balmy, prolonged, luxurious courtship;" yet she afterwards broke up this match for one more "advantageous," inflicted untold agony on him, after encouraging him in loving and caressing her, and demoralized her love. What if she did flirt on, and make future conquests, both of which she did, what is her then innocent girl *now*? and what are her ideas of virtue?

720. MAKING AND RECEIVING PRESENTS BEFORE ENGAGING IS NOT BEST. By obligating both parties prematurely, they embarrass their decisions. His offer of them prefaces his proffer of marriage, and her receiving them leaves her less free to decline it than if she had declined them. As a delicate way of asking and granting or declining consent, but on no other ground; they are proper, otherwise wrong. They express and elicit love, which should not be done till after engagement. Presenting all as much as any is all right; yet giving to only one, awakens gratitude, and in one who is affectionate, love.

Maternity is the pedestal of gallantry,[514] which all presents from men to women presuppose, and preface. Know all ye present makers and takers, that

Proffering and taking presents implies proffering and receiving *proposals*, and this, love and offspring. Thus to encourage hopes on either side only to blight them, is wicked. Wait till you acquire the *right*.

"*Men often court to get money.* Any woman who has saved up a few dollars by whatever of labor and self-denial, is in danger of being courted out of it, on the obvious principle that the shortest way to her pocket is through her heart. Women,"

"*Turn all men right out* the moment they suggest your letting them have one dollar, no matter how plausible their pretence.

"*Only the worst*, meanest, cursedest villains will ever play *that* card. In comparison, robbery is a virtue."[708]

721. DISMISSING AFTER ENCOURAGING A SUITOR WRONGS HIM. Sugar-coat your declining pill by dismissing him pleasantly, and as if reluctantly, and thanking him for the practical compliment inherent in his proffer. Ye discarded, if dismissed with proud disdain as an inferior, congratulate yourselves on having escaped a life of married misery with one so vain and unfeeling as to make fun out of hurting your feelings, that she may boast of having "given the mitten."

A man need dismiss *seldom*, because society gives him his pick, but refuses her hers; so that he should give her the least pain possible, and introduce substitutes.

Ample reasons are due all dismissed from the dismissing party; for showing *why*, effectually reconciles all to the inevitable. And by all means

Part friends; for remaining hard feelings are what do the damage, while friendships marvelously soften the blow, and may even render it beneficial. Let the dismissed down gradually.

"*Will you go* with me to the museum to-night?"—*Suitor.*

"*I will, thank* you, sir, with pleasure."—*Kate.*

"*Will you ride* with me around our city to-day?—*S.*

"*Yes*, and be much obliged.—*Kate.*

"*Will you accompany me to our observatory*, and view the moon through our first-class telescope, to-night.—*S.*

"*Thanks.* This is just what I have long desired."

"*Do you think* to make S. your husband?"—*Her Father.*

"*No*, indeed; the farthest possible from *that.*"—*K.*

"*If you keep on* accepting, he will soon ask your hand, and expect your usual "*yes.*" "Better sometimes say no."—*F.*

"*I will*, next time; and cut him short off."—*K.*

"*By no means.* Let him down gently. Accept some, decline some, and always in a pleasant, lady-like manner. As your encouragement by action has been considerable, let your negation be as gradual Hesitate a little the next time, decline as if reluctantly, and lower his raised hopes by littles."—*F*

"*Your abrupt* dismissal stung him to the quick. He was elated by his success, but is humbled by your "change of base." He boasted over his rivals, who now redicule him. His bad feelings have induced a terrible sickness.[643] You have really injured him; yet both meant right. Call it "the fortunes of war," but you should have dismissed him gradually and pleasantly."—*Father.*

"*Your dismissal precludes his* making further advances till he is somehow informed of your change. Why spoil both when only one fond word or act from you would show him that your sentiments have changed? Tell him frankly; or send some friendly token, for love is sacred."—*A Dismissing Girl, whose feelings had changed.*

722. MAIDEN, A GOOD LOVER IS PRECIOUS, as valuable as marriage and children. Your own loving heart far underrates him. You might not find another, and cannot afford to live and die a shriveled old maid.[653] To let some trifle alienate you, is superlative folly. Charlotte Cushman threw her's away on a spat about a trifle, to her life-long regret. What utter folly to get up a difference over some fancied neglect, or trivial omission, or fault? You have too much sensitiveness, and need to repress instead of indulging it, and learn from the first to put up with much not just to your liking.

Young man, a loving *woman* is your pearl of greatest price. That is the most precious which confers the most happiness; and she can add more to your various enjoyments than any other terrestrial possession.[649] Only few experiences can tell how many and great, daily, through this life, and the next. All God could do He has done to render woman man's, and man woman's, gem life jewel. Of all His benign luxuries this is His diadem luxury, and most to be cherished. Then both be careful how either casts the other away. Better fling gold into the sea. Make the most of any you have; if none, set right about procuring one.[653]

723. CAUSELESS BREACHES OF PROMISE DESERVE PUNISHMENT, as much more than of other contracts as they are more important. Yet dollars poorly express the amount of "damages" due. Still, discovering

Some marked flaw, or repellant trait, or heart-sickening conduct, might kill love, and throw the damages on the discarded complainant. Minor-

ity releases from other engagements, why not from marital? All fancy-smitten girls who "go back on their engagements" made before nineteen, should not be compelled to fulfill them. They should be taken subject to her reversal. But a man whose broken engagement has prevented his affianced from accepting other offers, doomed her to celibacy, and broken her heart besides, should be made to at least support her well. Yet when

Love becomes reversed[587] by farther reflection, repelling traits, discovered one liked better, &c., the discarded should release the disliking from self-respect, if not magnanimity; because all marriages repugnant to *either*, must prove disastrous to *both*; for their temporary pain of changing affectional objects is as nothing compared with the life-long misery of living with a dissatisfied, repellant, or even merely tolerating, duty-bound companion.[148]

724. SUDDEN LOVES AND CHANCE MARRIAGES MAY DO, but their eventualities merit deliberation. Don't "marry in haste, to repent at leasure." Gourd love may be pure, but is liable to be animal, because personal. Starved Love may form a pure affection on sight;[587] yet spiritual love springs from mental excellencies, perceiving which takes time. Sudden may be all right, yet requires the more watching. Genuine is content to ripen up gradually into marriage. "Early ripe, early rotten," applies to it as well as fruits. Yet its purity is the main thing.

Chance marriages are most objectionable. Byron let the toss of a copper decide whether he should marry Miss Millbanke, with whom he warred till parted by death.

"*You need not meet* me to-morrow, for I fancy, by a remark of my father to-day, that I am to be married to-morrow."—*A Living English Duke.*

"*The Duke of Southerland*, the morning of his wedding day, was found by a friend leaning carelessly over the railing at the edge of the water in St. James' Park, throwing crumbs of bread to ducks. Surprised to see him at such a place, and so engaged, within two hours of the time appointed for his marriage to one of the first women in England, in whose veins the blood of the Howards flowed, this friend exclaimed, 'What, you here to day! I thought you were going to be married this morning! 'Yes,' was his answer, given with the most perfect *nonchalance*, and throwing a few more crumbs to the ducks, without moving from the railing on which he was leaning,—'yes, I believe I am.'"—*London Society.*

What! No choice nor concern in his own marriage? to whom, or when? Americans, how would you like *that?* We little realize what our freedom is worth, or even is.

Either of these courting errors, uncounteracted, must spoil any love and marriage; yet most who court perpetrate all, and often others. They are inwrought into Anglo-Saxon courting customs, though fatal and senseless. But that they are common, they would be hooted, and their perpetrators tarred and feathered. Nature punishes them terribly in their causing unhappy marriages. Are no readers suffering from their violation? Are they not sensible, and worthy of becoming guiding land-marks in mating? We need not extend their list, because pointing out the true way, next in order, obviates errors best; and we have dwelt thus long chiefly to expound the underlying *principles* of right love-making.

V. Just how Love-making should be Conducted.

725. THE PLEASURES OF COURTSHIP, HOW EXTATIC. Its theme, how delightful! Its memories and associations, how charming! Its luxuries, the most luxurious proffered to mortals! Its results, how far-reaching, and momentous! No fleeting bauble, but life's greatest work, and most portentous for weal or woe. God's provisions for man's happiness are boundless, as in sight, motion, &c., yet a right love surpasses them all, and can render us happier than our utmost imaginings can depict; and a wrong, more miserable. Mere self-interest commands all to *learn how* to make the most of it by its right use, and avoid the unequaled miseries of its wrong.

"*Dinah, why don't you marry*, since you're courted so much?"

"*Cause, courtin's too good* to be cut short by marriage."—*Dinah.*

726. RIGHT COURTSHIP CAN REDOUBLE LOVE ILLIMITABLY. That wrong love-making, not selection, causes most discords, is proved by Love's decline, while their adaptations remain the same. Right courtship can harmonize natural discordants, much more, concordants, still more, those in love. The whole power of love and all the self-interests of both, are enlisted in its perpetuity. Only outraging it can prevent its growing stronger every year and day.[589] Any man who can begin to elicit any woman's love, can infatuate her more and more completely, just by courting her right; and any well-sexed woman who once starts any man's love, can do with and get out of him what she pleases. Recall how spellbound, beside himself, "love-*cracked*, you once had your lover. With what alacrity he sprang to execute your every whim, and do just what you desired? If you had courted him right, he would have grown more so till now. Man's power over a loving woman is even greater. What would you give to again wield it?

That love-making art which can achieve all this is well worth knowing, yet one of the "lost arts," here restored. It transcends all other knowledge. Parents who teach it to their children, need have no fears for their virtue, nor discordant marriage. Why not take and give lessons in courting as much as singing? Those taught by sad experience, should teach others not yet spoiled. But

Intuition is the best instructor, infallible, and tells all, by her "still small voice" within, whether, and just wherein, they are courting right or wrong. Every false step forewarns against it-

self; and great is their fall who stumble. Then, after learning all you can,

O courting youth, follow your own[709] *courting consciousness*, and quietly bide results, certain of their happy eventuality.

727. "WHAT IS THE GREAT LOVE-MAKING SECRET? What can I do, or omit, to advance my suit? prevent dismissal? make my very best impression? guarantee acceptance? touch my idol's heart? court just right?" —*All True Courters.*

"*Manifest whatever qualities you would awaken.* Every Faculty expressed by either, enkindles itself in the other. This is just as sure as gravity. Hence, success comes from *within*, depends on yourself.

"*Follow those six rules* given in the next Lecture, with their suggestions, for they apply as well before marriage as after. Men can learn in[509 to 516] what traits in them take with every woman, and woman in[535 to 542] what traits in them awaken every individual man's admiration and love. Next"

"*Study the special* likes, dislikes, tastes, &c., of the one courted."

"*Don't dare prejudice* him or her by reversing any Faculty. Thus, what wounds Ambition antagonizes all the other feelings against you, and turns love into hatred; yet what delights it, enlists them in your favor. Your sweet-heart does something wrong, and justly deserves rebuke. Take care how you rebuke, for in doing so you exercise a combative spirit, which rouses it in her, and this turns her love, and renders 'your cake dough.' Served you right. Learn the Faculties sufficiently to avoid turning any of them against, and how to turn them all *for* you."

728 AN EXALTED ESTIMATE OF THE ONE COURTED IS FIRST. A back woods youth in search of an education, landed in a minister's family. Two young lady teachers arrived soon after, and were treated most cordially, whom he revered as so near angels that he wondered on seeing beings so ethereal descend to eating. This worship of each sex by the other swells up in all youth, and is augmented ten fold by love; becoming the stronger with the gender.

This worshipful admiration of your chosen one is *your own* winning card; for it inspires and charges your every act, look and expression with love from you to him or her, which awakens return love for you; enamors and is re-enamored more and more perpetually; prompts just those sayings and doings which "take" with the one beloved; neither takes nor gives offence; and renders all you say and do just right, because their heart's core *promptings* are so, like sweet water gushing forth from a sweet fountain. Esteem inspires esteem. Admire, all ye who would be admired. Enamor *yourself* of the one you would enamor

729. MANIFESTING AFFECTION AWAKENS LOVE. All young women on beginning to love protest sincerely "We're only good *friends*, not lovers at all." Of this all who have ever loved are living attestants.

An elderly man with points in his favor, having selected a woman eighteen years younger, and the hardest possible to win, yet most intelligent and feminine, had two young rivals with more points in theirs, and came to his turning trial. She thought much of having plenty of money, and they thought to "cut him out" by proving to her his poverty; which they did, and retired in triumph. He played only this *affectional* card, by urging

"*You know how much more intensely* I esteem, admire, idolize and love you than they; and that I can *make* money enough for you Will not my conceded greater *affection* do more for you, and make you happier, than their greater means, with less love?"

"*I like their means much*, but your boundless affection much more, and am yours. Your warm, friendly, loving nature and domestic affections so sincerely expressed, I prize above all else."

730. GETTING THE OLD PEOPLE'S BLESSING IS FAR BETTER THAN ELOPING. Both should try their utmost to get the consent and benediction of all four parents; nor can either afford to antagonize either. Establishing friendly feelings all around is worth much patient effort. Assenting parents merit only filial affection; while prejudiced ones who storm, forbid and threaten, deserve only defiance, and to have Fremont's bold card played against them. He loves Jessie, and she him. Benton forbids him his house, and locks up Jessie; who elopes, marries F., and returns; when B. gives up beat, and backs F.

Your mutual love makes your duty to marry each other *supreme*. Fulfilling it rewards most gloriously, but letting others part you, always punishes terribly. Whom God thus joins together, let not man put asunder, much less adverse circumstances. You now belong wholly to each other. Don't dare induce the evils of ruptured love.[660] Let neither opposition nor temper, wounded pride nor fear of want, nothing but the impossible, prevent your marriage; else you prove traitors to your strongest instinct[682] and duty.[695] Commune with each other in spite of fate. Bide your time, if you must, but watch it. Elope only as your last resort, yet when all other means fail, if she gladly forsakes all to jump into your open arms, catch her, and bear her off "a willing captive;" else woe to both. Plan and execute boldly No faint hearts win here. Strong wills find sure ways. God speed you. Yet eloping just for notoriety, is silly.

Two co-students loved each other devotedly, more than mutually satisfied. Yet her proud mother objected that he was not good enough for *her* daughter. Though the girl thought differently, and treated him fondly, yet he "cut her acquaintance," passing her unrecognized, till years after, his love conquered pride, and he proffered her his hand; yet too late, for she had just engaged herself to another, though still loving him. He thus let her mother's partiality madden him, and about spoil both, though mutually adapted, and most devoted to each other; whereas he should have ignored mother, and let nothing in the heavens above or earth beneath, prevent their marrying each other.

Relatives, you shall not interfere, make your *own* matches, and let others make theirs. Especially if you have bungled your own, let one *such* a bungle suffice. Separating husband and wife is despicable, yet no worse so than breaking off a true love match. Those who allow it, punish themselves terribly.

781. "HOW LONG SHOULD COURTSHIP CONTINUE?"

The shorter the higher your 'eighteen year old fever' runs. Make other things bend to it, none to them; yet delay is better than haste, because her too close intimacy at first rather hinders than helps. Love, like all that grows, has its various periods, incipiency included. At engagement you are more acquaintances than companions. As sun rises, lights and warms gradually, so let marriage daily in the lap of courtship. Establishing its Platonic aspect takes time enough to learn and appreciate each other's *mental* worth. Undue haste puts it on its carnal plane, which soon cloys, disgusts and alienates."

"*Female love is modest*, and naturally shrinks from close male contact, till its mental phase is sufficiently developed to overrule the antagonistic intimacies of marriage."

"*Why curtail the pleasures* of courtship [732] Should haste to enjoy the luxuries of summer, engulf the delights of spring? A happy courtship redoubles conjugal felecity many fold."

"*None should waite to make their pile.* Two must *acquire* a competence together, to fully enjoy it conjointly."

732. THE FORMAL PROPOSAL, ACCEPTANCE AND VOW FOLLOW SELECTION, so as to bring this matter to a definite issue, and allow both to state and obviate or waive existing objections, and make improvements; the best time for which is at his proposal, and her acceptance. A verbal will do, but a written is better, by committing what both desire to say to writing, for reference throughout married life. All those primal reasons for reducing all other contracts to writing obtain doubly in marriage. Mode is nothing. A diamond in clay is brilliant still. To *feel* right and express plainly, alone is required. A full tender, or its dependent conditions distinctly stated, is sufficient.

The acceptance or rejection should be equally unequivocal, or any contingencies distinctly stated; and if they cannot be obviated, terminate your courtship, that both may look elsewhere. You are still on its *business* plane; yet in case of marriage, now is the time to perfect each other. The following proposal and acceptance are merely suggestive:

"*Much esteemed friend.* Allow me to bring our mutual agreement to canvass our marital adaptations[671] to this distinct issue. I hereby offer you my hand, heart and whole being in marriage, on this sole condition, that you *reciprocate* with yours. I will bestow my whole souled love and affections on you, if you can and will bestow yours on me; but not otherwise. Do you accord me this privilege, on this condition? If yes, please say wherein I can improve myself in your estimation, and I will do my utmost to please you."

"*I wish* you had better health, rose earlier, knew more about housekeeping, &c., yet these are minor matters compared with your many conjugal excellencies. Deliberate fully, and if you wish to know more of me in order to decide, ask me—or—. Your answer, as soon as you can fully decide upon this life affair, will much oblige, Yours truly," *A. B.*

"*Dear sir: I accept* your proffer of your hand and heart in marriage, and on its only condition, that I return my own; which I now do by consecrating my whole existence to you alone. Since you are mine,

"*Let me make the most* of you by obviating your faults, and developing your excellencies, that I may love you the better. Abstaining from tobacco will inhance my affection for you, yet do as you please. I will try to correct the faults you mention."

"*Thank Heaven*, that you are finally mine, and I yours to love and live with and for, and be loved and lived with and for, and that my gushing affections can now rest on one so every way worthy of my completest devotion. We will arrange preliminaries when we meet, which I hope may be soon, and often. Meanwhile, I am wholly yours." *C. D.*

Vouchers come next. Both need its testifying memento witnesses, as much more than other compacts as it is the most obligatory; which can neither be made too strong, nor held too sacred. Any thing you mutually agree on, ring for her, locket for him, with likeness showing how you now look, or any other keepsake, will do.

733. MEET OR CORRESPOND WITH EACH OTHER OFTEN. Keep love warm. Nothing kills it like neglect. "First or nothing" is its motto. In this it is most exacting. After its fires are once lit, they must be supplied with their own fuel perpetually, or die out, or go elsewhere; and are much harder to rekindle than light it first.

A first-class young man, having exchanged betrothal vows with one most affectionate, and appointed their wedding day, being full of business, neglected to write her; which provoked her, and allowed meddlers to persuade her to discard him, and marry another. While telling his bereaved story to get advice, he seemed like the sturdy oak struck by lightning, torn by storms, stripped, its very rootlets scathed, yet standing a defiant resolute wreck; his lips quivering, voice faltering, and conscious of his awaiting decay, and hesitating between self-abandonment, and an automatic business life; declining advice to the "broken hearted," and preferring old bachelorism, though conscious of its dearths; whereas his taking one minute per week to write "Business presses, but my love for you remains the same," would have saved her broken vows, and his broken heart. He suffered terribly, and was wronged, yet sinned grievously, and wronged her first by neglect.

"*My gold-digging betrothed* has let my affections perish by neglect, and they cling to another. Now, shall I spoil myself by marrying one I do not love, or my betroth.—*Susan, Engaged.*

"*Marry where you love*; else you spoil both"

"*I love you no longer.* Please release me."—*Susan.*

"*No* indeed. Do you think I will give up as good a wife as you will make me? Set our wedding day."—*Her Affianced.*

"*He forced* me to marry him. We live miserably, he the most. I still love and enjoy his rival."—*Susan, years after.*

734. "ARE SEXUAL FREEDOMS BETWEEN MATING AND MARRYING RIGHT?

"*They work only evil.* Though your marriage is complete, except its legal affidavit, which each asserting your engagement partially supplies, yet

"*Keeping love pure perpetuates*, while animalizing, kills it. It is naturally Platonic, yet its debasement is easy, and restoration difficult. Both should be more than satisfied with walking, talking and being much together, and letting love ripen up gradually from incipient friendship into complete sexual communion. Greed soon cloys. Excessive growth bursts. Haste spoils it. Only its animal aspect is impatient, and when so, needs restraint. Its gradual incipiency favors its permanence." Mark.

"*All intercourse unsatisfactory to either*, kills love in both [769] That its first should be enjoyed completely by each, is as important as is your conjugal felicity.[767] This requires that all Nature's conditions for perfect children be fulfilled, and this that all surroundings be favorable.[760] Every thing internal and external

must promote, nothing antagonize, its luxury. Either thinking it may not be exactly right, or fearing detection, or trying to prevent issue, or any other marring surroundings, will imbitter your marriage ever after, in this and all other respects. Conscience is its powerful antagonist. So is female modesty. There are many others. O *don't* array them against it. Neither can afford this. Especially"

"*The female* must feel at perfect ease, and participate fully. See why in[397]. *Complete* isolation, perfect secrecy, the participancy of all the Faculties, and many like conditions, must exist, each impossible in all snatched conjunctions; apparel impediments not least. Coyness and modesty are still due from and to both; whilst manifesting passion thus prematurely creates a feeling of mutual commonness fatal to love."

"*Girls should be as pure* when led to the hymenial altar as they were when they began to be courted."

"*We love each other with inexpressible* fervor, yet being together irresistibly impassions both. What shall we do?"—*Two Patrons.*

"*Marry.* And the sooner the better for both."

"*I must fit* myself for civil engineering, and cannot get ready for two years. Why not a clandestine marriage, with indulgence?"

"*Because secrecy implies something wrong* to be concealed. Issue might follow, or its prevention would spoil your bliss.[398] Only marriage will do. Make all else succomb to it. Else practice self-denial"

"*What if you should not marry after all?* 'Many slips happen between cups and lips.' Desertions occur by hundreds, caused by unsatisfactory intimacies. A superb betrothed girl was to be married Monday morning; yielded to the most earnest entreaties her affianced Sunday night, under positive promise and preparation of marriage within twelve hours; suffered terribly; was ready with friends and minister, all but her affianced; who not only came not, but scandalized her virtue, alleging her dereliction with him. But a good church member, she stood too high for him to be believed. Yet O what agony she suffers! And *loves him still.* Pitiable fool she. Devil incarnate he. And both have many kindred."

"*Lust kills love.*[400] Nature *will have* purity, or punish want of it."

735. ASSIMILATE, AND PREPARE TO START OUT RIGHT together on your life journey. Lay out your proposed mode of conducting your various joint affairs. Arrange your marriage status. Decide what each desires to do, and have done by the other. Determine whether you will board, or get up a home, or rent, or build, or after what pattern, &c.; about which the female should have the casting vote. Unite your means, and agree how many dollars you will spend this way, and that. Establish rules most needed yet least practiced in the family, without which all must be chaotic. Mutually agree on your modes of treating each other; whether both see all letters, go together to this church, or each separately to theirs, and both mutually agree on a thousand minor points, each requiring and conceding specified privileges, fancied idols, "reserved rights," &c.; yet the fewer the better.

Differences must needs arise, and had far better be adjusted in love's *early* stages; it matters less how, than whether to your mutual satisfaction. If this is impossible, *agree to disagree.* A conceding *spirit* inheres in love, and is indispensable. Each should gladly make, not demand, sacrifices, and may request, but not insist. The one who loves most will yield most to oblige What will make both happiest, should decide these and all like subjects.

Write and file all, subject to amendments; for present decisions will grow in importance with years, and black and white will correct both; for our own changes make us think others have changes, just as our moving makes the side car seem to move. A mutual diary is very desirable.

Mingling other enjoyments with love, by going together to picnics and parties, sleigh-rides and Mayings, concerts and lectures, marvelously cements the affections.

Meet in your most attractive dress and appearances. French ladies will see their affianced only in their best toilet and manner. Yet mental charms please most.

Express fondness in letters and visits, the more the better, and best by letters, for writing love keeps it a sentiment; but don't debase it to a passion. It is yet establishing its rootlets, like young corn, instead of growing. Keep it free from all amatory weeds, all frenzied delirious intoxication, lest its violence paralyze it.[402]

736. IMPROVE ENGAGEMENT TO TAKE "NEW DEPARTURES" wherever you need to. Life has its epochs, which revolutionize it for good or evil, as they are either. Mating is one. Make the most of it to break up all wrong habits and feelings. Be out no more nights. Break off short from late suppers, sprees, even tobacco, and malt liquors, from clubs, billiards, male associates, &c., and spend all spare time with your affianced; for which your "engagement" furnishes you an excellent excuse. Giving them the time and small change due your future wife, and wanted for setting up in life, is outrageous. Bend all to your new relations, them to nothing. *Now* is your time to turn all the angles, corners, and right about faces, needed.

Affianced maiden, you need to "turn over some new leaves." Till now your life has been frivolous; it has now become serious. You need few toilet fripperies; for "your market is made," and you have work on hand far more important in fitting yourself for your new duties. Find out what they demand, and

Set right about making a premium wife and mother.

Both begin life anew. Forget the past, and *sow now what you would reap and become always.*

All who follow these courting directions, and avoid these errors, are just as sure to be superlatively happy in marriage as sun to keep shining. Scan their sense. Are they not worthy of adoption? Discordants, have not your alienations sprung from ignorantly violating one or more of them? Parents, what are they worth as forewarnings to your children? Young man, what are they worth to you? And girls, to you as showing how to get, keep, and regain your admirers' hearts and hands? God in His natural laws will bless all their followers, but curse all their violaters; for they are *scientific.*

Lecture IV. MARRIED LIFE MADE HAPPY.

I. How to Establish a Perfect Affection.

737. WEDDING CEREMONIES ARE UNIVERSAL, and ever have been, must be; because inherent in human nature, life's turning point and boldest promontory, from which to cast its "reckonings." Make the most of it by rendering it the most possible impressive, pleasurable, and sacred.

A poor wedding must do for poor people, yet can be made more memorable and sacred than costly ones; whose fashionable glitter often overshadows and hides the union celebrated; while many foolishly waste on it means really needed for home comforts. Those to be wedded should have all the say concerning its management.

Her father's residence is the best; yet where ever it may be, its subjects have only to fully *enjoy* it. Make it worthy to be held in "perpetual remembrance" throughout this life, and that to come. Render it a season of unalloyed pleasure and concord.

Witnesses and guests are necessary, yet a crowd is a nuisance. Better others say whom, so as to avoid its actors giving offence to any. Only friends should be invited, and all guests bury all grudges, and all present help, none hinder its delightful harmony.

"*You have now entered* together upon relations as eventful and momentous as mortals can assume. Your life destinies impinge mainly on their right or wrong fulfillment. Be not oppressed by them, but make them your paramount life work. Thank God for this marriage and make yourselves conjugal and parental models."—*Officiating Parson.*

"*A feast* of good things is indispensable, yet need not be costly; for simple dishes relish best. Delicious drinks are desirable, but intoxicating, outrageous; for the occasion is hilarious enough without, boisterous with."

The wedding apparel should suit the means and tastes of those married; be consecrated by the occasion, and kept as mementoes, to be worn only on special occasions, but need be neither costly nor gaudy; yet the bride's may properly set off her personal charms to good advantage; and all she says, does, and wears should express female loveliness and conjugal affection. A confiding, loving expression towards her lover husband is her diadem ornament; this wanting, all else is a soulless sham. Angels must admire as they behold her forsaking parents, friends, home, girl mates, and all to become a help-meet wife, and serving mother. Behold a new heart's core motive enshrined as her life's governing pole star!

738. PARENTS AND RELATIONS SHOULD PROMOTE THEIR CONCORD, not Discord. The parents of each should take their newly acquired child right home to their hearts, and virtually write or say in spirit:—

"*Dear Children:*—Your marriage renders you both our own son and daughter, and we will feel and act accordingly, and beg you to call us father and mother. You will find our latch-string always out, and arms and hearts ever open to receive you. Cherish only affection for each other and us, and tell us frankly when you think we err, instead of taking offence. God bless both our darlings.—*Your Doting Parents.*"

"*Dear Parents:*—With your request that I consider myself as your son, and call you father and mother, I cheerfully comply with all my heart, and will do my utmost both to fulfill these filial relations, and make Lillie comfortable and happy. With unbounded gratitude for your having provided for me one so worthy of my whole-souled devotion, I am your affectionate son."—*A. B.*

Those who begin married life thus could hardly help loving each other better and better. Instead,

Relations often originate discords by opposing their union, each naturally siding with theirs, perhaps with undue warmth. Antagonism thus begun, the crevasse once opened, out rush the waters of love, drowning the happiness of both, and creating a loathsome pestilence which poisons, maddens, and tortures both, all their lives; whereas concordant relations would smooth over instead of fomenting war. Their parents should be daysmen of concord to dispel any differences between them just as soon as they arise.

"*Sis*, come and help wife start housekeeping'"—*A Brother.*

"*See*, brother, how faulty Jane is in these and those respects. She is anything but perfect."—*His Jealous Sister.*

"*What if she is?* Does your prejudicing me against her mend them, or benefit me? She suits *me*, and that's enough. Would you spoil both? Viper, there's the door."—*B.*

"*I filled my deceased mother's place* to my youngest brother; fed, clothed, fitted out for college, petted, loved, encouraged, sympathized and triumphed with him; only to see the sole scion of our proud family fall in love with a *sewing* girl, good, sweet and beautiful, but common born; when he could have married the richest heiress in Detroit. I remonstrated, but he persisted, till, provoked, I finally said, 'If you marry her she shall never be *my* company.' '*Nor you mine, ever*,' he replied, quit me for good, passes but never recognizes me, and has *broken my heart* by such coldness from one I doted on; especially since I loathe my husband. Before, loving this brother eased my aching heart, but now, I am *perishing* because I have no man on earth I can love."—*A Proud Interfering Sister*

"*Miserable victim of false pride*, your sin has found you out. Your self-inflicted agony merits no pity; for its cause was diabolical. In trying to break your brother's heart, you broke your own. You deserve all, and more. You should have said, 'I *do* wish you had chosen a wife from our aristocratic ranks; yet for *your* sake I shall receive and treat her as your wife, and will try and render her every way worthy of my noble brother.'"

"*Young husband*, if a feud springs up between your wife and mother, choose between them, and either get a divorce from your wife, and marry your mother, or else get a divorce from your mother, and marry your wife over again; yet better "forsake father and mother, and cleave to your wife;" and if, to get the one you want, you must marry a whole family—yet unincumbered property is best—make them 'toe *your* mark,' and instantly expel from under your sacred roof any

who attempt to prejudice yourself or wife against each other; besides inviting only peace-makers between you into it."

739. BEGIN RIGHT, MAKE YOUR HONEY-MOON A HONEY-ANNUM, a honeyed life. All things grow, and wedlock's momentous eventualities, pleasurably or painfully. Begun right, they wax better, wrong, worse, many fold faster than any thing else. This is your predetermining yet most difficult marital epoch.

A wedding tour is more fashionable than sensible; less enjoyable now than if postponed, and than home quiet; costly; fatiguing and injurious to the bride, whose change of life needs all her strength; and adopted to screen her from the shame too often wrongly cast on her beginning her marriage relations. But going or staying,

Surrender yourselves wholly to each other. Heretofore you have made love at arm's length: now make it in each other's arms. Take it at its ebb, and waft on to conjugal felicity. Consecrate your honeymoon wholly to it, and waive whatever interferes. Make it your most important life business, and shape everything to it, it to nothing. That Biblical custom which excused all young husbands from war, &c., a year, and required them to stay at home and "comfort their wives," should be kept up. Great works require time; and this is your greatest, and lasts the longer the slower its beginning. Your affections once well rooted right, will naturally grow on. See that you commence it not about but *just* right. Neglect any thing else, yet take ample time to make this thorough. Let it embrace and engross your whole beings.

Young husband, your doting, clinging, dependent bride has just forsaken parents, home, school-mates, all girlish associates, thrown herself confidently into your arms, and is pouring forth her whole being into yours; take ample time to nestle her close to your bosom, and intertwine all your and her heart strings together. Forsaking all she loves has softened her soul; then fuse it the more perfectly with yours. How can you cruelly shake her off for business or chronics? Give her all your spare change and moments, and treat her to one long honeymoon.

Make your honeymoon a honey annum, honey life time. You can find plenty of ways to enjoy the year in concert. Study and admire Nature together, her laws and facts, beauties and wonders; attend churches, pic-nics, parties, concerts, lectures, &c.; for nothing cements the affections as effectually as intermingling love with the moral and intellectual Faculties; because their transmission is paramount. Reading together, these lectures especially, and discussing these truths kindly and intelligently, will melt into one amalgam two uncongenially married, much more young lovers; for intellect naturally works with love. So together enjoy lover's walks, talks and rides; press flowers as mementoes of these and those pleasant seasons; commune with each other while twilight tinges hills and vales with her golden hues, till the "queen of night" throws her silvery rays over your enchanted pathway, or heaven's star-spangled dome deepens your mutual love by leading you "through Nature up to Nature's God;" adoring Whom together redoubles it. Meanwhile

Be completing those life plans begun during courtship,[735] stick your stakes; draw your lines; establish your rules; complete the *business* part of your union; determine what each may and must not do and become, such as whether or no you will eat, retire, rise, &c., together; wait or be waited on in these things and those; furnish your domicile this way or that; open each others letters; go to this church or that, and separately or together, she go to parties and he to clubs, or both attend amusements together, &c., and in cases of disagreements, decide on their conditions. The earlier all these and all like details are settled, the better for both ever after. As fruits differ in flavor, decide how you will *flavor* your marriage relations. But *leave out all bitters*, and most acids, yet add sweets to your liking.

Numerous shoals throng your *first* year's voyage, easily shunned, even turned to good account, by mutual forbearance. They spring from your differing constitutions, educations and views, and may benefit both,[704] yet sting like chafed corns, and endanger becoming intolerable, but often become calloused the first year, or else rupture love. Time often brings "I must *endure* what I cannot cure;" for I can't separate.

Wives suffer most from this "breaking in," and often break *down* in spirit and health, just staying on. *Don't give up.* Summons tact, sense, patience, affection, all your powers, but never dispair; for you can never endure being an indifferent nor antagonistic consort.

Wedding anniversaries and presents promote affection, as "the fourth" does patriotism, and should be treasured up for your tin, wooden, silver, golden and diamond weddings.

740. KEEP HOUSE, AND GET UP YOUR HOME, instead of boarding; for marriage, children and home naturally go and should be kept together. Boarding gives edibles and comforts far inferior to those home raised and cooked. *Feeding* a husband well is a wife's trump card, while empty stomachs kill love. Boarding endangers flirting on both sides, which shoots love right through the heart. Both are apt to be dissatisfied along at first, and crave sympathy, which in boarding each finds at table and in parlor, where they meet celibates, gushing, or intriguing, or demoralized; which exposes both to temptations home prevents, by meeting there only those responsible. Privacy promotes, publicity contravenes affection. Mingling with others satisfies both apart, and affiliations *from* home deaden those at home, and the converse. All that procreates provides a home in which to produce and rear their young. A poor one owned, far exceeds a good one rented. Hotels are utterly unfit places in which to bear or rear children. Yet

Housekeeping evils are great. Wives must not drudge, at least while bearing or nursing; yet

American servants are "upish," antagonistic, usually thievish, always tattling, and nuisances, unless affectionally wonted to the family Then how get good edibles, yet avoid wife drudgery, and pestiferous domestics?

1. *Do with less kinds.* Plain dishes relish and nourish best. One kind of meat with vegetables is enough, and fruits make the best desserts. Better both agree to put up with fewer dishes, than trouble yourselves to "live high."

2. *Two good meals* daily are ample for all nutritious purposes; which saves a fourth of your trouble, and benefits health. It *does* seem as if we *need* not make *such* a fuss about *feeding* ourselves well.

Showing off and entertaining make over half your work, and need of servants. You'll be happier with less show and more sociability Entertain more intellectually, and less edibly. Don't over-work a wife for anybody, anything; yet if you invite company she is emulous to exhibit her housekeeping skill.

"*My husband shows me no sympathy*, affection or consideration One Sunday he required me to prepare to entertain sixty guests at a party he gave his niece the next Wednesday. I told him my monthly sickness and that of my only servant girl unfitted me and her to undergo the necessary work But he persisted, I complied, and have never recovered from the sickness its exhaustion caused me"—*A Pitiable Wife.*

More neatness than taste overworks many wives. Let all hands make the least work possible, such wives let go undone what they cannot do without self-injury, and keep only those servants that *love the family.*

A large mansion with a hundred suites of family rooms, minus kitchen, dining-room and laundry, could be constructed by a joint stock company of its occupants, on the "European" plan as to edibles, heating, washing, &c., can be made to obviate all the evils of separate family housekeeping, at a trifling cost, and unite the privacy of the family with the advantages of the conversatory.[661]

741. HOME IN A WIFE'S NAME IS GOOD OR BAD AS SHE IS EITHER. It is a two-edged sword, and may cut the wrong way. Deed it to a good, doting, devoted, unselfish wife; but not to one proud, conceited, fashionable, selfish, uppish, independent, or domineering, or she'll be more so, make it too hot for you in it, and cane you with the stick you put into her hands. Yet she should control what she had at marriage. To squander *that* is despicable meanness.

742. HOW VAST THE DIFFERENCE BETWEEN CONJUGAL CONCORD AND DISCORD, for life! The aggregate of *incessant* pain or pleasure, fatigue and delight, enjoyment and misery, exceeds computation. Of a home made happy by affection, or miserable by contention, this is doubly true; because the former sours, latter flavors all life's *other* pleasures. Thus a horse gives many times more pleasure to a concordant pair, in taking many loving rides together, than to a contentious. Every meal, night's rest, hour, friendly call, piece of furniture, apple, pear, cherry, berry, life iota, illustrates this heaven-and-hell-wide difference on your inner self-hood.

Just how to promote concord and avoid discord is the focal problem each should study, in theory and practice, most assiduously.

743. FIRST LEARN HOW TO TREAT YOUR MATE. Pairs by millions set sail on this marital voyage, each doing their best, yet soon find they have unwittingly alienated their consort, got their own "feelings hurt" badly, and induced a life-long marital penance for both; whereas the same effort, guided by knowledge, would have made both happier than either imagines possible; and ever growing more so.

Husbands, keeping up your wife's affections concerns every interest of your entire life, every fibre of your whole being, more than all else; because her love is your perpetual bliss, her indifference your chronic disappointment, her hate your unrelievable agony;[664] and wife, all this, and much more is doubly true of you.[665] All who lose any man's doting love are fools, who kill it, wicked. There is no earthly need of either.

"*My wife loves me less* than she did and could love. For my her, our children's sakes, I would, how can I, elicit and engross all her affectional wealth?"—*Many Husbands.*

"*My husband's love is my all.* How can I make myself again his idol and him my complete devotee?"—*Wives by the Hundred Thousand.*

"*Our perpetual* wranglings keep both perfectly wretched, and endanger spoiling our children by example and entailment How can we prevent thus cursing these idols of our hearts with all our natural faults aggravated, and virtues diminished, and render them and ourselves the least miserable, if not even happy?"—*Myriads.*

"*We mean to make premium* consorts, and want to learn just *how* Most sciences have their unerring *rules* their axiomatic formula Has marriage its? If so what?"—*Newly Married Pairs by Millions.*

"*Yes, six*, following *either*, much more all of which one year will reconcile all however antagonistic; reenamor all who have become luke warm or indifferent; render those now affectionate six times more so; and give either following party complete control over the other. Not a tithe the love inherent in either is ever called forth, for these laws of love are little observed, because not understood, despite the hecatombs of works, novels, love-stories, &c., written by men and women on this love theme All stop just where they should begin without telling how to *perpetuate* and *redouble* the love they so glowingly describe Their omissions these rules supply and apply to all stages of love-making

Young lovers, incorporating them into your courtship and married life will augment your felicity beyond measure.

Ye married who love less than you could or would, will love the more, and jar the less, as you reduce them to practice.

Ye who wrangle more than love, pine for congeniality only to be tormented for the want of it, enjoy however little and suffer however much, and loathe instead of loving, if you desire to restore affection, observing them will melt down your animosities, re-enkindle affection, and regenerate both; as one year's trial of them will demonstrate practically.

744. RULE I: BE THE PERFECT MAN OR WOMAN TO YOUR CONSORT. Neither loves or hates the other by chance, but only as compelled to by the treatment of the other, irrespective of intentions. Only manifesting manly attributes

enamors women or wife,[509 to 516] and only womanly qualities enamor men and husbands,[517 to 542] while whatever is unmanly or unwomanly alienates, just as surely as sunrise gives light. Husbands and wives are to each other precisely what men and women are to each other,[546] only as much more so as they should love each other the better. No husband ever did, does, or can be manly to his wife without voluntarily enamoring, or unmanly without alienating her; nor wife be unwomanly to her husband without offending, nor womanly without thereby compelling him to love her that much; just as we instinctively taste delicious and nauseating flavors, even without knowing just what, or why. Hence being the true man to wife perfects yourself, enamors her, and improves offspring—three glorious human ends. Many wives pride themselves on being in the heighth of fashion, without ever trying to be the true woman to husband. She who said "I was ashamed and mortified to death at our ball supper for my rude breach of etiquette in speaking to Mr.—— *across the table*," had probably done ten thousand unwomanly things to her husband without a blush. Since creating children together is the only natural end of man, woman, love, and marriage, therefore

Treat each other as your creative mate; as if about to become parents together; and so as to promote that central function of marriage which renders you a father or mother by each other. Just think what a darling child is, and is worth to you; and husband, treat your wife as the actual or prospective mother of your children, and wife, husband as the father of yours.

This is the governing law of all conjugal feelings and conduct;[767] the meat and marrow of this mating bone, bone and all, with its rationale.

745. 2. BE THE PERFECT GENTLEMAN AND LADY TO EACH OTHER. See how perfect gentlemen and ladies should and do treat each other in[514, 543] Their loving each other makes them treat each other just the same, only much more so; which an affectionate marriage naturally redoubles, and becoming parents together still reaugments; because, since gallantry is based solely in maternity[574] every husband should treat his bearing wife as much more tenderly than gentlemen ladies, as the actual or prospective mother of his *own* young deserves more of his care than women generally. Then

See and think just how a perfect gentleman does and should treat a perfect lady, and she him, and behave just so, only far more so, to each other. Do not gentlemanly courtesies naturally enamor women? and ladylike behavior fascinate men? Then how much more in marriage than out? Be as kind, tender, fond, sympathetic, attentive to wife as rooster is to hen, and you will thereby soon compel her to *love you to death*. Do real gentlemen ever behave or speak rudely to women? or frown, sulk, smoke, chew, or swear, &c., before them? or tease, blame, satirize, or provoke them? Instead, do they not anticipate and supply every want, and note and compliment every excellence? Would they not tear out their tongues sooner than upbraid? Yet legal husbands often censure or scold their wives incessantly, and perpetrate improprieties or downright vulgarities and outrages before or towards them which would banish them from genteel female society; yet wonder why their wives do not love them! For them to be so *very* genteel, appreciative, polite, attentive, talkative, spruce, gay, lively, &c., to other women, yet dull, listless, and inattentive to wife, kills love.

Wives are often more ladylike, charming, winning, tasty, fascinating, lively and lovely at parties than home, to other men than own husbands, yet wonder why he prizes and loves so little, they so much. What could as completely disgust and alienate him as being a slattern at home, yet tidy abroad? indifferent, unladylike, or fault-finding to him, with taking, captivating manners towards other men? Let the married apply this *principle* to their home and bed-room talk and manners. Did your last act and sentence come from a polite *feeling*? Would the perfect lady or gentleman, husband or wife, have said and done this and that as *you* did? If so, it enamored, if not, hardened.

Love can never co-exist with rudeness.

Wives should thank husbands more pleasantly than ladies gentlemen,[543] for the same reason; and the more as they desire more attentions. A bride received her young husband's gallant proffers so indifferently that he soon stopped bestowing them, and now, with millions like her, keeps saying:

"*These deceitful men* are most tender and attentive during courtship and the honeymoon, only to be indifferent and rude ever after."

'*Served you right.* Your passive reception of their kindness killed that love which inspired them. No thankless wife deserves, or will long receive, attentions from her husband; yet thanking sweetly for what you do get, will prompt him to proffer more; while 'you ought to, for you've married and must support me' will soon kill both love and attentions together."

"*A wife's gratitude is her husband's nectar*, ingratitude, his cold wet blanket."

"*This rule imposes burdens*, heavy on both."

"*All in love follow* it by instinct, as a luxury, not task. Indifferent treatment comes from cold hearts; while love reversed unconsciously begets manners utterly hateful."

"*How can we wives help* feeling cross and acting ugly, or be as pleasant as petted girls, when incessantly annoyed by ten thousand little cares and vexations?"—*Most Wives.*

"*Fretting* over annoyances both aggravates them, and alienates a husband, who may pity you as he would a sick child, yet is compelled to love pleasant, inviting women, but loathe cross ones.

Husband, would you have damned and whipped our horses thus if Mrs. and Miss A—— had been riding out with us?"—*A Pleasant Wife.*

"*No*, for it would have driven them away from me; but our marriage prevents your helping yourself, do what I will."—*Mr. Heathen.*

"*Who wonders* she then espoused woman's rights?"

"*You've married* me, and *got* to support me."—*Mrs. Cross Lazy Spendthrift*, who refused her husband all conjugal rights.

"*Patrick, why can't we* live as pacable as our cat and dog?"

"*Jist tie 'em togither*, and sees how they'll fight."

746. PRAISE ALWAYS; BLAME NEVER. SPATS ARE FATAL. SCOLDS ARE FOOLS. Nothing tickles

and enamors all women as much as being appreciated by a loved man;[556] nor kills love like blame. How much masculine attention delights, censure, tortures them? They are soft on both points.

Every wife deserves praise for all her good deeds, blame for few if any bad. Why not pay her well-meant efforts by praise, as much as notes with money? Yet how many go to protest? When she does her best to get up a good dinner, she deserves *praise* for it, as much as your workman his wages. Yet how cruel to blame her best efforts! Scolded wives do ten times less and worse, praised, more and better.

"*I tried my best*, my first married year, to suit my husband, get his praise, and avoid his blame, but all in vain. My meat, overdone yesterday, was underdone to-day. I worried, cried, prayed, till I saw I must retort, or die, chose to fight back, steeled my heart against him and his perpetual grumblings, and had rather die than live on thus."—*A Scolded Wife.*

Blame causes most alienations, stabs love right under its fifth rib, spills its warm blood, and is utterly inexcusable. This is not the way the sexes, and especially married, should obviate each other's faults. Scolding is driving, and awakens resistance. Men and women are ten times more contrary than mules.

"*Curtain lectures are outrageous*, because spleen boiled down, and all on one side. All Caudles are lunatics or idiots; cut off their own noses to spite their faces; hurt *themselves* mainly, and curtail their *supplies*. All temper makes your next new dress longer—in coming—shorter when it does come, and poorer in quality; and thus of all else; for even stingy men give lavishly to loved and lovely women, while generous ones are niggardly to those disliked.

All scolders in every scold proclaim their *own* inanity, stultiicity, insanity, haggishness and devilishness.[560] Alas how many! Yet

Most scolding wives deserve pity more than censure, because rendered so by sexual ailments, or reversed love.[557-561]

Love spats after marriage are far worse than before,[710] and than your house on fire. *Put them right out* or they will consume your future conjugal bliss. Their effects are horrible ever after. Avoiding the first avoids all, yet it usually breeds multitudes of those "little foxes that spoil the vines" of love. Loving and spatting are antithetic, and can no more co-exist than health with disease, cold with heat, or life with death. One must succumb. "Making up" may turn their evil into good a few times, yet frequency annuls their virtue.

747. WHAT SHALL HEN-PECKED HUSBANDS DO?

Let their wives peck away, but say nothing, or else leave; because 1. *Fighting a woman*, however justly, is mean, despicable: 2. Unsuccessful; for no fighting woman can possibly be conquered, ever: 3. Talking back only spills still more fat into the fierce fire. She "*will* have the last word," and use you up Every woman's tongue is longer and sharper than any man's sword. *Keeping her from beginning* battle is your only resort; for, once begun, you are worsted in advance. Surrender at discretion. Avoid hostilities. Keep mum. Starve her out. "Turn the other cheek." Don't hear or notice when she scolds. Do as did a patient husband of a termagant, who could hear only through an ear trumpet, which he always put *behind* his ear when he saw by her manner that she was enraged.

"*It don't hurt me much, but it does do her* such a *proper* sight of good that I let her pound away.—*A Broom-Sticked Husband.*

Those in a grumbling, ugly mood will always find or make things enough to scold about, and the converse.

748. "I TRY TO FULFILL MY CONJUGAL DUTIES, YET HAVE NO LOVE."

"*Only when duty can create children*, will it suffice in marriage. *Love* is 'the one thing needful,' and to marriage what 'faith' is to salvation. Better duty, kindness, &c., without love, than neither; yet *affection* is the great duty, without which all else avails naught. A cup of cold water proffered by love is better than all delving without it, yet doing for without it makes the beneficiary only the more unhappy; but when it beams in her eye, flushes her cheeks, and throws its sacred charm and aroma into all she says and does, how superlatively blessed it makes him who basks in her affectional sunshine. A duty consort is only a legal one, and a soulless married corpse.

A duty wife thinks herself a premium one because she attends well to her husband's clothes and food, though meanwhile refusing him all friendly companionship, all fondling, children, and intercourse, yet is most extravagant and tyrannical. He deserves a divorce, and she banishment.

749. 3. SHARE PURSE, KNOWLEDGE AND ALL INTERESTS TOGETHER.[560] Both must become like two confluent drops of water, that their issue may take after both; hence love melts both into one.

Those who love the most, blend the most completely.[578]

Desire to intermingle thoughts, feelings, every thing, constitutes love. Both long to go everywhere and do everything *together*, know all either knows, and possess and share every little thing in common.

All mates feed, sleep, stay, go, run, fly, light and live *together*. Killing one serpent soon brings its mate. When lioness growls, lion always roars.

A fond wife goes nowhere without her husband, for she can enjoy nothing alone. A young wife, true to this sharing instinct, sobbed because her husband had consulted me alone. Enjoy any walk, ride, scenery, pleasure all you can alone, sharing it affectionately with a loved mate doubles its luxury; while prisons thus shared become palaces, tasks pleasures, and evil good; but all life's pleasures are stale and insipid not thus shared. Of affectionate woman all this is doubly true. Most pitiable all those, married and single who have none with whom to thus share. Let me make my wife my co-worker and bosom companion; privy counselor and confrere; Aaron and Her to sustain my hands and heart; "go where I go, stay where I stay, and in death not be divided." All lovers feel as if they had given off a part of themselves, and taken on a part of their loved one—been magnetized, and infused with the other's spirit essence.[587]

Eat together. Dining from home makes husbands careless of their families, and families of them. Only *home* dinners are really luscious.

Sharing or separating purse unites or divides them in all else, and a separate is a virtual divorce. A wife's home labors "help along" as much as his business. All either own should

belong to both, and be enjoyed together. His planning, united with her intuition, guarantee success. Uniting man's mind and views with woman's instinct completes both, and delights her.

Farmers and their wives set co-operative examples all should follow, in "pooling" all their interests.

Philadelphia merchants succeed because they have stores below, and living rooms above; and their wives and daughters tend store in their absence. Have your helpmates help plan and execute.

French peasant wives enter with their whole souls right into all their husband's dollar and cent interests, economize every farthing, strain every nerve to *get* and *enjoy* every thing with him, and both harness themselves together into their conjugal team, English less, American least; but expect to be supported in style by his unaided labors.

"*Josephine made and unmade Bonaparte.* He often devised rash measures sure to cause defeat, and scouted all staff remonstrances, yet always consulted her; asked and followed her advice; fell by divorcing himself from her; espoused his Russian expedition against her advice, which was to free Poland that fall, gather supplies that winter, and strike Russia the next spring; and often said to him on his 'lone isle.' 'If I had clung to and heeded her I should to-day have *governed* Europe, instead of being its prisoner.'"—*Rev. Col. Lehmanowski, B's life-long body servant, and lecturer on him.*

All Canada was convulsed over uniting church and state, which powerful articles in the Pilot almost carried, despite its being odious. Their talented author's rashness would have neutralized his genius, but that his gifted and judicious wife erased this obnoxious passage, added these and perfected those between their writing and printing, uniting her perfection to his power, and astounding all with their advocating so poor a cause thus ably.

Few realize how much a genuine helpmeet does help. For want of it many stumble and fall soon after her death or desertion. As a winning card it has no equal. Her spiritual guidance is her loved man's cloud by day, and pillar of fire by night.[608]

That perfect oneness in all things in which conjugality consists, commends the English custom of

750. OCCUPYING THE SAME BED, special cases excepted. If this sometimes weakens the stronger it strengthens the weaker; yet two who love will both *get and give* magnetic life by this contact.[587] Even the stronger is improved by this electric interchange, which "giveth yet increaseth;" besides prompting many a cosy chit-chat, facilitating both in caring for their children; and promotes all other intimacies; whereas sleeping apart robs each of one of the richest luxuries of marriage, besides separating their other interests. It is a virtual divorce. Either affiliate, or else separate.

A nursing sleepy monkey cuddles into its mother's folding arms, which lay along down its back, both facing each other, and sitting on their haunches, and the father takes the same position as to both, while all thus sleep cosily together.

Woman's rights advocates, take care how you diminish marriages by advocating separate dormitories. Only those should sleep apart who are poorly sexed, or in sexual aversion, or too passionate to withstand its temptations to excessive indulgence. Such should: and all who *mutually* prefer to, may.

An excluded husband feels robbed of his preconceded rights and pleasures inherent in marriage[588] of enjoying his wife's personal charms, and the luxurious interchange of magnetisms so marvelously vivifying to both. Nor will he do a tithe as much as willingly for her when excluded as if admitted, but crave from other women that female magnetism refused him from his wife. Her exclusion is his bill of divorce. Know all wives that

Excluding a husband from *your bed* excludes *yourself from his heart*, and purse. This French custom of separate apartments outrages the spirit of true conjugality, and will soon alienate both, even when preferred by both; while the English of sleeping together unites both in all other respects.

Only antagonists or sensualists should sleep apart. Not the parlor, nor dining-room, nor even kitchen, but the *wife's living* room is the heart's core of all dwellings, all families; else they have none. All congregate there if she is lovely, but if hateful, all are homeless.

751. THE EVILS INHERENT IN SEPARATING INTERESTS EQUAL THE GOOD OF SHARING.

"*A fifteen hundred dollar married outfit* furnished our house to our complete satisfaction. We agreed that I should drive business, and my wife receive and return calls, attend parties, &c. She soon insisted on having better furniture, and living more stylishly. If I comply I must fail pecuniarily, and lose social position and domestic happiness; yet my refusing maddens her, and destroys my peace. Which shall I do?"—*A Young Husband.*

"*Interest her* in your business. She supposes you make piles of money, and can spare fifties and hundreds, whereas her knowing your need would make her content."

"*My wife's long tongue* would tell ruinous business secrets, if I told them to her."—*Many Husbands.*

"*Not if she desires* your success. Let a loving woman alone for putting smellers on the wrong scent,[541] every time, and devising and executing whatever requires art, tact, trickery, shrewdness and cunning, in which men are comparative bunglers."

"*I know nothing* about my husband's business. He operates years in and out without my knowing what he does"—*Most Wives.*

"*You should* know all, so as to give right directions in his absence, and prevent losses. If he dies, your knowing what he owes and owns will prevent rascally harpies from preying on your estate, and bring debtors, creditors, and administrators to time. Besides, this knowledge is your *right.*"

"*My niggardly husband* allows me scarcely a dollar to spend as I wish, and doles out the least possible for family expenses. I want to earn my own money, and spend it as I like, instead of depending on a stingy man's driblets."

"*An independent business is a pecuniary divorce*, and initiates an affectional. All in love make all their earnings, expenditures, professions and interests like their children, *ours*, not mine and thine. Co operation is marriage, and isolation separation. No man can love any woman who is independent of him, nor woman

man on whom she does not feel dependent. No true wife ever desires her own purse, nor man court any girl who evinces this self-supporting spirit. Think how *many* things you *have* to depend on a husband for, children included, and *th refore* other things. You need his arm to lean on, and he you to lean on it. You 'independent purse' clamorers 'know not what you say.'"

"*I loved* my husband with all my soul till he received a letter I wanted to see, but he refused; which stuck a cold dagger through my very vitals, cut my tender heart strings one by one, till my last tie to him was severed; when hatred supervened, and I was glad when he went from home, sorry when he returned, *glad when he died. He* began it."—*A Widow*

"*My husband is absent* most of his time, and I'm glad on't; I *don't* know what I *should* do if he wan't."—*Mrs Heathen.*

"*My wife complains continually* to me about servants, and all her little household vexations, craving sympathy."—*Judge.*

"*My husband comes home surly* and gruff."—*His Wife*

"*Because provoked* by contests at Court. I know it is wrong, but it's my business, not me."

"*I could excuse that*, but he reads on, on, sometimes laughs. I do *so* wish he would tell me at what, along with the news, dines in silence, and goes out with 'Don't set up for me to-night, I may stay out late;' often says:—

"*Here are garden and gardener;* manage both, and raise vegetables enough for winter; whereas showing interest in it by saying this, is right, but that might be bettered, would *so* delight me." Says:—

"'*Ride out* when and where you please,' yet I want him sometimes to ride *with* me;" says:—

"'*I furnish money* enough to educate our children, but cannot bother myself about their books and teachers;' yet if he would only attend their examinations, I should be *so* delighted; but he is always too tired, or busy, or something else; says.—

"'*Get and discharge servants* to your liking, but don't trouble *me* with your petty household vexations;' whereas if he would only *hear* and sympathize with me; but no. I must worry on all alone, have only servants for company, am almost crazy for *some* one with whom to sympathize and unbosom my pent-up worryments."—*One wife for Millions.*

Community of knowledge is enamoring, want of it, estranging. Most brides and their husbands, similarly educated, love to talk and read on like subjects; yet he dashes into business, reads the papers, disciplines his mind by business struggles and coming in contact with intelligent men, and improves mentally, while she stays at home, associates mainly with domestics, remains where she was, or else declines in health, and becomes cross-grained; which change of standpoints renders her ideas and ways insipid or disgusting to him, and him ashamed of her. Yet what else could he expect, or she become? whereas, if he had imparted his improvements to her, and carried her along up with him, he would have kept her on his plane, and they redoubled their mutual sympathy and affections.

Two brothers married twins, but A. always told his wife at night all he had learned each day, and yearned to improve her; while B. kept on learning and growing mentally, without imparting to his wife; A. thus keeping his wife on his plane of culture, while B. became superior to his, which compelled him to look down on her with pity, and regret his marriage to one so obviously his inferior.

Different interests create discords, similar, concords. If a husband makes business, or politics, &c., his hobby, and wife housekeeping, or fashion, or charity, or church, he much from she at home, &c., each going to different places, loving different things, forming diverse associations, falling into opposite lines of thought, &c., they finally lose all mutual sympathy, and become no more to each other than as though not married; whereas, if the same chords of association and interest are kept vibrating throughout the beings of both, the resultant harmony redoubles and even creates love. Exactly wherein and as far as they pursue *different* paths, they stray *from*, similar, draw *to*, each other.

752. 4. MOULD AND IMPROVE, AND BE MOULDED BY, EACH OTHER. Affection creates conformity. We all become like those we love, and each sex conforms to the desires of the other.[850] If a beau says he admires small waists, his courted girl tortures herself in making hers small; and thus of everything else. This glorious natural provision enables each mate to mould the other at pleasure, and enamors both. Loving without conforming is impossible.

Each appraises the other the best, just as those who love horses or dogs, the best, are the best judges of the animal loved. The more men love women, the more correctly they estimate them, and so of women men. Hence,

Each should mould and be moulded by the other, each being like potter's clay well tempered; all ready and glad to be formed and fashioned to the *other's* tastes. No man, but only his lady love, can ever evolve his own talents or excellencies, while the virtues of every woman must lie dormant till evolved by the man she loves. Every good wife perpetually feels:—

"*All I can I will* do to become just what and all that my dear husband desires—cook, wash, go to his church, do whatever will please him."

"*Yielding passively* to my wife's influences will mould *her faults into* me, not mine out. How then?"—*Objector.*

"*Mould hers out.* Hers are yours, and yours hers. Each should help try to obviate their own much, the others the most; virtually saying, 'How do you like this, and can I improve that?' Your selecting this one presupposes that you may be thus moulded; otherwise you must go undeveloped. It is like choosing green tree *materials* for your choicest use, which must now be felled, cut and sawed thus and so, seasoned, worked, framed, painted and placed to your liking. How can either be fashioned to the other's tastes before marriage? Yet both can after. Selection is the untempered clay, which love now fashions into its beau ideal conjugal pattern. This constitutes the *great* marital art and labor; yet is nearly overlooked. When any difference arises, instead of spatting over it, each should try to obviate it. Make your consort what you want him or her to be, and each vie with the other in harmonizing differences as much as possible, yet tolerate the balance. This mutual moulding *and* conforming will soon establish similarity. Nor can either enjoy a greater luxury. As improving your home together by planting this tree here, making that flower bed there, remodeling this room and adding that comfort delights both; so a doting husband finds his most exquisite pleasure in obviating his wife's faults, and developing her virtues; whilst inducing him to leave off this bad habit, adopt that good, and grow better daily under her tutelage, is her supreme delight."

"*I had three marriage offers*, one from a smart but immoral lawyer, another from a moral but common

place man, and third from one smart and moral, but uncouth, chose the last, turned home missionary, and take the utmost pleasure in polishing and bringing out this rough diamond."—*A Prime wife of a Premium Husband*

"*I and my husband differed* at our marriage on every thing but abolition. I soon found discussing our differences only aggravated them, stopped short, and talked only upon what we agreed; which gradually brought us into concord on point after point, till we now agree on almost every thing."—*A noted Philanthropist*

"*Patrick, you must take the pledge, and quit tobacco,* before I can marry you."—*Bridget.*

"*I drink only* at Christmas and St. Patrick's, and never get drunk."—*Pat*

"*My mind is fixed,* Patrick."—*B.*

"*Ooh, Bridget,* it's a hard bargain yer driving with me, but since its you, and I love you better than either, I'll vow to quit both."—*P*

"*I break our engagement,* because you got tipsy on wine at the dance last night"—*Julia Temperance*

'*Julia, if you had only asked* me never to drink again, instead of discarding me, I would have sworn, and kept my oath."—*Her Broken Hearted Lover*

"*Yet she escaped* becoming a drunkard's wife."

"*No woman need fear* to wed any man truly in love with her, however bad his habits; for keeping *it* up will enable her to entice him out of any vice, and into any virtue, in proportion as he is well sexed, and loves; so that she had much better accept a hearty lover with bad habits, and rely on reforming him, than spoil both No girl can afford to throw away so precious a treasure as a man's love[522] because he is marred by some flaw, for Nature puts unlimited power over her husband's character and habits into every loved wife's hands, if she will learn how to wield it."[526]

"*I took my wife on our wedding tour* to New York; bought tickets to Kean's best theatrical play; told her to be all ready in her best, and that I should go to the races, and return to supper; got intoxicated with my college mates; returned at eleven, and told my cronies to take me right to my room, that her first scold might be in private; but instead of upbraiding me, she said tenderly, 'I'm sorry to see you so ill; what can I do for you?' 'Why not say tight and be done?' I retorted, but soon slept, while she set up most of the night to wait on me, and hence awoke last, with 'I hope you're better this morning.' Bound to bring the expected Caudling right on, I answered, 'As well as any man ought to be who went to bed tight,' and tried several times to edge in my excuses, but she gently waived the subject, I thinking she waited only to be the more potent, but waited on eighteen years, and then, when blowing up an acquaintance for getting drunk in his honeymoon, only got, 'Granted, yet are you the proper one to throw the first stone?' and determined, since I had a wife who could stand my getting tight, and lose her such a theatrical treat without a murmur, I would never drink again Years after, having ordered my horse for a Sunday hunt, she said:—

"'*Husband,* does our boy know to-day is Sunday.'

"*O no,* not yet. Charley, here, what day is this?'

"'*Sunday.* Do you think I'm a fool not to know *Sunday?*' I have never hunted since; and in many like ways she has obviated fault after fault, and inspired one virtue after another, and I owe much of the good in me to her fond treatment of me; but for which I should have spoiled myself by those fast habits which ruin most Southern men, and Northern too, for that matter."

Wife, study up your husband. Look him over. Find his soft spot, and use it to make him better. One motive moves this man, another that. Instead of complaining that he has these faults and lacks those excellencies, set your wits at work to make the most out of him you can. Nothing will equally benefit or delight yourself. This is woman's specific mission, duty, and luxury. Just see how he has declined on your hands. Think how much more a knowing woman could have sweetly inspired him to effort, polished his manners, encouraged his hopes,[607] and brought him out and up in many respects. If he needs self-confidence, praise it into him If any flaw mars his success or your love for him, find out what, and offset it. Perhaps your temper, moodiness, extravagance, or nervousness hangs like a millstone around his neck. If you knew and practiced Delila's art to dissuade him from evil and pursuade him to good, you would make him many times smarter, better, more loving and lovely[528] than now. How surprising that this specific wifely knack, gift and highest good to both, lies mostly unused! Decline in either wrongs the other.

Marriage should improve all, yet generally deteriorates both. Compare married and single of like ages, and weep. They should be the most lively, brisk, fascinating, merry, bright, smart, noble, manly, witty, and healthy; yet are generally the most plodding, pitiless, monotonous, dejected, glum, forbidding, and broken down.

Wives decline the most. Compare blooming, sparkling, bright-eyed, rosy, pleasant, winning, girls, with pale, withered, invalid, downcast, staid, forbidding, melancholy, repellant wives. Is your *own* wife half as gay, charming, tasty, or scrumptious as she was before marriage? How foolish and disgraceful to let your horse run down thus on your hands! How great her loss! yet her decline is proportionate. O rich and poor, one and all, awake to discern and obviate these fatal results. First,

Ascertain their causes. They may be little suspected by either, and buried deep; and these internal cancers are the most deadly. Perhaps family cares, or unceasing toil, or excessive Order, or sleepless vigils over sick children, or devotion to family, &c., &c., may have rendered her peevish, and almost useless till restored. More likely your prolonged indifference, or eternal grumbling, or stern dictatorial manner incident to your business drive, &c., have quenched all her love hopes, disordered her nerves,[617] and paralyzed her life chit. At first she trembled and wept, then bent down like the tall snow-loaded sapling before the blast so long that she *stays* bent; whereas your kind, fond, tender, sympathizing tones and manners will revive her crushed spirits, extract her festering thorn, and make her better than ever. Ferret out these wife-crushing causes, and for your *own* sake and her angel spirit

Raise her bowed head. Press it to your manly chest. Stroke her throbbing temples. Re-tune her relaxed soul-strings. Quench that smoking flax, instead of breaking that bowed reed. Pity instead of scolding her that she is this, and not that. She is spirit-sick, because love-sick, rather love-*starved,* and needs only a petting, praising, appreciative love tonic. It is most grateful, and its reviving effects are really *magical.* She is perishing for that male sympathy and affection you alone can so easily administer.

Both improve yourselves. Love must *grow*, and therefore be *fed* on new love-inspiring *qualities*. Every wife should daily show improvement in head work, hand work, piece of music, in some new work begun or old advanced; and he be able to report constant "progress" in his business or himself. Of this

Personal effort is your chief means. Passivity forestalls progress. The gods help all and only those who help *themselves*. Both begin here now to improve your own self, and partner.

753. 5. PROMOTE EACH OTHER'S ENJOYMENTS. Kindness always follows and augments love. Attest all who ever loved, whether desire to make loved idol happy was not your *paramount* instinct. Each naturally does what the other likes,[739] and avoids causing pain. He may give her plenty of money, support her in style, gratify her very wishes, and she keep doing kindly for him, without loving,[740] but none can love without being kind, any more than live without breathing; and the more they love the more kindness flows forth from eyes, hands, lips, and all their minutest expressions. How perfectly all the details of marriage enable each to make the *other* happy, and thereby themselves? "It is more blessed to give than receive," yet no human luxury exceeds that of making *loved* ones happy.

An old Quaker, whenever his wife rode with him, always turned his carriage wheels and half lifted her in, then tucked robes and blanket snugly and tenderly around her feet, and treated her as if she were his pet idol, and the angel mother of his angle children, and as if all he *could* do for her were not good enough. Such treatment is every husband's duty, and good wife's *right*.

Love feeds and grows on kindness mainly. A wife's to her husband *compels* him to love her.[697] He cannot help it. She thereby "leads him a *willing* captive." Every thrill of pleasure either gives the other, redoubles love, every twinge of pain, engenders dislike. Gravity is no more sure. If you make your husband happy three, or five, in a scale of seven, you *oblige* him to love you three, or five, and if seven, his love is complete. So if you make him miserable three, or five, you make him hate you that much and if seven, totally. Or if you make him happy three but miserable five, you make him love you three and hate you five; or happy five, and miserable three, you thereby compel him to love you five, and hate you three; and thus as to husbands. Please note this *principle* as causing and measuring your loves and hatreds, to a dot. It shows why

Some pairs can live neither together nor apart; because the respective traits of each make the other both happy *and* miserable, so that they quarrel and separate to-day, only to make up and re-unite to-morrow.

"*I shall get a turkey* for dinner to-day."—*Mr. Churl.*
"*I much prefer lamb.*"—*His Antagonistic wife.*
"*I* propose to have turkey *any* how."—*Mr. C.*
"*Get* it then, but *I* won't touch it."—*Mrs. C.*

He got turkey, but she cooked it poorly, and they snarled over more than one bone at that dinner, and kept on growling till a divorce broke up their family, and spoiled all—a punishment none too great; for by outraging love, they engendered hate. How different the whole lives of both, and of their children, if he had said:—

"*Wife, what would you* like for dinner?"—*Mr. Good.*
"What you prefer will suit me."—*Mrs. G.*
"*Come, say, sweet what you* prefer."—*Mr. G.*
"*Lamb*, unless you see something you like better."—*Mrs. G.*
"*Wife, I'm glad* that Phrenologist is coming, for I love to see you enjoy his lectures, even if I don't."—*Mr. G.*

That course makes her hateful, this grateful; and a grateful *woman* returns kindness for the thousandth time, yet her grateful fountain still overflows; so that, by treating her kindly and fondly he makes *himself* many fold happier than by a selfish course. The only true way for each to make him or *herself* happy is making the *other* so. Mating consists in each sacrificing self for the other, which always *reacts for the giver*. Doing for a loved loving wife yields Nature's supreme luxury. Talk about happiness without *this*, and you talk nonesense. Have this, and it hardly matters what you lack. This principle applies equally to all wives.

Which should serve? Each, the other. The one who loves the best will serve the most. Yet

Many husbands deny their wives. Affection always begets indulgence. Doting grandpas gratify grandson's very whims, not with "you fool to want such baubles," but delighted to see him enjoy them.

Indulging a wife in some trifle often makes her inexpressibly happy, and therefore kind and fond; while denying her some little thing, sours and spoils her throughout.

754. 6. REDOUBLE LOVE BY ITS REDECLARATION. "*O tell* me that you love me." Expression is a first law of Nature. All her functions "will out."

Expressing any Faculty rouses it in others. Anger in man and beast awakens anger. Moody and Sankey "*get up*" their revivals by their own intense worship awakening it in their hearers. Seeing others eat makes us hungry. Laughter provokes laughter, thought thought, taste taste, music music, and thus of all else and therefore expressing love intensifies it to its highest pitch. Courting and love making consist chiefly in expressing along with the other Faculties. How intensely enamoring is its first full declaration? Then why not every subsequent? How simple, yet efficacious, this means of its promotion? Yet

Most let its fires die out for want of this fuel of expression. Both feel love, yet after once declaring it, stow it away where it gets the "dry rot;" each feeling: "If she loved me she would show it." "He kissed me when he loved me but has stopped kissing, because he has stopped loving."

Many hard feelings, or open "spats," have occurred since, and been mutually overlooked; yet as neither has expressed much since, both infer that the other has ceased to love. They took lovers' walks and talks then, take none now; meet and part hourly, go out and come in, retire and rise, are kind and always doing for each

other, eat, work and attend church together, and all that, yet in perfect affectional indifference. Both love each other at their heart's core, but if either should impress a genuine ringing kiss, the other would be as amazed as by a thunderclap in winter. Their love exists, yet is like fire buried under its own ashes, without "sparks," smoldering on, and often out. How many live along thus, neither hot nor cold, dead nor alive?

Kissing is love's heartiest and most natural expression, and practiced during courtship and the honeymoon, only to be discontinued soon after marriage; whereas it should then be mutually redoubled. The Chinese never kiss.

Conjugal indifference is odious, and aversion outrageous. No animal pairs, not even ferocious lion or lioness, tiger or tigress, are ever indifferent, much less spiteful towards each other; but are kind, fond, tender, and cozy. Every wife of every indifferent husband is entitled to a divorce, *is* divorced practically; for his indifference "puts her away," whilst hers to him is virtual abandonment. What ergot is to grain and poison to food, conjugal coldness is to marriage; whilst what rich colors and luscious flavors are to fruits, these turtle-dove billings and cooings are to a true conjugality—its very embodiment and soul. It is innate in all, and marriage its only sphere; and those are the best premium consorts who have the most, and express it the best.

"*Must the married be always cooing and* billing? It will do during courtship and the honeymoon, yet is sickning between the married, except in private. Those loving before folks always quarrel when alone."

"*The married should feel*,[631] and therefore manifest the more love for each other "before folks" as they grow the older. It is inherently manly for a husband to love his wife, and equally so to express affection, and unmanly not to; and feminine for her to feel and evince outgushing affection for him. Is love loathsome, that it must be stifled? It is man's purest emotion till carnalized; which it usually is at marriage, and shuns the light for very shame at its own deformity. Kissing loved mates is as spontaneous as laughing, and proportionate to love, which it rekindles by its expression."[739] If the married will coo and bill more, they will love more and lust less. I saw Black Hawk's squaw lean fondly on him in Barnum's Museum in 1836

"*Wives, what say you* to this? Woman is love's umpire.[652] If *you* want your husband to pet, fondle, cuddle, caress and kiss you more, and carnalize less, he should conform to your instinct. Tell us whether or no you would be made of before folks Its six months probationary trial will restore your young love to much more than its pristine warmth and glow"

"*He who wrote that* conjugal petting and kissing idea, ought to be immortalized, for urging the very conjugal point most important, but neglected."—*Mrs. Senator Atherton.*

755. CHERISHING EACH OTHER'S AFFECTIONS IS A MORAL DUTY. Conjugal obligations are far more binding than pecuniary, or any other. As those whose promise to pay notes should pay; so when consorts promise at marriage to "love and cherish" each other, both should fulfill. Each is in duty bound both to manifest their own loveable qualities, and discern and love the other's. Yet love's paralysis often renders it oblivious to the other's lovely traits, besides ceasing to manifest its own. No Faculty is equally dormant, or undeveloped, or reversed.

A wife who yields her whole being to you, husband, under your sacred promise, verbal before and sworn at marriage, to "love and cherish her till parted by death," deserves and demands your fulfillment of this love vow. Does your protested note disgrace you a tithe as much as her protested love? Your creditor needs his pecuniary pay much, she her *heart's* pay most. Protest may ruin him, but it ruins her for life. Your love makes her ten, yes a hundred times happier than money him. It is as much a part of her soul as heart of body, and her all.[681] Its blight renders her whole after life an automatic blank, failure, wreck. Law, society, love's very nature, forbid her getting its adequate supply *except* from you. She could have loved A., B. or C., but discarded all for you. No other human compact is equally sacred or inviolable, because made between male and female, and in that paramount matter love. Yet hers to you is equally obligatory.

Both are compelled to have some cordial, intimate heart's core friend of the other sex, with whom to sympathize and take "sweet counsel," and those married who do not affiliate with each other, must with some other, she male, he, female.[680] This want causes most married alienations, infidelities, and *crim cons.*

756. "MY BUSINESS DEMANDS MOST OF MY TIME in attending to its details, getting customers, paying debts, equaling rivals, watching clerks, collecting dues, &c.; so that I have none for courting my wife."

"*Give her a divorce*, then, to sate her affectional starvation; for this monster wrong is the lesser. Starving her body is awful, affections, worse. Unaware what her real trouble is, or who causes it, she thinks she is dying of dyspepsia, or nervousness, &c., whereas she pines and is dying of a broken heart.[954] Woman lives on love. It is her meat and drink, day and night, from its first dawning to her last breath. Without it she only mopes and stays, does not, cannot live. Starving it starves all, and makes the best of women worthless wives; but nurturing it nurtures all, and renders poor women good wives. Yet

Antagonism detracts equally from her value. A hating hated one is as much worse than none as a loving loved one is better. Her value rises above or below par in proportion to your mutual affections. A loving wife is worth more than one hundred thousand dollars, while the same one in hate is worse than a like debt hanging like a millstone incubus, so that losing a good wife's love is worse than her death, because it prevents your loving another, and chains you to one you loathe, while every little gain and loss is immeasurable. Words utterly fail to describe the difference in the same woman when loved and loving, or hated and hating; for her affections are the key of her whole being, to lock up and unlock all the good and bad in her, and redouble both.[813] How many dollars is that precious, priceless child worth? Yet is not its mother, if wholly in love with you, worth more in herself *and* future children? What are business interests in comparison? Will more business make you happier without her love, than her love with less wealth? Yet neglecting her costs you *both;* for you can do more work better, drive closer bargains, wear longer and be more successful by courting than neglecting her. Perpetual plodding weakens. Bows always bent lose their snap. Business men patronize amusements most when times are hardest; because the harder they work the more they crave recreation to strengthen them for to-morrow's labors. Daily recreation is marrow to the bones, strength to body and mind, balm to the spirit, and your best preparation for subsequent labors, evening its best time, and the domestic affections its best flavoring sauce; whilst monotonous pouring over books or

business kills the goose that lays the golden egg of *power* to work and study.

Let A. and B. start together in marriage and business, every way equal in capital, sagacity, &c.; A spending two hours daily in nurturing his own and wife's conjugal affections by walking, talking, riding, attending concerts, lectures, parties, &c., with her, while B. plods on perpetually over his business; in ten years A. will be far in advance of B. in *dollars*, credit, health, mental vigor and moral worth; besides the *direct* aid her co-operation affords him.[749] And this difference increases with time. And how much better A's *wife* is as such than B's

Cypher out the difference between a lovely and a hateful wife, adding your "profit" derived from nursing love, and substracting the losses inflicted by the death of her affections, including the millstone debt of her hatred, and "figure out" the profit of cherishing, and loss of starving, her love. Yet most of our shrewdest (?) business men are perpetually *pocketing* this very *loss!* You also

Agonize your wife. She has forsaken home, parents, all she loves for you, and you her for business! She yields to her hard fate; wishes she *could* have some, if only a little of your time and heart; finds it so hard to stay alone *all* her time; becomes half frantic from affectional crucifixion and little realizes what renders her thus wretched; yet loneliness is slowly but surely eating out her *soul's* life. There is no telling *how* much love torture loving young wives do thus suffer. Yet how easily it can be turned into equal ecstacy.

Never carry business cares or provocations home with you. Many vent on innocent wife and children the anger provoked by ugly debtors. Keep your domicile sacred by leaving all business troubles along with hat and overcoat. Keep your fiddle hung *outside* your front door, to be taken down on going *in*; whereas many use it only outside, yet are cross-grained or domineering within; and wives, remember, much of your husband's irritability is caused by his heroic and incessant struggles for his family."

757. OBSERVE REGULAR LOVE SEASONS, you who marry. Why not nurturing love at stated times augment it as much as worshipping at fixed seasons enhance devotion? or eating, sleeping, &c., at given hours promote these functions? Choose the diurnal hour which interferes least with other interests, but adopt *some* one. A magnificent appearing father, dotingly tender to his daughter at table, narrated:—

"*My dying mother*, taking my warm hand in her cold, said: 'Heed this my last and best advice. Make *family* enjoyment your life goal, for it will double all your other pleasures; and to this end enjoy it *as you go* Learn from my sad example. Your father and I began our married life with domestic enjoyment for our chief object, but adopted this wrong policy, of laboring and suffering in the forenoon of life, to obtain the means of retiring to spend its afternoon in family felicities; but *he is dead*, and here I am just dying, without either having enjoyed the sole end of all our life struggles. So make *sure* of your own home joys by taking them *day by day*, as you go along.'"

"*I followed her advice*, married judiciously, and have consecrated one hour daily ever since to unalloyed family bliss. If wind and weather favor a ride, or a stroll among our flowers, we take either as preferred; but if it storms without we enjoy each other within, allowing neither visiting friends, nor pressing business, nor anything else to prevent; and I have derived more life-enjoyment and good from this one habit, than from all my other pursuits combined."

Evenings are best. Some play-spell recreation between business and sleep marvelously promotes both. Evening amusements are love's best aliment, soothe down false excitements, and promote "Nature's great restorer." Enjoy them at home, or abroad, or alternately, but always *with your family* if you have one, if not, with another's.

Evening family amusements should be habitual, and have this great advantage over public, that the wife and mother can participate. She must often stay at home to nurse infants. Must this debar her from needed recreation *and* husband's company? She needs and deserves both, perhaps the most. Neither should go where or do what the other may not share."[749]

"*Must we all stay in* who cannot take our wives out?"

"*They should* be your most delightful society Fond husbands count off every working hour, longing to go home; whereas, after being gone all day, to rush from supper to billiard or other saloons, or theatre, or club-room, or "lodges" and make your poor tired wife sit up alone late to let you in, is a barberous cruelty no true husband will ever perpetrate. Turn these tables. *You* stay home alone, while she is out half the night. How would you like *that?* Wives are the pitiable victims of like customary cruelties innumerable."

758. HOW CAN WIVES KEEP HUSBANDS IN EVENINGS?

"*By coaxing* always, driving never; for they are more stubborn than mules; yet sweet wives can persuade them into and out of anything, as Delila did Samson."

"*How can I keep* my young husband from staying out late nights, and gambling away my fortune? I feel awfully about it, and try to keep him in by hiding now hat, then boots, but he comes home with cap and slippers in his pocket. What *can* I do?"—*A Young Wife.*

"*Tack Ship.* Have hot coffee, easy chair, and warm slippers all ready, open the door first, and receive him so pleasantly and make him so much happier at than from home, that he will prefer *your* company to that of gambling cronies, and keep on patiently trying this card till it wins. She did so, and has her reward in his preferring her company to theirs, and adding to instead of squandering her fortune."—*Col. Poindexter.*[783]

This principle, aggrieved wives, varied so as to suit your husbands' specialties, reveals a *sure* means of keeping them at home, and obviating their faults. *Love, all* love, with nothing *but* love, alone will win. All driving spoils all. Set your wits at work to reform your husband by like means, adapted to his specific case.

759. BE MODEL CONSORTS. ESTABLISH A PERFECT UNION. Minor faults impair much more than their face. As lameness about spoils a good horse, so drunkenness in a husband, or vanity in a wife, or one bone of contention in wedlock, offsets a host of excellencies, and aggravates the more the greater the virtues. All husbands owe it to their wives, and wives to husbands, to become just as perfect consorts as possible. "Be ye perfect men and women" means "be ye perfect husbands and wives." As men try to excel others in their lines of business, and women to outshine each other in dress, &c., so all should try to surpass others in the conjugal virtues. Every girl should resolve "I will fit myself to become the best wife possible," and all wives vie with each other in companionship; and all who marry, strive to be model husbands and wives. Prime families deserve premiums quite as much as colts.

All can attain a complete union. Every divine work is perfect. Matrimony is divine, and therefore perfect. God does *all He* can to render all just as extatically happy in marriage as they can be and live. Celestial language may depict its lusciousness, but terrestrial cannot.

Attaining all this requires no penance, nor much outlay, for Nature bestows it freely; yet on neither high nor low, rich nor poor, as such, but only on those who fulfill her love laws, which she teaches all by her instincts, that are easily fulfilled.

Investing liberally yields large "profits." Giving a tithe as much of purse and soul to the family as is now advanced for other "enterprises" would return ten times more "dividends." If society wives would expend half the soul, zest, spirit, will, and money in home and family now spent in fashionable display, they would be immeasurably happier.

Will not following these rules and suggestions make all superlatively happy in their consorts and families?

II. Discords; their Causes, Extent, and Cures, with Divorce.

760. THE EXISTING AMOUNT OF NUPTIAL MISERY IS INCALCULABLE. We could not say how great if we would, and would not if we could, lest we forestall marriage, and make the next generation, after these doctrines become known and practiced, exclaim "impossible!" Yet "a peep behind the curtain" is necessary, that we may point out "a more excellent way." DeStael, Sue, Gœthe, Carlisle, Martineau, Brougham, Childs, Fuller, and numerous other German, French, and English writers say marriage is the grave of Love; which most married experiences confirm.

The number of divorces applied for wherever easily obtained, tells the same story. English courts are now crowded, almost blocked up, with divorce applicants.

Three thousand docked in one court! One-tenth the inhabitants and fourth the adults of Indiana there to get a divorce! Yet not one in twenty apply who would, but for its odium, and injury to children, business, &c. How many would give all they are worth to be unmarried? The vast majority of married pairs are seriously dissatisfied with each other; and tens of thousands consult me for reconciliation, though these matters are least exposed. How many wretched hearts alone "know their *own* bitterness?" whose smothered fires are slowly but surely charring out their very vitals, suffering horribly, yet in silence? while others by myriads seek in business, or fashion, or children, relief from the gnawing canker-worm of discord. All who advise others not to marry, "know how it is *themselves*." The tones, eyes, faces and whole aspect of O how many, have "conjugal alienations" branded into them? Contrast lovers with the married, the former always, the latter rarely, doing, giving, praising, wooing, fondling, billing, cooing, kissing, doting and idolizing each other

"*Marriage is a hot fever*, ending in frost."—*Hudibras.*

"*A really happy* marriage is so very rare and handsome a sight that the sun, if a God, might stop the world to behold it."—*Theodore Parker.*

"*I rose* from a poor boy till A. T. Stewart offered to advance my $5 000 salary, thought I could do better, set up business here, married fashionably and with the highest hopes, loathe my wife, am perfectly wretched, sweat great drops in agony, seem as if going distracted, find my home a purgatory, and would give my all to be unmarried."—*A Detroit Merchant.*

"*Why unmarried*, when so affectionate?"

"*Because twenty-seven* out of thirty married men of our club, whose by-laws required a conscientious report of their marital status two years after marriage, reported adversely to it; some saying it had made them most miserable, two about even, and only one happy."—*An Old Batch.*

"*I spent one year* with one sister well married in Boston, and found all but one of her numerous circle more or less miserable in marriage, and some more wretched than I thought mortals could be and live, another year with another in Cincinnati, O., and still another in Charleston, S. C., with like results; and have seen so many unhappy with so few happy marriages throughout Europe and America that I *knowingly* pronounce marriage 'a necessary evil,' married merely to avoid the stigma 'old maid,' and am right glad my husband prefers the French custom of each occupying separate rooms[750] that I may keep its evils at arm's length."—*A N. Y. Doctor's Stylish Daughter.*

"*You don't catch me* marrying. I've seen too much. Show me *one* happy couple, yet I'll show you hundreds who wrangle."—*Sensible and Loving Maidens* by thousands.

"*I hate the stigma* 'Old Batch,' would jump at marriage for its honors and home comforts, nor mind its cost, if sure of being fairly happy in it; yet prefer to fry on in celibacy lest by jumping out I land in the fire of discord. There's Charles, just married. Fool. *He'll* sup sorrow."—*Shrewd, Knowing Batches* by the Hundred Thousand.

"*Let daughters flirt* and enjoy themselves *before* they marry, for they'll breakfast, dine and sup on sorrow ever after."—*Multitudes of Experienced Mothers.*

"*I would sooner die* than tell my father how much I suffer in marriage."—*A Young Wife for Millions.*

"*I loved my wife to death the first* six months, and have hated her equally ever since."—*One for Many.*

"'*Darling* Charlie,' at San Francisco, 'Charles,' at Ogden, 'Here you,' at Omaha.'"—*A Bride coming East.*

"*Let my* wretched experience forewarn you never to marry."—*Miserable Wives by the Million.*

761. "HOW FAR IS DISCORD CURABLE, AND CONCORD ATTAINABLE?"

"To any extent desired, if rightly tried. Most conjugal alienations and miseries will yield to our six rules, and after prescriptions; for aversion magnifies the other's faults, and its own grievances, just as love does virtues. Nature never lets those *begin* to love who cannot continue, and increase.[632] Many attribute to their "incompatibility" the effects of their mutual abuse. Evil doers always hate their victims, and those most faulty, find the most fault. The wrong*ing* always hate the wronged. Those most loathsome always loathe the most, and least lovable, love the least. This veritable natural law is doubly applicable to wedlock. Your *having* loved each other proves that you can love *again*."

"*We never* loved, only *thought so.*"

"*Then think so again.*"

"*As soon as we began* to compare notes, we found our tastes, feelings, and ideas totally unlike, and grew more uncongenial."

"*There it is. Grew* "uncongenial, because *unconjugal*, and can restore congeniality by conjugality. Wrong *treatment* in one, likely both, alienated, and right will restore you."

"*We were infatuated*, struck by passion, indulging which created mutual disgust and antipathy."

"*Mutual passion* can be so managed as to restore concord. A wife came twelve miles in a terrible storm to thank me for telling her three years before how thereby to substitute affection for aversion; since which both have been as superlatively happy as they were miserable before. She first came in a soured *mood*,[670] returned "converted" into a sweet one, and found her husband glad to strike hands, and meet her more than half way. *Will* comes first. *Would* you be reunited? You who do not *desire* a love revival, live on till you die off—some love to hate—but ye who wish to be reconciled, can be easily. Wills make ways. Resolving to *try* is the only difficulty. If so,

"*Read this page* to your consort in a soft cozy manner. Keep out all buts and side issues. Learn how much each *wants* and will sacrifice to be reconciled. Yet *trying* to turn gives pleasure in the turning, and its blessed results. Probably both feel, 'How I would like to kiss, caress, love, and be kissed, caressed and loved, as formerly.' What if you try? *Proffering* fondness can hurt neither. Probably either could convert the other from an averted into an affectionate mood in any one minute, by frankly expressing affection. Blame none. Meet half way. Mutual desire and effort will reunite you for certain. At all events, you can and should

Treat each other politely."[745] None who do can ever wrangle, much less gentlemen and ladies, especially if they once loved each other, or their mutual children. If you can do no better,

762. ESTABLISH A PARTIAL UNION, TOLERATE. "AGREE TO DISAGREE." Unite as far as you can, yet then allow each other to think and act independently. Cherishing your similarities will soon obviate your dissimilarities."[768] If you disagree on religion, politics, money matters, children, &c., drop discordant and nurture only concordant points. If your husband drinks, or is unfaithful, or your wife scolds, or squanders, try reform efforts, yet abandon only as the last dire resort. "The other cheek" course is better. If our Heavenly Father should abandon us for sinning, on whom would He not turn His back forever? Then shall we abandon the father or mother of our dear children for one or more faults, though grievous? The Christian doctrine of "forgiveness" is the most applicable in marriage.

Intolerance is odious, and probably estranged you. The followers and victims of Procrustes, who cut off all too long and stretch all too short for their iron bedsteads, still abound. Witch hangers still live. A tyrannical man often domineers over a wife, who insists on his doing just what *she* thinks right, while both are wrong, though scrupulous. Saul was both. Let each other stand or fall to their *own* master. Live, and *let* live. Personality is as inalienable a birthright as life, and no more to be abridged. Both a hen-pecked husband and crushed wife are worthless; yet both are often both victimized, and victimizing.

A conjugal post-office might allow both to *write* grievances, which talking over might aggravate, by each saying under excitement more than is meant, and the other magnifying what is said, yet writing obviate.

763. MUTUALLY BURY ALL BONES OF CONTENTION. Wounds heal fastest when let alone. Their every mention tears open your old gangrene, and provokes hate in both. You've snarled over them too long now. Come, both mutually *Inter them forever* in a grave large enough to hold all, and deep enough to absorb their stench; then strew flower seeds over them, that their decay may promote only bloom and fragrance; both mutually swearing never to resurrect them, and cursing the one who does! Or if either begins, let the other *change the subject*, but neither justify self, nor retort. Let by-gones *be* by-gones, and differences forever banished, or else tolerated. Do this, or give up all hope of conjugal happiness.

"*Can we possibly live together?* My wife's traits torture me perpetually. Our differences began soon after our marriage, in my endorsing 21 shillings for my brother, and now extend to every single thing. I practice surgery, and she is insanely jealous of my lady patients, whom she often insults, however respectable; blames me for not returning from my professional rounds at the appointed minute; insists on my telling her all the secrets of all my patients; and demands that I do this, and not that, till I *will not* be henpecked any longer. *She must* stop, or I *leave now.*"—*Surgeon Grouty.*

"*When I objected to his signing*, he was earning only 15 shillings a week, I had one babe and was like for another, and we needed all he earned. He left me in England with one girl, while he came over here with our boy to learn and start in surgery; I saved up $300, $200 of which I sent him, and when I came over, he spent a week escorting me and a lady who had been kind to our boy, sight-seeing, but I thought paid the most attentions to her; keeps me locked out and himself locked in with lady patients, and refuses to tell his *wife* their secrets, and the like. I only mean to make him do *just* right."—*His Dogmatic Wife.*

"*His paying patients*, madam, have the only *right* to say whether or not he may tell you *their* secrets, and see them with you, and would doubtless withdraw their patronage if he did either. Other doctors do neither. You should help, not hinder, his business. If you drive him back to work for a living he will probably earn you a poor one. He is too firm and independent to be ordered around. You deserve a putty husband; and must give up your pragmatic interference, or else he will leave you; for he means business."—*Prof.*

"*O I can't live* without my children's father, for I love him with all my soul, and give up all interference. Come, George, by this kiss I promise to do differently, and beg you to try on."—*Mrs. G.*

"*I don't know*, wife; I'm hard to turn."—*Mr. G.*

"*O darling children*, George."—*Mrs. G.*

"*I'll do any thing* for *their* good. If you'll only stop this domineering, I'll stay on."—*Mr. G.*

"*If you don't*, sir, now that she promises and kisses, *your life is spoiled.*"—*Prof.*

764. INFIDELITY DESERVES DIVORCE, because it violates the only constituent of marriage,[768] and endangers infecting a consort with the worst disease known. It is worse for men to slander or murder a woman than man, and women men than women; but poisoning a consort, a bosom companion's and conjoint parent's sexual center with a virus far worse and more loathsome than small-pox, or any malignant fever, killing his or her very *power* to love, turning idolatry into disgust, and substituting a tame, gone, inert, spent, sick state of body and mind in place of a robust constitution and the glow and zest of health, is the very climax even of sexual crimes. Despoiling a virgin is accursed, but victimizing a loving *wife*, the mother of your children, who is chained to you and them by law and love for life, compelling her to suffer all in silence lest she disgrace them, and outlaw her *family*, or else break

from you and support her darlings by menial labor, is unparalleled atrocity, in its most aggravated form. Killing her would be comparative mercy. Hanging you is no adequate punishment. If there were a literal hell, and a personal devil who takes fiendish yet just delight in torturing the wicked in proportion to their heinousness, treat his torturing luxury with a seducer, a procuress, and last, because worst, wife infector. No.

A loyal wife-seducer is still more damnably infernal. She as far surpasses a virgin[661] as ripe fruits green; and is incomparably earth's most precious possession. He who has it need envy no millionaire who lacks it. Her loving and bearing enhances her worth many hundred per cent. How much is she worth to husband and children, unborn included? Only *God* can duly appraise this His premium product. *This* is what you despoil. Damnable villain, &c., are tame curses compared with your deserts. Infinite Justice reserves you for all His mental and physical agonies, without limit or end. An only heir of a millionaire wedded a sexual reprobate, who infected her, she soon died, *rotting* with the "bad disorder." From both a faithless and infecting consort, law should and does grant the other deliverance.

765. Antagonism, Jealousy, Drunkenness, Neglect, &c., merit Divorce. Love reversed[679] begets a mutual hatred unknown, except to ex-lovers; turns all their Faculties point blank against each other; makes their very presence mutually utterly loathsome and revolting; and creates in both, however good, the very worst phase of total depravity experienced on earth; which law should not perpetuate and augment by compelling them to aggravate each other. Or if they live in the same house, they should have different rooms, and he have business from home, or she stay mostly abroad. Such are the worse the better sexed they are.

Jealousy often becomes a monomania, and is generally the offspring of sensuality, because you jealous ones "know how it is yourselves."[661] You presuppose abundant love and passion in the other, along with your own impotency to elicit either, even with all the opportunities of wedlock — a self-condemning confession you ought to choke back, together with your jealousy. Better

Beat your rivals at their own game by finding out just what your consort admires in them, and win love back by *being like* them, only *more* so; whereas expressing jealousy makes your consort hate you, and love another. Find the chief cause *within yourself*.

"*I just loathe* my good, pure, smart, wholesome, luscious wife, solely because she united with her former husband. I want to *begin* with a *virgin*, and have her *all only mine;* have seduced, enjoyed, impregnated and aborted one, and still indulge with her."—*A Jealous Reprobate.**

"Outrageous! Infernal, to wife and mistress! What if all felt thus? You knowingly marry a widow, loathe her for doing a wife's duty! ruin a virgin! murder your own bastard! *Damnable.*"

"I acknowledge all, yet *cannot* change my feelings."

All who are jealous are *ipso facto* utterly unjust; magnify molehills into mountains; misconstrue innocence into guilt; and are foolish, mad, and guilty at heart wherein they accuse. Confine me on the seagirt rock, in Sahara, or Siberia, but deliver me from a jaundice-eyed consort, (? enemy,) and *being* jealous.

Habitual drunkenness in either entitles the other to desired release. Law should never compel a refined wife to live and propagate with a vulgar, loathsome sot, and taint her darlings.

Improvidence in a husband entitles a wife who desires it to separation. Abused wives deserve release more than husbands. Law should never help a bad husband cast off a good wife.

Those badly diseased deserve to be cut off; and all conceded principles of justice should be applied to the married the most, yet are the least.

The death of love, if final, is a natural ground for divorce; because it is the chit condition of their union, and essence of marriage.[714] He who has no love for his wife has no business to keep her from loving and being loved. He is a "dog in the manger," who will neither caress her, nor let another.

Parental incapacity is a paramount ground for divorce; because parentage is the specific end of marriage, and a natural birthright law should promote, not prevent.[702]

Parents should rarely be divorced, because both have inalienable rights in their mutual children, and children in both which law should secure not violate, except where they are better off with one in place, than both in perpetual conflict. And all children under twelve should be assigned to mothers, their natural wards,[586] and fathers compelled to supply means to support them.

Both parents had better forbear long than seek divorce, which robs one of their children, and children of one, and refulfill those sexual laws which will re-enamor them, and breaking which has turned their love into hate. That sacred embrace which rendered them parents can and should bind them together ever after.

Parents and friends have vested rights which ease of divorce should not infringe. Yet overruling all,

When both desire divorce and provide for their young, law should say yes, and free both from that mutual contact so fearfully demoralizing to both, and their issue.

766. A Jury of Both Sexes should decide all Divorces, by their mutual neighbors who know both, along with the facts in the case; balancing their rights, wrongs, interests, &c., and governing their verdict less by the forms of law than by justice, and the best good of all concerned. Women should hail male arbiters, who always favor them; yet both sexes can decide what concerns both far better than courts; and before home justices than supreme judges.

**This and all like speeches*, however seemingly improbable, are faithful records of those *actually made* in my professional practice, throughout all their shadings of *ideas*, if not words. No part of any one is imaginary, or exaggerated.

V. LOVE EMBODIES NATURE'S CREATIVE "WAYS AND MEANS."

I. The Sexual Embrace. Its Analysis, Effects, Sacredness, Science, &c.

767. IT IS THE ULTIMATE OF GENDER, LOVE, AND ALL THINGS SEXUAL. For this alone are men and women as such created, throughout their entire anatomies and mentalities. Every part and parcel of man as such, of his masculine organism and mentality, and of woman's mind and body as such, adapt and prompt them to participate with each other in this creative act, of which marriage is only its public proclamation.[168] It is as much the natural end and inflow of love as bays of rivers; and the focal center of marriage and reproduction. As the chit of all good seeds predetermines their natures and shapes, tap roots, rootlets, trunks, limbs, barks, qualities, leaves, blossoms, fruits, flavors, and whatever appertains to all their parts and functions, from first to last; so this is the chit of manhood, womanhood, love, marriage, reproduction, progenal endowment, and whatever appertains to all males and females as such. Its ends embody all of Nature's sexual ends; its laws adjudicate whatever appertains to men and women; and fulfilling or violating them obeys or breaks all her sexual commandments. All male perfection inheres in perfectly fulfilling the masculine part of this function, and imperfection in its failure;[509] and all female excellencies consist expressly in achieving this femanine end; while she who fails here, fails in the soul of womanhood. All the anatomical and mental specialties of both converge to this the constituent function of both. "Perfect men, women and children" inhere in and emanate from this their only embodiment; so that grappling it grapples our whole subject "right by its horns."

768. PLIGHTING IT IS BETROTHAL, AND UNITING IN IT, MARRIAGE. Some *one* thing is to marriage what cloth is to garments, and head to body. When a loving swain "pops the question," just what does he ask his sweetheart to do? Keep his house? And when she answers "yes," just what does she say yes to? When they are preparing to get married, invite their friends to their wedding, summon the parson, open the church, spread carpet between it and carriage, make all this great public splurge, ado, and wedding "fuss and feathers," stand up, join hands, and swear in their vows, just what do they make all this "blow out" to say and do? Nothing else but to say publicly, "We who now join hands publicly swear

To cohabit with each other only," which both demand and expect. All this is too palpably apparent to need any more than its declaration. All marital laws and customs are predicated on this underlying principle; and leaving on the wedding trip before retiring is done solely to escape its ridicule; while all who finally refuse this one inherent "married right," or reciprocate it with another, thereby divorce themselves, and absolve their partners morally from all allegiance. The converse that

All who conjointly embrace, marry each other in and by this "very act" itself. and all who unite promiscuously are married to that many—become self-proved by their growing right out of this preceding point that marrying and embracing are identical, and are still further proved in[714]. "Loving is marrying." Hence

Participating in this union is no trifle, either in itself, or its effects.[188]

These are plain truths, plainly put, but absolute, and incontrovertible. Young folks, girls included, *know what you do*, when you try so hard to and do "get married," and be prepared beforehand to fulfill this its constituent relation.

769. ALL CONJUGAL PERFECTION AND HAPPINESS INHERE SOLELY IN IT. All who fulfill it aright are just as sure of conjugal felicity in all other respects as water is to descend; while all who do not, in high life and low, must wrangle on all other points, just as surely as touching fire burns; and those who fail most in it, suffer the most in marriage. Conjugal felicity can no more exist without its being right than noon without sun; nor discord co-exist with its perfect reciprocity than darkness with sunshine. Most conjugal antagonisms grow out of its wrong use, or non-fulfillment. This is the very "tie that binds," or else "bone of contention." This key-note of concord drowns all minor notes of discord; whilst discord in it will generate it in all else. Perfect women, wives and mothers reciprocate it perfectly, whatever else they may do poorly, while she is a poor woman and wife who fails here, though she does all else well; and she who denies her husband this right, thereby *divorces herself* from him, and absolves him from all obligations to her. That heathen vixen who said "I have refused my husband seven years, and mean to seven more. He has married and shall support me." deserves abandonment by him, and punishment by law, and he a divorce. Every wife who fulfills this function right with her husband makes him love her to death, and can lead him where she will, and do with him just what she pleases; for his satisfaction here is her magic wand over him, was Delila's over Samson, and is that of all harlots over their victim paramours. Every bride who begins and continues it just right can magnatize, bewitch, enamor and befiddle her husband lover and make herself his adored idol more and more; while honeymoons set mostly in its errors. Let a husband but fulfill its conditions all else he does, bad as well as good, delights her, because this magnetizes and spell binds

her; while he who is hated by her is so because he errs here. He may have passion enough, perhaps too much, or that too lustful; or their magnetisms may repel each other; or the error may lie between them; or in their disadaptations,[656] or ignorance, or sexual inertia, but lies somewhere in this functional error. Nor can they be harmonized except by righting this helm of all their inter-relations.

770. Its Powers for Good and Evil beggar Descript on. No life event equally revolutionizes its every participant. Its first experience creates a marked epoch. What else causes all the heaven-wide differences between boys and men, girls and women, virgins, brides and matrons? The same female scarcely knows herself after she has "known man," as compared with before. Attest all males, all females, the change it wrought in your very self-hood—equal to a religious conversion.

It makes or spoils all, as it is right or wrong. Its right use is life's richest, highest, and most soul-and-body developing experience and remembrance; imparts to walk, manners, appearance, looks and character a maturity, manliness, womanliness, advancement, richness, ripeness and perfection before unknown; and its wrong, a feeling of shame, guilt, self-abasement and demoralization impossible before. These and like signs tell who have and have not experienced it, and its *kind*.

Its right use is an honor, its wrong a disgrace; the former a sacrament, latter sacrilege; the former a solemn command and duty appended to our being sexed,[661] and its non-fulfillment a ruinous sin of omission, if consequent on neglect to provide its right conditions, as generally in most celibates. "A virgin at 60," Fig. 546, was a stigma. How much more honorable to have nurtured love, married at twenty, and reared a family, than to have prudishly stifled it, lived and died unloving and unloved in the poor-house, and been dissected because uncared for. Dying a young virgin is excusable, while living and dying inert sexually is like living simple, or thriftless, or impious. That desperate female desire to be admired, courted, loved, and married, deserves praise as much as emulation in study, propriety, piety, &c., and yet it consists, when brought to a fine point, in desire for this embrace.[768] Its sin of omission from inertia certainly equals that of its commission in passion.[621] Gods fitting us for it commands it,[680] but only in its right or married sphere. None should wish to die in experimental ignorance of it. The Christian Fathers wrongly condemned it as *inherently* heinous and defiling, and its virgin non-participants as more acceptable to God than its matron participants. So

Search diligently for a mate, and paternity or maternity, all ye who would perfect your whole nature, and complete your sexual destiny; nor reject "fair to middling" offers; for a poor, small sexual loaf is vastly better than starvation.[645–651]

771. Its Enjoyments and Sufferings are Unequaled. See why in[772–8] and how in[840]. A Christian woman who loves one to distraction, and solemnly believes in eternal torments, sacredly declares she would gladly resign herself to them just for one week's unalloyed sexual bliss with him. Yet she can *be* as much happier than she imagines as she can take more pleasure in eating than imagining it. All who do not, fail to fulfill its conditions: for all realities can exceed their imaginings as much as the real action of any Faculty its merely supposed. No words, only rare experiences, can ever depict its inherent ecstacies.

Its wrong use is equally disastrous. No human agonies surpass those inflicted by violating its laws; as all its victim women on whom it is thrust when repugnant, attest. Brides by millions look back upon their first married night as by far their worst, most nauseating, loathed and horrid ever experienced[816]; making them sick for days or life, due solely to its abuse; whereas its right use would have made it the happiest. Communing with some husbands is to many wives utterly repulsive, paralytic, like a torpedo, how awful—words cannot describe—yet with others, most healthful, energizing, and immeasurably delightful.

Its right participancy is most healthy, its wrong, most diseasing; most invigorating, restful, and magical to one woman with one man, to one man with one woman, but most prostrating, paralyzing and exhausting with another; and so of one man with this woman compared with that. In short,

It controls all men, all women, from head to feet, throughout all their functions, together with all their virtues and vices. It right all is right, it wrong all wrong, it unfulfilled all undeveloped.

772. It Stimulates every Physical Function, that it may transmit all. Any then dormant or feeble in parents must be omitted or weak in offspring,[780] to their ruin. Hence, Nature must and does, as its every experience proves, summon and compel each to partake in it, besides rousing all to the greater action as it is the more complete; redoubles breathing step by step by rendering it the fuller, deeper, faster, and more labored, even to panting, which all passional monitions illustrate; quickens the circulation by sending the hot blood rushing around the system, and swelling arteries and veins almost to bursting; moistens or drenches the skin the more as it becomes exalted; redoubles animal warmth by magnetizing each other;[537] compels concomitant action in stomach, liver, bowels and kidneys; taxes all muscles to their utmost;[780] exalts and intensifies nervous action and sensation beyond everything else, which its ecstatic pleasures prove and illustrate; and regulates and quickens those electric currents which carry on life by (interchanging male and female magnetisms) in each imparting and receiving, and restoring equilibrium in both: though some are many times more electric than others, and that much more inspiring to consort and endowing to offspring, and therefore perfect—a gift well worth possessing and sharing.

773. IT EXALTS EVERY MENTAL FACULTY STILL MORE, so as to transmit all; for how could it transfer what did not participate? See in Lecture 11 how love redoubles each separately, and all collectively. Calling your mentality one when you are alone or with your own sex, affiliating with the other doubles it in your talking, laughing, singing, remembering, thinking, sentimentalizing, &c., two fold. Courting and loving one just to your liking quadruples your desire to please, taste, politeness, courage, energy, dignity, friendship, talking talents, intellect, morals, kindness, generosity, &c. This love in ripening into a perfect marriage and its embrace augments every Faculty many fold; makes generosity give pounds now to shillings then, and stingy persons flush; Parental Love desire darling babies and Inhabitiveness love home many fold; cements Friendship as can nothing else; redoubles Force in surmounting difficulties and manifesting power, as well as Secretion in exclusion and Caution in being extra careful; Ambition by praising each other, and Adoration and Spirituality by hallowing it as life's most sacred sacrament;[774] Taste in purifying and refining it; Form, all the Perceptives, Mirth and Expression in provoking sprightly conversation; Reason, Intuition, and all the other Faculties beyond all power of description; thus redoubling every human function in proportion to its own exaltation, so as thereby to stamp them still more strongly upon children than they are in parents. Surely, no other instance of Divine Wisdom and Goodness equals this. Ye who have never enjoyed it in love can appreciate no description of it; ye who have, need none. Only the personal experiences of very few can give any conception of its mind-and-body-exalting power.

774. IT IS NATURE'S MOST SACRED SACRAMENT. Its creative mission is the very highest, holiest end attained by man.[661] Life is infinitely sacred; then is not creating it? Loving next to worship is man's holiest emotion. Attest all ye who have felt this "sacred flame," was it not your most hallowed life epoch? Did it not consecrate everything associated with it? Your loved one was ethereal, angelic and divine. All ages and peoples have solemnized marriages by religious rites, as much as deaths. Love sanctifies every life function,[577, 618, 634, 783] and redoubles till it culminates in its first full sexual repast, which is its "shew bread."

Uniting for issue redoubles this "holy of holies" almost to oppression, and begets a spirit of prayer, and exaltation, and sanctity unsurpassed, even by burial services. Terrestrial life *begins* as well as ends in its most sacred sacrament, unless demoralized.

Would to God and man this its "within-the-vail" aspect might be realized and nurtured by adults, and the young be persuaded to "keep it holy" Profane whatever else you will, but never prostitute this "holy of holies" by vulgar passion, nor *dare* create life in lust; besides investing[785] this its analysis with that halo of sanctity inherent in this function itself.

775. ITS WRONG USE CAUSES, AND RIGHT WILL PREVENT AND CURE, ALL SEXUAL AILMENTS AND VICES. What if love deferred or disappointed is crucifying by slow yet agonizing inches millions of our loveliest unmarried daughters and robust sons, and reversed love is torturing more still in a marital purgatory worse than their most malignant enemies could wish them; what if sexual weaknesses, losses, impotencies, obstructions, prolapses, &c., are the rule and health the exception, and nervous diseases having this very origin are blurring the intellects and, by severing their passions, provoking more other millions still to other vices by myriads they would otherwise abhor; "know all men" that its right use will both cure them all, and make even all their present sufferings enhance their future love bliss. Be it that our thoughtless lads and lasses in teeming myriads are unsexing themselves before puberty by "secret vice," and ruining their own and future children's constitutions by wholesale, and infecting the very nursery, while nearly all our youth are defiling and ruining one another; be it that forty thousand harlots revel nightly in one city with ten times as many paramours, and all other cities and villages follow like suit, while millions are perpetually writhing and rotting in earth's worst virus; know all that every kind and degree of this monster private and public evil, pronounced by all "the great incurable," consist in its *wrong* embraces, and are curable by its right Consists not personal fornication in its wrong use with an imaginary paramour, and all licentiousness with a real? Behold here this evil *analyzed*—that *first* step towards its obviation. Know farther that all is *to be* exterminated, and millennial purity substituted. How? By exchanging its only cause, wrong sexual converse, for right. Shout that we have now *probed its core and only cause.* We shall demonstrate this hereafter, and show how perfectly easy its terrestrial banishment by this great sexual panacea, a right conjunction, and securing its adoption by self-interest — by showing how immeasurably more pleasurable its right, and hence the consummate folly of its wrong.[794]

776. IT HAS ITS SCIENCE, OR END AND MEANS.[803] Natural laws govern every terrestrial function, this necessarily included. They are instituted only to attain each its specific end, and its laws are taught by this end, which is to originate the most and best life possible. This its one end expounds all its laws; teaches all its lessons; guides to its perfect fulfillment and greatest enjoyment; and shows just how it should be begun, conducted, and consummated throughout—most valuable knowledge surely. Life is its effect, and its laws embody its "ways and means," and their fulfillment supplies whatever is necessary for initiating the highest order of existence.

These laws are specific, and systematize every *part and iota* of this generative function into *exact right*, which makes all its participants happy; all departure from which is wrong, and makes

miserable. Whatever inheres in life itself also inheres in and governs this its creative function.

Fulfilling all laws promotes their ends, and its laws its end. As farmers get the better or poorer crops the more they fulfill or ignore the laws of vegetable growth; so each child is the better or poorer, physically and mentally, throughout all this life, even all eternity, in exact proportion as its parents fulfill, or ignore, or violate its natural-law requirements.

All the conditions for creating a perfect babe inhere in and govern every sexual repast; which should therefore be conducted throughout precisely as if it were to eventuate in its legitimate result, offspring. *Will these or those items improve or impair issue*, is the all-controlling touchstone of every sexual embrace, and even feeling. Mark and heed this its *scientific* crucible.

777. ALL SHOULD LEARN ALL ITS FACTS AND REQUIREMENTS. God ordained them to attain His *summum bonum* — "Perfect Men, Women and Children," and therefore to be *studied*, not ignored, so as to be obeyed, not violated. They embody His chief means of *improving the race* in its every member:[784] hence He chastises their ignorance terribly. His instituting them is His imperial edict to all, based in all the intensity of Parental Love and backed by all the greater value of good children over poor,[779] that all prospective parents learn and fulfill them. It is not possible for mortals to injure mortals as much as do parents their children by entailing diseases and vices; nor to bless as surpassingly as at and by their creative altar. What crime equals their neglecting their sick child? Yet how much worse to *render* it sickly, by *constitution*, when they could have created it too robust to *need* nursing! How surpassingly wicked to create a lying thief by ignoring these "parental-states" conditions,[780] when observing them would have substituted the opposite virtues? Blessed above all others are all who thus endow, but doubly accursed forever all ye who even ignorantly thus mar, enfeeble, or deprave God's pitiable children. If ignorance excuses you, does it lessen *their* entailed vices? Have you any sense any conscience about anything? Then use both in learning God's child-endowing ordinances. Strange its omission as to children, when it is applied to the improvement of grapes, pigs, and colts.

Tabooing it is damnable; for all have an inherent *right* to learn all Nature can teach. All *must* learn, by self-destructive, *experience*, if not otherwise.[661] And those of the highest type yearn most after it. That squeamishness which has thus far successfully resisted it *must give way*, like cobwebs, before this highest human utility. England's recent step backward must soon react in a *stride* forward. *This subject will yet be* popularized, talked up, written up and glorified. Human nature must ever remain true to one of its strongest instincts—love of young—and *will not let* this fruit of Paradise, perfect children, hang within reach unplucked. Wait but little longer and Anglo-Saxon sagacity, sharpened by parental affection, will soon see and *feel* that these *creative-altar* conditions tower in practical importance far above all others, and imploringly inquire

How can we start our soul's darlings upon the highest attainable plane of all the human excellencies? How all-glorious is human life! Yet all its structural and functional marvels but measure the practical importance of our knowing all about its right initiation.

778. WOMAN, YOU NEED THIS KNOWLEDGE MOST, because you are God's creative priestess and autocrat,[801] love children the most[536]; and are first in this holy work. You tempted Adam; kept the vestal fires ever burning; conducted human sacrifices to appease Jupiter; were "last at the Cross, and first at the Sepulcher;" are the Prima Donna of the creative altar, with man for your serving "helpmate;" and are thus solemnly required to know *all you can learn* concerning that life-initiating mission you are sacredly ordained to commence and direct.[803]

"*My youngest* is 15; but thank the Lord, I am not yet too old to have another, and buy this book to learn *all I can* about having the *very* healthiest, smartest and best Centennial *premium* son I can."—*Matron.*

"*Immodest, debasing, outrageous.* We are too exquisitely genteel to have children at all."—*Misses Prudes and Mrs. Snobs.*

"*Precisely the converse.* All learning mothers will be *loved to death* by such children *Becoming* a mother is modest; so is learning how to have the best young possible, and not to mar them with bad traits; while mere passional conception, indifferent whether of idiot or devil, is downright vulgar and wicked—beastly. Do you wish your parents had done likewise by *you?* Not till eating and breathing are immodest will bearing be; nor till it is ungenteel to learn how to eat and breathe as God ordains we should, will it be indelicate for the most exquisitely refined and proper female to learn all about Nature's impregnating laws, facts, conditions and requirements. And each sex requires the tutelage of the other. Even

Maidens require this knowledge before marriage, proffer of which might be made any day; so that they should get it beforehand; for after, is like locking the robbed stable; while knowing without using hurts none, and is "handy to have," both in helping prepare for and begin wifehood and motherhood just right. Should girls "engage," that is *promise* this constituent marital function,[788] without understanding it? must not knowledge *precede* practice? and *intellect* guide propensity?"

"I am engaged to marry soon; mean to make the best wife I can; and learn how so to fulfill my specific conjugal function as to gain and maintain supreme control over my husband,[789] and have the *very* best babies possible."—*A Premium Betrothed.*

Her affianced will have a premium wife and family.

"*I am self-consecrated to producing the very best family* I possibly can, and desire you to reveal my *maternal* physical and mental defects, that I may be obviating and cultivating them beforehand; besides telling me with what offsetting qualities I should *mate*, that my children may be marred by the fewest faults, and endowed with the most virtues possible."—*A Chicago Miss.*

"*She is our nation's prize Miss.*"

"Young men searching for good wives, *this* spirit and the knowledge it gives will improve those they actuate and guide as future wives and mothers a thousand fold more than boarding school studies and accomplishments; while ignorant Misses Squeames will make premium old maids."

"*Their sexual ignorance renders girls pure.*"—*Objector.*

Verdancy is not purity. Knowledge parries that temptation their ignorance promotes, and sanctifies and guides instead of provoking passion. Impurity comes from *within.* Ignorance of these matters morbidizes this innate desire by creating *curiosity* to know, besides driving them to perpetuate with imaginary males this very sin harlots commit with real. What! Knowing their female specialties and the conjugal and maternal requirements injure them for future wifehood or motherhood! Shall girls rush impulsively into both knowing nothing of either!

They must learn. God will not *let* them remain ignorant of His sexual laws and facts, any more than let this sacred sentiment be extirpated.[180] Experience, His great instructor, *compels* them to learn, by their ruin if not otherwise. Shutting out sunlight is easier than excluding them from this knowledge.

They will and do learn. Amazing, *astounding*, how much *all* girls, even those most guarded, actually do know about this function, as "drawing them out" will prove.

Their instinctive love of this knowledge both gives an inherent right to it, and commands them to learn and apply it; for all Natural instincts are divine commands; whilst they and their future babes are as live burnt offerings on the altar of this ignorance, and worth too much. Must prudery mar progeny? Why all sweet sixteen charms and half-crazy efforts to get married but to apply this very knowledge in practice? Girls, either stop "prettying up," or else flout that societarian frown which interdicts this knowledge. *Those who study and practice* this science and art will produce children well worth rearing, and incomparably better than they otherwise could, of whom they may exultingly exclaim to all beholders, "*These* are *our* ornaments." If these truths had been practiced a generation earlier the present would be marred by no sexual vices, no unhappy marriages, none poorly constituted. No subject is or even can be a tithe as practically important as—

What are Nature's life-creating conditions and requirements? because they reveal, 1. *Her only means* of male and female power, perfection and restoration; 2. All sexual truth, and thereby tells just what actions and feelings are right and wrong, and why; 3. The constituents of perfect manhood and womanhood; 4. Means of progenal endowment; and 5. Conjunctive enjoyment; thus carrying with it unequaled dignity and moral grandeur. This august theme we reverently espouse with fear and trembling conscious that Gabriel could not do it full justice, and imploring divine aid and sanctity.

II. Uniting Conditions as Affecting Progenal Character.

779. GOOD CHILDREN ARE WORTH A HUNDRED-FOLD MORE THAN POOR. How much richer are you with than without a houseful? More as they give and take more pleasure. Let fond mothers' *hearts* say how many paltry dollars would make good their non-existence! What precious divine presents! Many things make happy; yet what else compares with that rapturous flow of perennial delight their development inspires! Exult that you have pet darlings to wash, dress, feed, train, idolize, pray and care for, and anon to love and care for you, throughout this life, and that to come. All childless are pitiably poor, however rich, and owners of children, however dollar poor, are earth's richest donns. Great stacks of goods, deeds, bonds, gold, even diamonds, take no and give little pleasure compared with perfect children. All the ever-varying and infinite delights you and all others can take in them, and they in themselves, *forever*, far exceeding all conception, barely appraises them.

All nations and communities are created and governed by grown-up children. What! Patriots and political economists wholly ignore this all-producing-and-consuming product! All have a practical interest in all babes. Soon they will be voting, legislating, executing laws, making inventions, wielding mighty swords and crowns, and still mightier pens, and emptying their products, feelings, thoughts, &c., into the great river of human interests. Verily, they embody the quintessence of all values united.

How vastly good children surpass poor, and they, none! How much one flaw detracts from an otherwise perfect article—a tear in a coat, rot in fruit, broken leg in a horse, theft, or deceit, or stulticity, or cowardice, or ingratitude in a child! And the more faults the less worth. Yet what folly all attempts to "reckon-up" either? As pleasure measures values and pain losses, all the actual and possible enjoyments given and taken in splendid children, bounding in and out, ruddy, merry, bursting with joy, and scattering sunshine all around, over pale, scrawny miserable imps, snivelling half their time and mad the rest, keeping all in perpetual fear lest any atmospheric change should endanger their death, or fit of rage do irreparable mischief, poorly measure the worth of faultless over faulty.

Prospective parents, pre-provide yourselves with those *naturally* good not bad, talented not simple, strong not weak, long-lived not short, angelic not devilish, for receiving all your future expenditures of dollars, time, and soul, that you may have those well worth showing, and inheriting that patrimony your incessant herculean struggles are acquiring for them. To do and suffer all this for born dolts, ingrates, hyenas, sensualists, or all combined, is far more senseless than tilling barren and ignoring rich soil; especially since their right begetting will supply those easily educated.

780. ALL EXISTING PARENTAL STATES CONTROL OFFSPRING FOREVER. This procreative law is based in the inherent necessity of things,

and self-evident. How could progeny begotten when parents are weak, tired or sick, be as vigorous as if full of life, health and power? What means all the growing care bestowed on all seed animals, but that all their *present* states tell on their young? What farm-boy would let a mad or tired stallion sire a colt; or mare receive one? Why else does Nature interdict parentage to those very young, old, infirm and diseased? and render all the more prolific, because passionate, as they are the more vigorous? Why do vegetables blossom, their impregnating function, while their leaves are young and most vigorous, or else reinvigorated by Fall rains? Why else make all animals couple in the highest exercise of all their specialties—deer, in their running time, which this passion begets?[599] all-powerful animals, strain all their muscles almost to breaking to get and keep their required positions, as bovines, equines, elephants, &c.? long-lived animals take a long time, like elephants, and short-lived short, like flies, except where many are created in succession, like toads? night animals couple by night, as cats, lions, &c., meanwhile scratching, biting, and yelling, so as to stamp these traits, and day animals by daylight? water animals and fowls while frolicking in the water, as ducks and fish? winged fowls while using their wings much, as doves and swallows, and those that use wings but little ever, little then? unmottled animals produce mottled young by seeing Jacob's rods, mottled by being peeled in spots, held before them while uniting, or produce leopard-mottled young by unrolling a leopard-skin when they begin to couple? stallions transmit the more speed and bottom to their colts by running enough to excite yet not exhaust their muscles just before conjunction? And thus of all that procreate?

"*Another gentleman stated* that he himself was present when the pale gray color of a male horse was objected to; that the groom thereupon presented before the eyes of this male another female of a peculiar but pleasing variety of colors, asserting that the latter would determine the color of his offspring; and that in point of fact it did so. This experiment was tried in the case of a second coupling, and the result was so completely the same, that the two young horses, in point of color, could hardly be distinguished, although their spots were uncommon"

"*Lord Morton* bred from a male quagga and a chestnut mare; which was afterwards bred from by a black Arabian horse; yet this progeny strongly resembled the quagga in color and mane."

"*Spitalfields weavers* guarantee any given quality of color, texture and length of coat, and to regulate its disposition to curl or remain straight, in their Marlboro breed of spaniels; and experienced pigeon fanciers can breed to a feather."—*Combe's Constitution of Man.*

This present-states law governs all human conjunctions the most, and throughout all their minutest particulars. All *original* traits are entailed,[563 to 574] modified by all begetting states. Why else this heaven wide difference in children of the same parents? maternal states during their carriage superadded.

Illegitimates illustrate this law by being most amorous, because begotten in a phrenzy of passion heightened by novelty, and often parent them; are always cunning, because created by stealth; extra smart, because "stamped in Nature's mint of ecstacy;" marred by some moral screw being loose, because active parental conscience would have prevented their creation, &c. Any exceptions are caused by true love in their parents. Thus a most beautiful, admirable model girl was born out of wedlock, yet of engaged and very loving parents, by her father dying after their uniting, and just before they were to be married[734]—illegimate by law, but legitimate according to Nature.*

"*This is far the most* bright and amiable of all my children; beats her brothers in mathematics and all the higher branches; and is just ball and party crazy; rendered thus obviously by having been begotten after our six weeks' parental separation, her mother's monthly exertion, and a most pleasant party and dance, which closed at eleven, and while her parents were exhilarated but yet not fatigued."—*A Supreme Judge.*

"*Judge, you brought more power*, physical and mental, to her creative altar than to theirs. She was best *begotten.*"

A literary father becomes wholly engrossed in writing a temperance lecture one Sunday in 1840. His wife, just fitted for impregnation by the recent close of her "monthly," proffered him her kisses and caresses, which he at first rather declined, as interrupting his then excellent writing mood, till their obvious warmth won his reciprocity and conjunction, which created a now fully matured daughter, whose master passion from girlhood has been and still is *composing*, in which she evinces real genius.

A red-haired amorous man, allowed a kept mistress by his passive wife, tried to induce an Italian brunette waiting maid to become his with money, but failed; then vainly tried coaxing up her passion, in doing which he roused his own, but was repulsed; sought relief in uniting with his wife, meanwhile thinking of his fair brunette, as he avers, and made his wife the mother of a brunette daughter, who looks and acts just like this brunette, though both parents are light; obviously because he was magnetized by and thinking of this brunette while creating this daughter. Any one would say they were father and daughter, they look so nearly alike.

"*This is the wickedest boy I ever knew*, while his eldest brother is the very best. Manage him any way you can. I can do nothing with him."—*Father to Teacher.*

"*I have tried my best*, but found him the very worst I ever had, and utterly incorrigible. He lies steals, forges, keeps all in perpetual turmoil, and yet is too cunning to ever be caught at his artful tricks. Take him out, or he breaks up my school"—*Teacher to Father.*

"*Financial embarrassment* once compelled me to forge or fail. I could not endure to fail, lest my proud wife and daughters, whom I had raised by commercial prosperity from a common and placed upon a high social position, which in England means more than here, should go back again into plebian ranks, to be tormented by their present associates; and knowing I could imitate to a dot the signature of a celebrated firm where I had been signing clerk fifteen years, I forged note after note as my necessities required, taking up each with another, and at last all with my own money, so that this firm's account balanced to a dollar and no one ever lost a cent, or knew of my forgery before; but it was while in this blunted state of my conscience and rampant state of my propensities, that I begot this son. I thought to have hid my sin; but a just God has brought to light, in his wickedness,

**She became desperately enamored* of a faithless minister; declined from disappointed affection; was taken with consumption; and doctored with lime water so strong that it *ate a hole through her side* from her lungs, through which, in breathing, the air rushed in and out sufficiently to *blow out a candle* held at its mouth! A magnificent and sample female was thus *worse than murdered, secundum artem*, between a faithless lover and a killing doctor.

my supposed hidden guilt. I bow to this just judgment of Heaven."—*Father to Teacher.*

"*Judgment! Your natural penalty* for begetting this Satan incarnate while yourself in a temporarily depraved state, though most honest and exemplary all the rest of your life."—*Philosopher to Father.*

"*This staggering idiot is my eldest daughter*, and became thus obviously by her father begetting her when intoxicated, though a teetotal sea-captain at all other times. He sailed the morning after our marriage, was gone six months, was allowed but one day on returning by his uncle, who persisted, at our wedding-supper, on my husband's drinking his choice old liquors, till he got hilarious, and, after supper, would shout, jump up, and swing his hands up, just as you often see her do, and retired and begot her while thus exhilarated. He sailed again the next morning, and was gone six months more, and she was born just nine months after."—*An elderly mother* to her lecturing doctor.

"*These cases are just alike in principle.* That habitually good father's temporarily depraved state while begetting that most wicked son, and the drunken state of this generally intemperate father creating this staggering, shouting, jumping idiot daughter," were both caused by this law.—*Philosopher.*

"*An intelligent soldier and country maid* got heated and intoxicated at a dance, strolled out, were found an hour after together drunk, and created a point-blank idiot, who knows only enough to utter a wild shriek when hungry—accounted for only by the total eclipse of both parental intellects by intoxication when they created it. They retained just animal life enough to become parents together, with too little of the intellectual and moral to produce anything but a drivelling, loathsome, idiot."—*Geo. Combe.*

Thy father begot thee when drunk."—*Diogenes, to a Crackbrain.*

"*I give this advice*, given by my predecessors, that no man unite with his wife for issue except when sober; for those begotten while their parents are drunk, more usually prove winebibbers and drunkards."—*Plutarch.*

"*Come on*, ye cowards: ye were got in fear."—*Shak.*

"*Parents* who have had children born while temperate, and others after they became intemperate, the latter are more addicted to intemperance than the former, by five to one."—*Dr. Caldwell.*

"*This girl is a perfect steamboat*, and built on the high-pressure principle throughout at that. I never saw such talents, Causality, Construction and Force."—*Prof.*

The year before her birth I labored with all my might with head and hand in getting up a steamboat, which must be short, so as to turn, and shallow to ride shoals, yet carry just so much freight, till my forehead and temples became so intensely and permanently hot that I *had* to lave them every few minutes in cold water; returned home for only one night after I got her fairly started, left this child's life-seed with my wife, and she exceeds all my other children, beyond comparison, in all respects, but especially in whatever concerns making, drawing, and planning talents."—*Her Father.*

"*Children begotten during the French Revolution* are weakly, nervous, and irritable in mind, extremely susceptible, and liable to be thrown by the least excitement into absolute insanity."—*Esquirol.*

A mechanical and most energetic father begot a son much more so, by the year before throwing his whole soul into a patent-right machine, now a great success.

A whaleman was hurt and crippled for life, in his right side; and his daughter, begotten long afterwards, who resembles him, has a weak and sore place in her side, like her father's.

A pioneer had two burning charcoal-pits burst out together, about noon, in a ravine, on a very sultry day, and worked with all his might in recovering them, between coal-pit and sun, both almost roasting him at once, with no wind there; after which, all dripping with sweat, he carelessly seated himself on an eminence, between two open doors, in a draft; which so closed his pores that ever after, however hard he worked in however hot a sun, he perspired only insensibly, though always before most copiously; and his son, begotten years after, and like him, always had a dry, hot skin, though mowing or cradling hard in the hottest, closest days, till the varioloid, typhoid-pneumonia, and sea-bathing finally induced free perspiration after fifty.

Children created while their parents are overcoming any hereditary taint, inherit much less of it, but those born while their parents are succumbing to any ailment, inherit the more.

Like cases by thousands are disclosed in my professional practice. All original parental traits and present states *combine* in all offspring. Parents who place their remembered states at this sacred creative altar side by side with this and that child's daily manifestations, will be overwhelmed by proofs and illustrations of this existing-parental-states' laws. Has it any improbable aspect? What known thing contradicts it? It is true in fact, established by sound reasoning, and a divine ordinance.

781. THE SEXUAL GLANDS FILTER FROM THE BLOOD ALL ITS PRESENT STATES, and these transfer them to offspring. (Laws prove facts, and facts laws.) We have just proved by facts that all present parental states *are* transferred to all offspring, and now reprove it by showing *how* this is effected. Note these consecutive principles: 1. All existing blood-states govern all organs and functions; 2. All the glands of the system, by filtering blood through them, take on all its present states, which put them in reciprocal sympathy with all parts and functions; 3. They strain out and eject its poisons. Mercury is a deadly poison, and when taken, must prostrate the system, unless thrown out of it. As the blood filters through these glands they sift out this deadly foe to life—accursed those who give, fools who take it—and each gland ejects it in its excretions. As this calomel-poisoned blood passes through the mouth-glands they sift out this poison, yet must hurry it right out, or themselves perish by it, and eject it by redoubling their salivary excretion. The liver strains out still more mercury, which it hurries out by creating surplus bile. This shows *how* it "touches up the liver," namely, by *poisoning* it. Malaria is another rank poison, which the life force must eject, or succumb to; and strains it out through the liver, which redoubles its bile, *causing biliousness, fever and ague, &c.*, which burn it up.* The sexual glands filter out this poison and also all other

* *They can be headed off and routed* easily and always, by simply *sipping hot water*. Note why. Heat dissolves bile. When this bile is soft enough to dissolve at the usual heat of the stomach, it passes off as fast as the liver throws it in, which keeps off bilious fevers. But the harder kinds of bile will not dissolve short of 110° or more, and hence remain. Now heating up the stomach to 110° or more by *sipping* a quart or so of water as hot as can be borne without scalding, say in 20 or 30 minutes, *keeps* it hot enough long enough to dissolve this bile, and it passes off. Lemon juice added will help out and neutralize it. Water *drank* fails to heat it long enough.

existing blood conditions — health, disease, vigor, lassitude, &c., included. Middle-age history relates that the Crusaders died by thousands from the poisonous bite of a venomous serpent, till they learned from the inhabitants that cohabiting right after being bitten ejected so much of this poison, through the testal glands, that the system could surmount the balance. A man infected with venereal virus in cohabiting with a healthy woman, by forcing more blood through these glands compels them to extract this poison both from them and his system, which relieves him, but infects her. Alcohol is a rank poison, which the life-force makes these glands help excrete, to their injury and that of all the offspring of intemperate fathers, and the wombs of their pitiable wives. Chewing and smoking tobacco infuses a deadly poison—let science say how much, and rank—which these testal and the other glands help filter out, to the vitiation of their life-germs, and injury of their products; besides leaving it at the *os uteri*, and causing its hardened and schirrous state. Wives might justly say, "stop tobacco, or uniting with me"—rotten breath thrown in. Other like facts by thousands prove this law that *all* states existing at all begetting periods *are and must needs* be extracted from the blood by the sexual organs, and incorporated into the progenal constitutions then created. How completely the *facts* of[780] coincide with this glandular blood-filtering principle? Literally, the sexual glands *sift the cream* of all good, all bad, all neuter states, vigor and feebleness included, then existing in the blood, and create life-germs *out of this cream;* which renders all progeny of *necessity* like the state existing for the time being in all parents. Behold in [553 to 573] all the *natural* qualities of all parents transmitted to their progeny; then behold in[780-1], *all present* parental states *superadded;* thereby modifying all future generations by incorporating all the artificial conditions of all past! How marvelous! How appalling! How monstrous to corrupt or impair all our future issue by begetting while in poisoned, or weakened, or any other wrong states! And oh, how all should exult that they can thus engraft any desired *good* upon all their descendants forever; and omit their own faults in them!

782. GENERATION FORMS CHARACTER VASTLY MORE THAN EDUCATION. All things are what they are because thus *engendered.* These vegetables and fruits have these and those forms, leaves, flavors, and attributes because *created* this way, and not that. Why do cats love mice and know how to catch them? or ducks and frogs love water and know how to swim? What but *congenital* conditions impress all their specialties upon each individual creature and thing? Offspring begotten in lust will be *constitutional* sensualists, and consume themselves and others with erotic desires; begotten by drinking parents, wool-dyed drinkers[687]; "begotten in sin and conceived in iniquity," will sin on suffer on till stopped by death; and thus of all other parental depravities; while those created in purity and power will be pure and powerful *forever. Seeds*, not soil, govern all their products. "'Tis education forms the common mind" belies and is belied by all Nature. "Just as the twig is bent the tree's inclined," yet who can bend a hemlock twig into an oak tree? Can education teach tigers to eat grass, or fish to walk? Education must first have primal powers to *be* educated. *Blood* is mainly what "tells." Rate education however high, yet, as controlling character, conduct, and all there is in existence, here and hereafter, it is utterly insignificant. Did education make Henry the greatest orator, and Franklin philosopher, and Washington patriot, and Webster thinker, of ages? Those well-born yet uneducated far surpass those poorly born though well educated. Those poorly begotten can't *be* educated, any more than a house be built without materials, or a silk purse made without silk; while those well-begotten will educate themselves. Then

783. GENERATION BY DESIGN FAR EXCEEDS THAT BY CHANCE. Intellect should govern all human doctrines, feelings and actions.[238] Reason is man's *very* highest Faculty.[267] A fool is a fool solely because he lacks it. Cause and effect is Nature's supreme autocrat, and ordained to be used in promoting every single end we seek. What folly to ignore its aid! And the greater as its aid and the end sought are greater. All do instinctively use it to further all their wishes. Then why not employ it so as to improve progeny at their generation? Shall farmers use it to augment crops, and mechanics to advance work, and not parents to redouble the natural endowments of their young as much more as the last end is greatest?[779] Let brutes beget by instinct, but let man superadd *sense*, and study out and employ at the creative altar all those "ways and means" God has graciously ordained to render their young immeasurably better than they could be if begotten by chance. What neglect of life's most glorious opportunity not to!

Nature provides against such omission by rendering all men, all animals most amorous and therefore likely to procreate when in their best parental conditions; and prevents those too young, or old, or feeble, or sickly, or debased to have good ones from having any, by linking parental unfitness with passional inertia; which teaches parents to carry out this benign ordinance by putting themselves into the very best generative conditions before hand, that they may originate the highest cast of children possible. As much better create poorer life by accident than none as it is better; but behold how immeasurably happier parents can render themselves while creating, and children when created, by putting themselves into their most exalted creating moods in previously learning and reducing this wisest of God's laws to practice! Parents, how *can* you look on your chance-begotten children without remorse for having ignored your infinitely greatest means of promoting their every single good, throughout time and eternity? Reader, wish

you not that your parents had known and fulfilled these generative conditions in originating *your* life? or are you content to be, as you doubtless are, a chance comer? and perhaps unwelcome at that; for to create when loth to, is tenfold worse than by accident. What infinite wisdom and goodness in God's ordaining this children endowing law! What wicked folly in man to ignore it! What! labor all your lives to educate and enrich them, yet omit this superlative means of their improvement! A drunken fool should know and do better. O parents, pause, tremble, and stand aghast in view of eventualities thus laden with weal and woe to yourselves, children, and descendants forever. Then

All set right about learning just what previous states stamp *good* qualities, and what poor.

784. CHOOSE YOUR MOST VIGOROUS TIME OF DAY AND YEAR. Late at night, when tired by toil, and on first awakening, before action has toned up body and mind, are less favorable than after both are completely marshaled by previous efforts.

Your own most vigorous time of year is best. Early Spring is the poorest, because its warmth relaxes, after Winter's exhausting colds. May is good, and early June better, because growing leaves, by absorbing carbon, leave the most oxygen in the air; yet October and November are best, because summer's sweats have clarified and distributed the blood, and Fall's bracing breezes toned up the whole system. Yet the farther South the later, and North earlier; till in the torrid zone take mid winter, and in the frigid mid-summer. Still any season is better than none. Though fowls, reptiles, insects, &c., must unite mostly in Spring, when neither winter's frosts freeze nor summer's suns roast their eggs, and their young can find plenty of food, and though most animals must bring forth when vegetables are rankest, and early enough for their young to become well grown before fall, and are therefore amorous only at previously corresponding periods; yet no like conditions restrict man's procreative period, nor confine his passion, else he should unite only then. Woman's lunar courses appoint his generative times,[801] and transpire and are about alike at all seasons. Yet as children should nurse through two summers, they had better be born in Spring or Fall, so as to be weaned in early fall, in order to get strong before winter or dog-days.

Pleasant surroundings are also desirable; and the fact that lovers seek pictures, flowers, communing with Nature, &c., teaches valuable suggestions touching this consummation of their love.

785. COMPLETE ABANDON IS INDISPENSABLE, AND ALL INTERRUPTIONS FATAL; because, since all the existing states of all the functions of both are to be transmitted, all must be left free to act without any diversion. Hence strong passion ignores or shuts out whatever disturbs it, and becomes oblivious to all but its present enjoyment; which teaches all never to unite in this sacred embrace unless they first provide against all interruptions, remove all hindrances, and can abandon themselves wholly to each other in it. This teaches all, those "engaged" included, to postpone all embraces in which this complete isolation and abandon cannot be had.

All false excitement intercepts and confusion spoils all functions. Passion agitates quite enough. Good nerves are most necessary, and irritable most injurious; and hence all parental conjunctions must be quiet; for all parental agitation renders their children irritable, impulsive, and furious, which depraves; while parental deliberation and self-possession have the opposite effects on issue.[780-1] Each should calm, neither agitate, the other.

No agitated female can take or give embracing pleasure, yet most novices are always extremely nervous; always, and doubly so then; and hence should be treated most gently, and approached gradually; and all females postpone till they can participate without any flustration. They must say when,[801] and if aye, doff all nervousness, squeamishness, and modesty even, as far as they hinder this required perfect quiet and abandon. Prospective brides, note and heed.

786. MUTUAL CARESSES MAKE THE BEST PREPARATION, because prompted by that Platonic love they promote.[733] They obtain throughout the entire animal kingdom, which the billings and cooings of doves, struttings of gobbler and peacock, and millions of kindred habits illustrate. All women enjoy them inexpressibly, and men instinctively preface advances by them, unless rampant with lust. They as naturally precede and induce every conjuction as clouds rain. To prepare its way, promote its pleasures and endow its young, is their specific mission. They are also wonderfully soothing, quieting, and passion-inspiring; besides preparing their organisms. This all potent instinct must needs fulfil some most important, and obviously this parent-preparing and progeny-endowing, mission.

787. CULTIVATE WHATEVER TRAITS YOU WOULD CONFER ON OFFSPRING. This injunction is infinitely important, yet proves itself. Note[780-1] as enforcing it. Behold in it how to impress buoyancy, talents, piety, taste, affection, any and everything desired. If your habits are sedentary, tone up all your functions by muscle-developing exercise; for you thereby most effectually inspire yourselves, and impart snap to offspring. This is doubly important to civilized women, because deficient muscle is their greatest defect, and passion next. All prospective parents should first decide *what* qualities they would impress, and then promote them in themselves and each other.

788. MUTUAL PASSION IS INDISPENSABLE. It alone creates and deposits that seminal messenger of life which contains all the starting points of all the bodily organs, along with those animal propensities which give them action.[526] Without it no animal life is or ever can be commenced. From it all derive whatever they are and can

ever become, here and hereafter. Power is Nature's paramount prerequisite throughout all her functions. If passion is vigorous or feeble in parents, all their children's functions are equally vigorous or feeble; it weak, all theirs are slack, tame, inert, slipshod, listless, "shiftless," and weakly; while parental sexual power gives them snap, vim, glow and tension in all their functions, here and hereafter. Nature wants no terrestrial angels, but instead good, robust, sturdy *animals* out of which to make them—wants "no sons of faint compliance," but those "stamped in her mint of ecstacy," and hence demands in all her parents that hearty physical passion which stamps progenal vigor throughout.

A California illegitimate has a magnificent body; the muscles of a giantess; the laborious endurance of a Hercules; a female figure like and as luscious as Una's; bust and limbs unsurpassed in an age; a glow, zest, briskness and bursting ecstacy unequalled; and dances impassionedly in every set "all night till broad daylight," tossing her two hundred pound body around as if it were a feather, because her robust and powerfully impassioned parents were drawn together by intense passion. In short

Good bodies are a primal life necessity, and conferred by passion, which thus becomes absolutely necessary in both parents.

789. RECIPROCITY IS NECESSARY, AND DUE FROM AND TO BOTH; because neither can create alone, and all offspring must inherit all the traits of both *amalgamated*. Note[605] as showing why a male and a female are necessary in creating;[889, 890] as showing the necessity for their fusing into a one, and love as thus blending them;[694 and 696] as showing why *each* should love the other; and the universal fact that each sex demands the co-operation of the other as a condition precedent to its own enjoyment. *Reciprocal* passion is precisely what all males, all females require and provoke. This is but the summary of our whole subject. Even all vegetables illustrate this mutuality by the masculine pollen being cast off only when its females are ready to receive it. All animal and human males and females prove in every experiment that all expressions of passion by either awakens it in the other in response, or else in aversion. This mutual participation constitutes the very essence of their marriage vows,[788] and gives each a valid claim on the person and passion of the other. Want of it in either leaves that one's traits deficient in their offspring; mental participancy conferring progenal mentality, and passional their physiology.

Neither enjoys unless both co-operate, as every human experience attests; because offspring thus begotten would be worthless. Harlots gain and wield their often resistless power over their victims by participating right heartily, not by passivity; and every woman enjoys her consort the more or less as he unites with her the more or less heartily. And in proportion as both participate together are their issue the better endowed.

Many other creative parental states as improving offspring exist, but will suggest themselves to thinking readers; these serving as their samples. Suffice it that

Parents should employ all Nature's creative means for endowing their young, and each pair should "talk up" beforehand what specific traits of character and talents, phases of beauties and virtues they would impress on this new-comer and that, and provoke them in themselves and each other accordingly.

790. RIGHT GENERATION IS MAN'S GREAT REGENERATOR. He is to become as infinitely glorious and happy as all the combined attributes of his loving "Father in Heaven" can render this the master work of His hands. About as bad as he can be he is, and ever has been. Nearly long enough has he sinned and suffered. Shout, for millennial virtues and raptures approach. All evils, diseases and sufferings are destined to be engulfed in a variety and amount of moral excellence and ecstatic bliss all human imaginations combined cannot reach. A work how inconceivably minute yet stupendous!

Adequate means, simple, yet all potent, ordained of God yet applied by man, must effect this ramified good. What?

None now used, all of which are quite like fighting fire with brooms, spreading more than they quench. Neither present temperance, nor health, nor political reforms, nor education, nor republicanism, nor preaching, nor revivals, nor printing, nor all united, nor anything like either; because they merely *echo existing* "public opinion," yet reform it no more than echoing rocks their echoed sounds. Only some all-potent *fundamental* agent, seizing and regenerating that *chit* in which "public opinion" and all else human originate, can ever effect this stupendous reform. What alone can?

Right generation is this sufficiently potent means, and precisely adapted to dye man "*in the wool*" with angelic moral colors. By purifying the *soul's blood* it will substitute longings after the moral excellencies for morbid animal cravings; render all as "prone to good" as now to evil; so disgust them of all sexual and all other vices that they will flee from them as those who live in a pure atmosphere loathe and shun one reeking with pestilential stenches, and be like engrafting scions from all celestial fruit trees upon the roots of humanity, thus compelling them to bear all the pure and holy moral fruits of Paradise, in place of the present vices and sensualities of perdition! How much better at heart is one burning up with fires of lust for keeping *in* his sexual volcano than as if he had expressed it; whereas *substituting* a pure affectional *fountain* for a sensuous, reforms the *grain*, the mainspring motive of all feelings, all actions. By first making the moral *tree* good, it will revolutionize all its fruits. Behold *here*, ho all ye who seek human reform and elevation, their *only* means.

Preaching, teaching, lecturing, printing, &c., now affect few little; but just let them show how *damnable* it is to *impregnate* own otherwise angelic darlings with feebleness, inflammation,

alcoholic and narcotic cravings, nervous violence, rampant mercenary rascalities, venereal poisons, and "lusts of the flesh"; let them pound fathers for neglecting their bearing wives, teach mothers how to sanctify and endow their future young by right carriage, and spread these truths broadcast like leaves in autumn, and "society" will need no more penal laws, judges, policemen, or prisons, solely because there will be no more drunkards, tramps, burglars, cheats, salary-grabbers, corrupt officials, Tweed rings, harlots or their paramours, or depraved classes of any kind; no celibates, uncongenial marriages, or infidelities, nor any wickedness; because all will be a "law unto themselves," and "shrink from the very appearance of evil." Man is just as good by Nature as God could create him, and "right generation" will yet develop all his innate capacities and virtues beyond all conception!

These truths will yet triumph, hereafter if not now; because parental sagacity will *see* them, and maternal love and emulation compel their study and adoption.

791. THIS LAW IS APPALLING, AND ITS POWER FOR GOOD AND EVIL ILLIMITABLE. Is all this really so? Does God thus allow prospective parents to add all their *existing* states to their original traits? Yes, absolutely. Parents, shout "Hosannas in the highest" that this blessed law allows you to pre-fashion your future darlings to your liking, in any and every desired particular! A gift, a God-send next to creation itself.[816] A boon, a *summum bonum* almost *too* great for even God to bestow! What infinitely beneficial results it enables every parental pair to achieve! How great an affair is every human soul? Its Maker only knows how great! Think how incalculable the difference between one good and bad, talented and stupid![719] Make the welkin ring that God's greatest gift to man is thus thrust upon all *nolens volens*. As in planting out your family fruitery you can say practically—"We will have these early, and those late, and that other sour or sweet apple-trees growing here and there, and these and those cherries, pears and grapes thus and so to our liking; furnish this room with these articles formed and even colored thus, and that made out of this wood or that metal as we prefer; so this "parental states" law enables you to vary your family landscape at pleasure; pre-endow your first child, a boy,[817] with speaking talents and piety, and thus fit him for the pulpit; that for commerce or banking, the other for tool using or engineering, &c., and have this girl loving and lovely, that a premium teacher, the other a saintly missionary, or an artist, elocutionist, writer, or poetess, &c., &c., and thus "get up" just such a family throughout as you pre-determine each child shall be. Stand aghast at the *momentous* sweep and power this divine law places within your grasp! Yet

It has two edges, and cuts fearfully for evil, if not for good, as you use it the right way, or the wrong. Uniting while intoxicated mars them through life with your beastly existing conditions. So defiling yourselves with tobacco dyes your defilement into their very wool.[781] Ye well-born need not thank your parents for inherited riches, nor aristocratic surroundings, but only for superb inherited mentalities and physiologies; while ye who are blighted by unfavorable traits may justly bemoan your hard, sad fate. In God's name, parents, O don't render your own flesh and blood snarling, hated Ishmaelites by your previous hatefulness or bickerings; but instead, by the pre-cultivation of love, talents and virtues, render them as prone to goodness as the sparks to ascend. Nor *dare* create them rampant animals by your own prior lustful states.

III. Platonic Love Creates Good, Predominent Passion Poor Children.

792. PURE LOVE IS NATURE'S GREAT PROCREATIVE PREREQUISITE. Some *one* generative condition must be paramount, and to every embrace what head is to body, and sun to solar system. *Love* is this all-vivifying sun, this head, Review our past points. Behold in Lecture I, Nature's greatest work, reproduction, extending to all the minutest fibres of all existence, effected by gender, and linked by it to every organic and mental iota of all that procreates; in II, *Love* as its expression and only transmitting means, and its most exalting effects on every single function, and in V, this same love as the sole creator of "life eternal." And the more parental love the more progenal life, and the purer this love, the more angelic the souls it begets! This, O reader is the meat and marrow of our whole subject, its beginning, middle, end, and embodiment throughout, even to the cure of its vices and ailments,[715] means *how* luscious for achieving an end how infinitely glorious! Note these simple yet effective means for augmenting every life function in their progeny, by increasing parental affection:—

1. *Love redoubles* every physical and mental function in both parents in proportion to its intensity [564 to 620] 2. It culminates in the creative embrace as necessarily as daylight in sunrise, wherein all its exaltations are redoubled.[713-3] This is what renders offspring the higher endowed as their parent's love is the more intense. 3. The more intense the love of any two, the more they desire to embrace each other, and the less the less.[197] 4. Nature allows none *but* children of love, by rendering this embrace impossible where there is no previous love to inspire it. 5. All present parental states are imparted to offspring;[180-1] therefore,

793. PREDOMINANT PLATONIC LOVE GIVES ANGELIC, LUST, ANIMAL, CHILDREN. This proves itself, and is but the summary of[800] and many other converging principles already demon-

strated. As Nature prefers the lower forms of life to vacuity, so she prefers children of lust begotten by chance to none, and hence grants issue to those drawn together by animal passion, for they obey a part of her creative laws; yet the more laws any two obey in uniting the greater their pleasure, and better begotten their young. Begetting in lust, called in the Bible "begotten in sin and conceived in iniquity," is man's great corruptor, his "original sin," his "forbidden fruit." Ministers of religion, preaching Platonic love at the creative altar will give you more hearers, and those better worth preaching to, yet who need it less. Please note how fundamental and all-important these great creative truths are, and their preceding and succeeding enforcements.

Enjoyment is Nature's absolute test of her laws. Therefore, whatever uniting conditions give parents the most pleasure, create the best offspring. Note then that and *how*

794. PLATONIC LOVE YIELDS FAR MORE PLEASURE THAN PASSIONAL, by calling more brain and Faculties into intenser action. Thus Adoration gives some in isolated closet devotion, yet much more in public worship, by combining it with Friendship and all the loves by worshiping with the opposite sex, loved one, and children; Form in seeing familiar faces; Ambition and Taste in seeing and appearing in style; Time and Tune in sacred music; Expression and Intellect, in praying, preaching, &c.,—each both adding its own quota, and intensifying all the others. A hermit loves and enjoys his home alone 1; 2 by taking a loved loving wife to it; 1 more by each loved child added; Friendship, by entertaining friends, Acquisition, by every new comfort, Beauty, by every new ornament, Intellect, by every new book added, &c.; each intensifying all, and making him 20 times happier in it now than when alone. Apply this patent principle to embracing in love and passion. An amorous white man unites with a lewd negress or squaw in as much passion and little love as is possible; (for Nature *will* have some love); each of his other Faculties *detracts* from his enjoying capacities, which are say 10, by Parental Love saying "Take care lest you beget a bastard to your, her and its disgrace;" Ambition, "What if it should become known?" Dignity, "How self-degrading?" Conscience, "How wrong?" Taste, "How vulgar?" Adoration, "God forbids;" Intellect, "How unwise?" &c., each *taking from* his zest; while pure love in marriage makes each *adds to*, instead, by Parental Love and Inhabitiveness saying "I hope this may give us a darling to love and delight us at table and fireside;" Conscience, "all right;" Adoration, "God bless you;" Friendship by their being each other's best friends; Form, Beauty, &c., by enjoying each other's personal charms; Mirth and Expression by talking and laughing together meanwhile, &c.; each in combining with all adding its own pleasure, and redoubling that of all the others; so that while a lustful union out of marriage reduces pleasure from 10 to 1, a love embrace in wedlock makes each combining Faculty *augment* this 10 to 20 or more, as love is the stronger and purer; besides passion hastening, and love protracting its enjoyments.[941] And the more they love the greater their merely uniting physical luxury. A seeker of mere sensuous pleasure, who "neither fears God nor regards man," having made his pile, and now bound to give himself only merely sensuous embracing pleasure, must say, in the light of this principle:—

"*On thinking this whole thing through*, my best way to get the most *carnal* pleasure is to choose one good, pure woman; love her spirit more and person less; get her whole-souled love by being true to her alone, and marrying and living together in complete mutual devotion. What folly not to thus superadd all the ecstacies of legitimate children to all those of the fullest passional indulgence; which promiscuous harlotage prevents. My way to the voluptuous palace of Venus leads through the gate of spiritual love in marriage."

All promiscuous unions become nearly worthless by being necessarily sensual; for pure love is exclusive, and abhors all embraces except with its *own* loved one. All who unite with this one now, and that then, necessarily sensualize love and thus *rob themselves* of nineteen-twentieths of the very embracing pleasures they seek. All who "run around" are self-fooled fools. Tobacco-chewing and smoking fools, drunken fools, health ruining fools, and many other fools are foolish fools enough, in all conscience, but earth's foolishest self-fooled fools are those who embrace one now and another then; for variety kills love and necessitates lust, and is like shearing swine for wool—a costly outcry for a little coarse hair—though celibates are their peers in folly, by preferring to indulge with *themselves*—Nature *compelling* sexual action[580]—in place of with a luscious sexual mate. Know all men and women of all times and climes that

Love embraces yield the most animal pleasure, *superadded* to its *mental* luxury; as all human experience attests. You once loved in purity and power. You were happy before, have been since, in making and spending money, triumphing over difficulties or opponents, walking, talking, doing, &c., yet your love seasons were your most delightful, luxurious and ecstatic. You were happiness personified from head to feet, inside and out; because *Platonic* love roused and intensified all your physical and mental functions. Measure its ecstacy as by the pound. You have since become demoralized, and reveled many hours and nights with lustful paramours. Attest; did you not enjoy ten times more *per hour*, and ten times longer and more exquisitely, in that pure love than in this vulgar lust? besides this sating, cloying, nauseating in its very beginning, that augmenting with its use. Verily

Love yields a hundred fold more pleasure than lust.

795. LOVE AND THE SEXUAL ORGANS ARE IN MUTUAL SYMPATHY, so that neither can ever act without the other; else how could it use them in transmitting life? Either unlinked to the other would be useless. Love is Nature's sole transmitting agent,[676] &c., copulation her only means of initiating life; because 1. The life germ furnished by the male embodies the nucleus or

starting points of all the bodily organs, each in its own place, and all ready to begin to grow.[870] 2. They are yet rudimental and gelatinous, and must therefore be absolutely protected from all external contact, lest their early and easy displacement spoil their present beautiful and necessary arrangement. 3. This necessitates its deposit within its mother's abdomen, where alone it can be absolutely protected from all foreign contact during fœtal growth. *How* deposited there? 4. By the masculine penal structure becoming rigid only when its function is required. Therefore 5. Love must somehow effect its erection by so linking them together that action in either inspires and *necessitates* it in the other. 6. *Love must govern* erection, be *loved* over the sexual organs. So much for its philosophy. Next its facts.

Behold all vegetable, animal and human males and females forever illustrating this co-operative sympathy. All eyes can see this in all animal males and females, and all men and women are experimentally conscious that all love *feelings* cause sexual erection; while that central figure in all flowers is this male structure, and always erect during their blossoming or impregnating period.

All can perceive that all loving feelings and expressions between responsive males and females in walking, talking, holding hands, dancing, kissing, caressing, &c., send an increased flow of blood to these parts, with a warm, delightful glow, accompanied by their enlargement when in close intimacy. Yet any sudden interruption wilts and pains them, as when a woman rebukes a man for taking undue liberties with her. A loving wife when scolded by her husband feels an awful crawling sensation in her womb, while unloving wives are not thus affected; and every doting wife, on finding sudden but conclusive proofs of her consort's infidelity, experiences a most painful shock, as if lightning had struck right through her pelvis, and lodged in her womb; while all love reverses create like sexual reversals. In short,

No two could cohabit, no life could be initiated without this invariable concomitance of passion with erection. And this law and fact appertain equally to women. Behold next the following ranges of confirmatory *facts*.

796. POTENCY WITH THOSE LOVED, IMPOTENCY WITH THOSE DISLIKED, prove and illustrate this sexuo-love sympathy. A is potent with B whom he loves, and C with D, each enjoying the other inexpressibly; while he is utterly impotent with D, and C with A, because mutually repugnant. You have ten times more virility and power with this female whom you dearly love, than with that you dislike; yet if you loved the last the best, she would inspire you with the most desire and rigidity. Why do so many husbands care little for, enjoy little in embracing an unloved wife, yet burn with uncontrollable desire for other women they idolize? and wives often return the compliment?

"*My wife hates me violently*, and I dislike her. Both have strong passions towards others, but none for each other, and break off every attempted embrace in a fight; yet *we often masterbate when in bed together*."—*The Portland Beau.*[804]

"*I had positively rather drown myself in Salt Lake* in winter than cohabit with my husband, yet have all I can do to restrain my intense passion towards a man I love."—*A Splendid Mother of one poor child.*

"*At marriage* I loved my husband, and conceived by him; yet his carnality soon so disgusted me that I loathe his very touch; desired more children, but for ten years could not conceive by him, till I fell desperately in love with another man, for whose embrace I burn with perpetual desire, yet dare not trust myself with him lest I fall; and conceived by my husband meanwhile imagining I was embracing my lover."—*A N. O. Virtuous Wife.*

"*I could never endure* the embrace of either of my husbands, yet between my marriages I enjoyed those of a boarder hundreds of times beyond expression."—*A Sheriff's Wife.*

Married life is brim full of kindred cases. All readers must *experience* this truth by having passion for one loved, yet only disgust towards those disliked. A wife's jealousy presupposes that her husband desires to embrace some other loved woman, but not her disliked self; and thus of all jealous husbands. Most conclusive of all:

Killing love kills passion. An amorous wife enjoyed her husband's embrace inexpressibly till he killed her love by taking a harlot to San Francisco, but never once after; yet still enjoys that of paramours. A doting wife engaged and worked with and for her husband as only amorous women can, till she found sudden but absolute proof of his infidelity, which she says sent a terribly painful shock right to her womb,[805] stunned and laid her on a sick bed, and killed all vestiges of passion towards him, whom she left yet she acknowledges abundance now after fifty "*where I take a liking.*" Millions of like facts illustrate this law.

Passion dies with love, in those of marked virtue. Doting widows have none after their husband's death, unless their love revives, which revives it. Many pure girls on being discarded lose it, benumbing love, benumbing passion; because their wombs retain merely animal life enough not to die; whilst it throws many more into a craving, lustful state, that womb fever created by their feverish love-state fevering their wombs; the former becoming automatic celebrates the latter sensual.[944] Of widowers and disappointed men this law holds equally true. Euclid proves no problem any clearer than we that ruptured love either deadens the sexual organs and causes virtual eunuchism, or else inflames them which causes sensuality; and that love, passion and sexual erection always go hand in hand together.

No truth is equally important. All the virtue and sensuality of the race impinge upon it along with the begetting of all animal and human offspring; as also whether well or poorly begotten! Fie, shame, out upon those who prudishly object to its presentation.

797. LOVE AND DESIRE TO EMBRACE THE ONE LOVED GO TOGETHER. Both are made for each

other, and each is useless without the other. They are as inseparable as sun and light. Wherever either goes the other soon follows, and the death of either kills the other.[796] Both transmit, mental union the mind, physical the body. Either may be stronger or weaker than the other, but God in Nature unites both indissolubly and forever; as all human experiences attest. Find its further proof in[714]. "Loving is marrying, and[768] marriage consists in promising to embrace." Our last two points drive in to its head and clenches this principle. Who will dispute them? yet this is but their corollary and axiom. All loving is but cohabiting in spirit, and if completed, in person. Challenge *that* you who dare, and all N. B.

1. *Flirting proffers intercourse*, which nibbling at its bait accepts. So coquet *understandingly*, or not at all. The flirtations of to-day[719] are but the first steps and *causes* of *co-extensive* sensualities. Nor can the latter be stopped but by stopping the former. A recent author says all New York is one great sea of open flirtations; which therefore makes it one of licentiousness, not in low life merely, but most in high.

2. *Love only whom you may embrace.* Never take the first love step in this sacred road of reproduction, except when you may take all its natural successive steps; nor begin loving unless you can consummate it in offspring well reared.

3. *Every girl and woman bewitched* after any man, and man "dead in love" with a woman, proportionately desires their complete embrace, with parentage. Then pause and tremble, O loving maiden, and tender hearted swain.

4. *Those terrible consequences of ruptured love* shone heretofore and hereafter, are but punishments for sundering these natural Siamese Twins God hath forever united. A married woman's rights apostle and free-love embrace advocate declared experimentally that the pains of breaking off exceeded its temporary pleasures. The agonies and injuries of all broken hearts are caused by violating this natural law. So one and all in love, either

5. *Stop loving or else unite to create and rear offspring.* Whenever either is right or wrong, so is also the other.

6. *Only those who love may unite in person*, for only such can either enjoy each other, or transmit robust life. Discord spoils all embraces, in wedlock and out, by rendering them tame and loathsome. All pure minded women abhor them, even though amorous, unless conjoined with love; often preferring even death to such a living purgatory. No legal wedlock can justify outraging this paramount creative law. This "God's higher law" annuls man's lower, when they conflict. No human law can make right what His natural law forbids, nor wrong which he sanctions by instinct; namely, that physical and mental love go hand in hand together, always and everywhere. Nature demands *both*, or else *neither*.

798. EMBRACING ONE WHILE LOVING ANOTHER IS DOUBLE ADULTERY, in its worst yet commonest form. She who embraces her husband while still loving her lover, commits adultery with her husband as against her lover, and by loving and therefore desiring to embrace her lover,[797] commits heart-adultery with her lover as against her husband. All men and women who marry one while loving another, or embrace one they do not love, perpetrate spiritual adultery with their lover against their consort, and personal with their consort as against their lover. This inference is appalling, yet inevitable.

"*We utterly loathe* commerce with our legal partners, and cannot possibly love them."—*All Legal Loathers.*

"*Doubtless because another has your heart.* Nothing is as utterly debasing, vulgar, disgusting, nauseating, and *diseasing*[805] as bodily conjunction with mental aversion. You can hardly commit any crime equally revolting against yourselves or partner. Yet myriads do."—*P.*

"*Must we all* commit this double crime, suffer its awful penalties till we die, and curse our issue, unless we prevent them? What can we, shall we do?—*Ibid.*

"*Break up your old love*, or else your marriage, and all loves you cannot consummate by uniting. Crucifying your love stops your perpetrating spiritual adultery with your sweetheart, and establishing one with your legal partner stops your personal prostitution."—*P.*

"*You craze* us. Our marriage vows *compel* all this. unless we disgrace all concerned, lose social position, and support ourselves miserably by menial drudgery; for participating is utterly impossible."—*Ibid.*

All your trouble comes from rupturing your first love, and can probably be obviated by *killing it off.* See how, under 'Broken hearts,' and how to mend them."[952-3]

"*Why should we suffer all this* because wronged by a faithless lover?"—*Ibid.*

"*Because you should not have begun, or not ceased* to love, and must now immolate unless you can consummate it. Verily, this dismissing lovers, and being dismissed, is no trifle."[721]—*P.*

799. PLATONIC LOVE SUBDUES PASSION, AND PASSION IT. The marked predominence of either lessens the other. They are like two tilterers, when either goes up the other goes down; and the higher either the lower the other; like combatants, every advantage gained or lost by either occasions others still greater. Putting love down on its animal plane neutralizes its Platonic that much; and the converse. As either walks in at the front door of any human soul, the other stalks out at its rear. Hence courting liberties kill love,[715] and libertines rarely love, because, as one cannot steal chickens with another without despising himself, co-malefactor, chickens and all; so all who brutalize their love, in wedlock and out, self-pollution included, thereby blunt that delicate appreciation of the other sex in which all love consists.

Marriage often deadens love, though exactly adapted to nurture it, by suddenly transferring it from its pure plane to a sensuous, which inflames, surfeits, and deadens it, and disgusts each of the other.[839] All wonder why marriage takes all the poetry out of *love*,[660] though every way adapted to enhance it. This principle answers, "By sensualizing it." They would love each other more and better every year if they obeyed Nature's love laws,[682] yet often love many times less, or else loathe, because they violate them, and this law of pure love mainly. *Carnalizing* love, O married ex-loving loathers, is chiefly what immo-

lated it while entering its own mansion, and substituted discords for concords.

Love-supplants passion, as universal experience attests. This shows why "reformed rakes make the best of husbands." At first all love mentally, none physically. Each thinks of the other as one with whom to *be*, not embrace, and lust the less as they love the more, and the converse. Putting it on either its Platonic or passional plane takes it off from the other. Loving husbands of a weakly wife find no trouble in keeping continent, because loth to nauseate or injure her.

"*Any other* woman who should comb my hair or twirl my whiskers like that would set my passions all on fire, but I love *you* too well for that."—*The Burlington Captain*, while courting.[815]

"*I preserved my continence till I married*, by visiting pure ladies I revered too much to think of defiling, whenever I found my passions rising above control, and always returned passionally toned down and sanctified."—*A Bachelor, virtuous at* 40.

Shout peans over this infallible antidote of passion, this sure prevention and cure of lust in all its forms, in wedlock and out, self-abuse and seminal losses included. Ho, all ye who need its repression, and all, just think both *how* true this sexual formula that "love kills lust, and lust love," and how *all-important* the lessons of virtue and sexual restoration it teaches!

800. LUST BEGETS ANIMAL YOUNG, AND WRECKS BRAIN, NERVES, AND ITSELF; 1st. By branding the then existing sensual parental state into its products;[780-1] 2. Giving predominance to and inflaming the body and its concomitant animal propensities, which breaks Nature's law of predominant mentality, and thereby punishes its victims;[198] and, 3. Addling the brain and nervous system. *Just how* those millions of half-sexually wrecked males and females found stalking about every where *became* thus wrecked, occupied thirty years of inquiry. The answer came slowly, and by piecemeal, yet completely, thus:—

A most sensitive and brilliant Danvers girl, petted and loved to death at home, on being chastised her first school day for "talking out loud," shrieked with fright, and instantly became and still remains idiotic! because her agonized nerves were thus addled; and a bright lad in Belville, Ont., was thus made a life-long fool. Inanity is often caused instantly by a sudden mental paroxysm of fear, grief, joy, &c. Our electro-nervous theory, which readers should here review,[617] shows how and why, viz: 1. All sensation and mental action is caused by cerebral and nervous quiverings,[587-8] and effected by electric currents passing through and agitating the gelatinous pith of the nerves.[617] As all sounds are made and conveyed by atmospheric quiverings which cause audition by jarring the auditory nerve, and this the brain, so all normal quiverings or tremblings give pleasure the greater as they are the more rapid, up to the point of nervous injury, beyond which they become the more painful as they are the more violent, and thereby injurious. For example:—Warmth causes this nervous tremor and makes it more and more pleasurable because healthy, till it becomes *too* violent or rapid for health, which renders what is too hot painfu that we may avoid it, and thus stop the injur Sounds, singing, &c., quiver the air, and this th tympanum, and this the brain, the more pleasu ably the finer or quicker they are, till they be come so powerful as to endanger addling or dis organizing this jelly, when they become painfu because injurious, and we "stop up our ears. He or she is the finest singer or speaker wh imparts the finest yet strongest tremblings to th air and brain. All sexual states similarly effec the larynx, and thereby voice,[549] and thereb create male and female voices; besides telling a the sexual states of all who open lips. By th means it is that sexual vigor gives good voice by imparting this quiverability to the larynx strings, and this to the air, and this pleasure t hearing brain; while sexual impairments, b deadening these laryngetal quiverings, spoil a voices for song; as does sexual decline by ag Every note of all stringed and wind instrumen proves the *air* end of this quiver principle, an our nervous pith theory[588] its other end and mic dle. This is *the first and only scientific* expositio of just *how* we hear and feel ever propounded besides also showing how we see, taste and smel namely, by each different color imparting to th optic nerve its own specific undulation, eac flavor mobilizing the tongue nerves and eac odor quivering the nasal nerves after their ow distinguishable fashion. *There*, thinkers, scie tists, *et al.*, is a thought *banquet*. To apply th theory. 1. The *mentality* is the main entity to b transmitted.[577-8] 2. The brain and nerves are i organs, and therefore linked most effectively the sexual organs;[617] so that all existing lov states effect them most. 3. Predominant lo gives a steady, gentle, happifying quiver to th nerves and brain, while lust agitates them *violently* as to injure and pain them, as sounds o ears. 4. This renders the children of lust mo violent in all their passions, and in danger dieing suddenly.[666] 5. Nature must, does, arre this nerve-palsying and child-spoiling parent lust somehow, lest it ruin parents and beget i furiated and lunatic, murdering fiends. *Hou* 6. By making it paralyze these very sensuo nerves, and thereby itself. She is all boun ful, all provident. *Benumbing* them is her pr vention of farther ruin, and salvation of what left. As looking at the noon sun so agitates th it would soon addle, the eye-nerves, which Natu prevents by making it benumb them; so she pr vents lust from completely wrecking its victim brains and nerves by making it benumb the the more as it is the more violent, and oftener r peated, that she may save what yet remains fr utter ruin. Yet this *cuts off future* sexual pleasu that much; which *none can at all afford*. Facts

"*I had a fair* share of passion from puberty till more but under virtuous control till I married at when, a year after, at my first conception, no words express its ecstacy; yet have had no vestige since. it utterly lost? Can it be restored?"—*That Wreta Females mentioned in*[572]

"*After my beau left*, my sexual passion induced s abuse, and suddenly killed itself by its own intensi

o hat I have had none since, nor any children, though 0 years married."—*A Barren Wife.*

"*I used to lie and think* how ecstatically I should en- oy the married embrace, am married, yet have no leasure in it, and no child, though I would do and uffer all but death for one."—*A Wife.*

"Your imaginings paralyzed your womb."—*Prof.*

"*I took ecstatic* pleasure in my husband's embrace, ill confinement killed it wholly."—*A New B. Wife,* for nany thousands.

"*Why so very many complete wrecks* of once powerful nales, all along this Pacific slope?"—*Prof.*

"*Because those best sexed rushed here, and wrecked hemselves* sexually by sending down the Mexican and Chilian Coasts for those robust and powerfully im- assioned mistresses, called the most voluptuous there re, whose climate and habits develop the utmost of assional intensity and endurance; got *too* much of a ood thing, and more than their match; and enjoyed ugely a short time, only to find themselves completely played out' and 'used up' ever after."—*The Druggist of* [833].

Ye sexually foundered old stagers, there is the ause of your loss of pleasure, or else impotence. See above just *what* you lost, sexual susceptibil- ty, and how you lost it; namely, by your animal, fiery, rampant, violent lust blunting your sexual nerves, or venereal poison addling them. This principle of lust paralyzing the nerves shows why and how

1. *One night's, hour's, even minute's sexual revel* often prostrates the sexual organs ever after, and deadens or kills all their future enjoyments. 2. Why and how the muscles and business and intellectual capacities often continue to work well after power to *feel and enjoy* are blunted, all the way from one to nine-tenths.[842] 3. Why and how lust infuriates all the passions and functions to the very verge of insanity; this excessive pulp-action of this mucous gelatenous pith swelling it in its nervous sheath,[817] which pressure redoubles its action and consequent excitability from one to twenty fold,[837] and thereby renders all the victims of all abnormal love nervous, irritable, violent and depraved throughout.[837–864] 4. And why and how most nervous diseases have a sexual origin of some kind, and therefore cure. *What* truths as clear, as important!

IV. Woman's Creative Office and Requirements.

801 SHE BEGINS THE CREATIVE WORK BY INSPIRING MAN. Life seeds, like all others, grow best when planted at their natural time; which the *female appoints* by being more amorous right after her "turns" have cleared out her system,[845] and stimulated her sexual organs. Hence, all female animals lead off in this embrace by inspiring male passion in expressing their own. As we crave food most when we most need it; so woman's greater passional craving then shows that this is *her* best time for impregnation. Indeed, usually she can conceive *only* then, and many prevent children by never uniting till twelve days after and up to two before. Could any proof be stronger that woman's courses appoint her periods for being impregnated? She virtually originates the life-germ by provoking that male passion which creates it, and dictates the times for its initiation These important inferences grow necessarily out of this great physiological law:—

802 1. NATURE GIVES WOMAN CONTROL OVER HER OWN PERSON, by making her instinctively throw hips forwards and pubis backwards and closing thighs when averse to it, and the converse when inviting it,[864] and all animal females turn, run, jump, kick, bite, scratch, yell and fight furiously when non-recipient, and the converse when responsive; besides making all women loathe and hate whoever forces it on them when unwilling. Nature by this principle puts whatever concerns cohabitation wholly under female control. Her monthly courses require him to await her call, not she his. Her marriage vow entitles him to it and issue at *some* times, but this law lets her say at what specific times; to which he is bound to conform. In this matter she is his queen, and he her serf He may properly make proffers by way of provoking her "desire," yet no animal, or feathered, or insect male ever obtrudes this function except when more than welcome. Nor should any human. Nor will any true man or gentleman. This law makes forcing it in wedlock equally without a virtual rape—that worst of crimes, and utterly abhorrent.

803. THIS LAW MAKES WOMAN MAN'S PASSIONAL GOVERNESS; shows why there are so few Josephs, namely, because men naturally yield to female enticements much easier and oftener than women to men's; why Adam fell naturally when winningly solicited by a fascinating woman in love with him;—no male if he hadn't, and those best sexed are thus tempted most;—why when any well sexed female sets her impassioned cap for any fairly sexed male she "brings him down," if allowed a fair chance; and commands woman to select and enamor her sexual mate, not man his;[652-3] and likewise to

Study this God-conferred art of enchanting men so as to *get* a husband, and then entice him both to and at the creative altar, and from all evil to all good. She is born with this instinct, and should study this knack This alone gives her control over males, in wedlock and out, and is the only rationale of all her sweet sixteen charms and female beauties and attractions. Besides,

Your husband might be feeble physically, or inert sexually, and hence need to be enticed, inspired, incited, elicited, and coaxed in order to give you children at all; and all will be the better begotten the more you inspire him at their creative altar. "Immodest?" Then is being impregnated equally. Instead, your first duty. Amazing that only harlots learn or practice it, when wives and mothers need to as much the most as their husband's love and fine children exceed lustful coition Just *think*

This very art enables her to kill, or assuage, or keep at bay, or sanctify male passion, and forestall seductions and rapes, conjugal included. Any woman who has this gift can do what she pleases with any man, all men; for this is her very man-controlling helm, fulcrum, bearing, bit and bridle.

What a gift! Women, all learn and cultivate it.

804. FEMALE PASSION IS NECESSARY, AND GIVES CONTROL OVER CONSORTS. God inserts it in *all* females, insect, animal, and human, without exception: evinced in their making as strenuous efforts when in heat to meet males as males to unite with females; and women have this organ as uniformly as do men, though smaller.[576] If He could have created as well without as with it, He would have omitted it; for He creates no superfluities. And the more a true female any woman is the more she has of this divine sentiment in some form, mental if not physical. If physically disabled, she may love mainly to cling to, flirt with, depend and dote on, serve, worship, be complimented, adored, fondled, petted, caressed, &c.; or it may render her simply pleasant, genial, sweet, lovable, winning, charming, stylish, queenly, captivating, fascinating, bewitching, magical, &c., but all women have it in some form as much as womb, to give action to which it is created."[575]

Strong passion with stronger love is God's standing edict to all, and doubly to woman.

Woman's hearty co-operative reception of offspring constitutes her *very first and highest duty* to them. No amount of other excellencies or after care can atone for this grave sin of omission. How much more is a strong and gifted child worth than a weakly dunce, to you, itself, and the race? A million per cent.? Too low."[579] Now woman's passion infuses more of her own qualities into it,[584] *besides* marvelously augmenting paternal endowments by inspiring it in her mate. God's creation of it in woman is His eternal command that she exercise it. Millions of mothers should feel most guilty that their lack of it has left their children so feebly endowed.

The store man sets by it in loving Venuses so much more than Dianas attests its importance; for he loves only child-endowing attributes.[518] His passivity precludes her enjoying and creating them; why not hers his? Tameness in either spoils the pleasures of both. Why should so many husbands, whose refined wives never deny them, sacrifice so much money and reputation to indulge with "women of pleasure" but because they do not find this coveted passional response in the former, do in the latter? If they could find it at home they would infinitely prefer it there. Harlots gain and maintain their unhallowed spell over their victims solely by its means. Without it how many would they get, or keep?

"*How do you gain and retain* such absolute control over shrewd business men as to alienate them from good, pure, devoted, refined wives, the mothers of their children; pick their pockets the hundredth time after that many real robberies and impositions, which nobody else could perpetrate more than once; even bankrupt them and beggar their families; disgrace and ruin them in society; actually charm and infatuate them; and lead them on spell bound to conscious ruin?"—*Enquirer.*

"*I feel or express passion.* When several come together, I tell each separately that I serve *him* with real zest and luxury, others only professionally; that he sets my passion all on fire, which I act out; and such like incentives to the passion of each."—*A Premium Harlot.*

What a lesson and reproof to tame duty wives.[148] This class can teach them many other like husband-managing lessons. Spanish women repel all access till they themselves first become thoroughly impassioned.

805. FEMALE PASSIVITY HURTS MALES, AND ULCERATES FEMALES, thus: Their right mutual participancy exhausts neither, yet amazingly strengthens both by never consuming, but only *equalizing* their magnetisms. Its tonic effects on men are so pronounced and generally recognized that talented men in all ages have used it to fit them for powerful efforts of mind and body, as in Shakespear on sacking Troy, Fox, Pit, Sheridan, and others before making great parliamentary speeches, &c. Even chatting with a responsive female gives any man wonderful fluency of thought and speech.

It exhilerates and benefits females still more throughout every mental and physical function, as all their experiences attest; except that hardly any thing but poison is worse than uniting with those in magnetic repulsion—the former building right up, the latter breaking right down, as by magic; and it is most injurious when not most beneficial. But

Her aversion injures her fearfully. Besides being most loathsome, it is the chief cause of prolapsus, and other ailments of married women now the most diseased, but who should and otherwise would be far the healthiest. But for it millions of husbands would now have had their first wives and children own mothers it has buried. Its punishments are terrible, and usually begin early in the honeymoon, only to redouble all through married life.

It lacerates and ulcerates the vagina and womb thus:—His passion enlarges his penis ten-fold and hardens,[520] and should her vagina, which her passivity leaves small and lax. This *anatomical* difference *stretches* her sensitive vagina, besides leaving it so lax that it *folds up*; which makes these pletes subject to *double pressure*, which his roughness almost *necessarily* lacerates. Mark this absolute proof:—

Ulcerated women often feel a cutting pain, as if a sore partly healed were rubbed open, or a dull knife cutting there, during commerce *without* passion, but never with.

Frequently repeating these ruptures creates a *permanent ulcer*, whose matter the blood distributes, thus breeding ulcers in other parts; all due to this parent ulcer, and this to her passivity all of which her response would have prevented. Their sexual anatomy proves its damage, which her terrible repugnance confirms.

806. FEMALE PASSIVITY INFURIATES THE MALE; because nothing creates hatred as malign as his passion repulsed by her cold aversion, or hers by his. Amnon pines with strong passion

for Tamar; coaxes her to gratify it, which she refuses; forces her; is made furious by her virtuous resistance; thrusts her out; orders her dragged off, and when she says, "this is worse yet;" becomes frenzied with rage—by just what? Her cohabiting passivity; whereas her response would have made him *love her to death.* Nero's mother's like denial turns his incestuous passion for her into murderous hatred so fierce that he put her to death—denied Amativeness rousing Destruction. *No* woman ever thus denied *any* man without thus enraging him.

Nor man woman. Potiphar's wife becomes enamored by Joseph's polite attentions; expresses passion and solicits indulgence; he modestly declines, with the best of reasons; which only re-enamors her, and she re-solicits; he re-hesitates; she in a fury of passion pulls him toward her couch, which he resists enough for her to tear off his many-colored coat, and leaves; which turns her fierce passion into fiercer rage, and makes her lie and do *all she can* to cause his death; whereas his response would have ecstacied her love.

The philosophical sensualist of[17] was the standing guest of his revered N. Y. judicial teacher, after whose death he stayed when in that city at his young widow's house; found her in his room one morning at her drawer in tempting *deshabille*, obviously waiting for him to invite her to his arms, which seeing the venerated judge's picture alone prevented; he feigned sleep; saw her that day in Jones' Woods, where she knew he went, meandering near his booth, but pretended not to notice her; till, desperate with passion twice unnoticed, she returned so near as to *compel* him to invite or repel, in her most bewitching smiles and ways, when thoughts of the judge made him beckon her away. Instantly her witchery changed to vengeance, and she got a dirk and *hunted him for years* with the wrath of a trapped tigress, which he escaped only by her sister's warnings, and fleeing whenever he saw her. He had coaxed up then refused to gratify her passion; whereas his response would have created proportionate fondness.

A long-courted Portland maid became very impassioned, invited her beau's[797] embrace by hugging and kissing fervently, which he declined; when she instantly changed, dismissed him, and never recognizes him, though both belong to the same church, and meet often. Denying thus enrages *all* impassioned women.

An amorous Detroit wife of a used-up irresponsive husband *will not live* with him, though the father of her grown up children, and justifies her living with another by his supineness causing her hate.

Wedlock is full of like facts. The childless pair in[815] illustrates this law, as do most honeymoon experiences; and most conjugal alienations are caused by its breach. Millions of tame brides and wives wonder why, when they wash, cook, do, and leave nothing undone, their husbands are so cold, hard-hearted, downright cruel, and grow worse. This law answers, "*You fail to respond;*" he may be too quick, you too slow; he too animal, you too Platonic; or other causes of failure to get and give pleasure; and warns all to never attempt when anything hinders, nor even awaken passion, by hugging and kissing, unless it can be fully enjoyed by both.

Take care all how you violate this sexual law, and wives, learn its most instructive, and husband-controlling lessons.

This law extends to animals. The buck on Boston Common lately killed his doe, and in his passional season. Why? Obviously because he was in fierce passion and she non responsive, because, penned up, she could not get up passion by running.

807. WHAT SHALL WE DISSIMILARS DO? I am intensely amorous by Nature, but my wife is tame, and all our efforts at obviating this "thorn in the flesh" of both are futile Restraint is not in me, nor response in her; yet she deserves more pity than blame. Must both thus torture each other till relieved by death? Must I, otherwise good and happy, be thus rendered a snarling churl to all, even customers? and she sickly[805] and morbid?"

"Your love is too animal by Nature, and made much more so by coffee, tobacco, whiskey, or other inflaming habits. Learn how to supplant passion by affection in[799] develop your wife's passion in[809 to 819] begin at once to convert yourself from a bad to a good husband by sanctifying yourself soul and body; perpetrate no more rapes on a helpless wife, and at least stop killing off one good one after another, or else emigrate to Utah, or Turkey.

808. PASSIVE WIVES SHOULD NURTURE THIS CHILD-ENDOWING SENTIMENT. Cultivating all weak organs is the first duty and self-interest of all. If you lacked Conscience, or Kindness, or Adoration, would you not be guilty for not trying to *develop them?* Then why not this passion? Its diminution after marriage, which should augment it, the disappointment of most husbands, haggard looks of most wives, and feebleness and early death of so many poor children, prove its maternal deficit.

"*I find* so much passion in husbands and little in wives that I favor polygamy."—*A Boston Dr.*

"*You justly commend female passion* in the strongest terms, yet none too strongly; for, as a life luxury *per se*, as giving exquisite zest to all its other enjoyments, and as a gift, a talent it exceeds all others,[580] and imparts a female charm far greater than the finest toilets glistening with diamonds. By nurturing it we would gain and maintain supreme control over a husband, so as to render him, ourselves and darlings as happy as possible; besides improving our talents and morals by improving this their chit.[772-3] Tell us how to develop this diamond Faculty and you merit all the grateful honors we can bestow."—*Married and Single by Millions.*

"*We would bestow all the life force possible* on our future children; could confer little now because feeble in this endowing entity; would engrave our *own* specialties deeply into them, besides augmenting our husband's, and increasing his love for us, which this our deficit endangers; gladly work hard and forego luxuries and ornaments to become "perfect women" in this respect; and implore your scientific knowledge and aid in substituting passion for passivity."—*Hundreds of Thousands of Wives.*

"*How can we make our boys* the completest men, and *girls* the handsomest and best women possible?"—*Many Mothers.*

"*My wife is lovely* because well sexed, yet what can I do to render her more so by improving her passion,

and thereby my own love, and render her a model woman, wife and mother?"—*Many Husbands.*

"*I have a strong, hearty sexual passion*, as all men should have, yet my wife lacks it utterly, though kind, good, and all else desirable. Show me how to promote it in her, and I am made; yet undone as I am. She cheerfully submits, yet no true man can virtually force any woman, much less a loved wife; besides its being utterly worthless to me without her passional response.[804] She says, 'My inertness, by breaking the *spirit* of my marriage vow to you, virtually cancels yours to me, from which I hereby willingly absolve you, as is my duty. Seek in others what I cannot possibly bestow.' Yet I have a Conscience to obey, a God to please, and an eternal future before me; besides belonging to an Orthodox Church. How can I provoke passion in her, or re train it in myself, or else gratify it yet retain self respect?"—*A U. S. Naval Capt.*

"*You ought* to differ thus; for your's needs toning down and her's up, which each effects for the other. This disparity is best for both."—*Prof.*

"*This fails* to tell me how I can develop *her* passion."

"*No other* problem is as practically important, because it affects all the rootlets of all forever. We give it these four *scientific* answers.

809. 1. PROMOTING HEALTH PROMOTES PASSION, and the converse—see how in[591]—because Nature wants all the progenal vigor and power of body and mind she can command, and therefore makes all the most amorous and likely to procreate when in their best health, but prevents feeble offspring by making weakness and disease kill passion. See this underlieing law demonstrated in[696]; and learn in it that family cares and monotony often deaden a wife's passion by unfitting her to bear from debility. So, husband,

Taking stock in your wife's health is your most paying investment; whilst letting it decline pays fearfully the wrong way. Give her walks, rides, excursions, company, baths, sleep, &c. Find the completest directions extant for improving it in Human Science, Part II.

810. 2. INCREASING OR DIMINISHING SEXUAL VIGOR DOUBLES OR HALVES PASSION. Where does passion come *from?* The sexual organs. What awakens it? Sexual action. All this is self-evident. Passion is to these organs precisely what appetite is to the stomach. Hence, as appetite comes from normal stomachtic action, indifference to food from an inert stomach, and vomiting from its reversed action; so sexual action begets passion, inaction indifference to, and reversion, loathing of, the other sex. Those indifferent to their opposite sex are so because sexually run down and dormant, and those averse to them are in a reversed mood. This is Nature's means of preventing those from propagating who are unfit—a branch of that trunk law which makes those attract each other who are adapted to reproduce together,[65] and loathe and repel each other who are not thus adapted.[806] That is; she craves this embrace the most who is in the best bearing or sexual state, and with him who can give her the best young; and the converse. Then since sexual vigor is the *great* procreative requisite, of course promoting it is the greatest possible inspirer of passion; whilst whatever diminishes it kills passion that much. Then,

Take care how you express indifference to your opposite sex, lest you show up your *own* inertia.

Don't berate or scold men, lest you thereby proclaim your own haggish womb-reversal.

Take care, ye extra particular fussy, nippy prudes how you tell us the dainty states of your *own* wombs.

Men, you look out in these same particulars.

811. 3. PROMOTING LOVE ENHANCES FEMALE PASSION. Woman's love and person always go together, because Nature *will have* children of *love* or none[795-7] and secures them by making her seek impregnation only by men she loves; for love alone fits her to bear them, and induces her to invite him to her loving arms, whether married to him or not; whereas disliking a husband *unfits* her to bear by and makes her loathe him. Any amorous wife who repels her husband does so because her dislike of him unfits her to bear by him; whereas he can render her passionate enough to bear to him by getting her in love with him. Nature secures children of love by

Uniting woman's affections and person indissolubly together[791]. She gladly yields it to whoever gains them, if a fit chance allows, or if not, she does what she can to make one, yet seals it against all others, and transfers it when, but only when, she transfers them; just as he who buys a house is handed its keys. They always precede, it follows. Thus hath God made her, and pronounced her good. How else could He *guarantee* children of love? or prevent others? Let us thank him, and love her. Nor can any woman *ever* be seduced *except* by love; through which each and all can be. All seducers ruin only by this means.

Attest all ye who have sinned, did you not fall in person *because* you first fell in *spirit?* Lovely, loved, petted, idolized, virtuous girls, proffered good hands and hearts, reject all, and abandon themselves besides, that they may embrace some low fellow they love. Wives by hundreds, sensible, genteel, refined, devout, proud-spirited, aristocratic, well born and bred, quiet, modest, proper even to prudery, and every way worthy, as if seized with a resistless sexual mania, often suddenly forsake children they idolize, sacrifice that proud social position they have struggled all their lives to gain, abandon home, comforts, friends, husband, even loved parents, all they hold dear, and elope, solely to indulge with some libertine! Why do these before pure girls and women thus abandon themselves to unhallowed lust *for its own sake?* Just what impassions them? This law answers:—

"*Woman is made up* of love; and loves the more the better sexed she is; *must* love.[801] Artful men who understand this key of female nature, by eliciting her love rouse a phrenzy of passion, and make her a wanton. She has a fury of passion for the one loved, but none for husband not loved."

An ex-loving wife's fall is her ex-lover's fault. If he had kept up her affections he would have retained her person; whereas his killing them by unkind, unmanly treatment compelled her to bestow them on another who proffers love; for she can crucify neither.[801] And this is just; for no man has any natural right to any woman's person any longer or farther than he gets and

keeps her love, which alone confers this right;[797] for love, its embrace and maternity are God-linked reproductive concomitants.

Our subject shows why and how far, "All women have their price;" "Are fickle and faithless in love; "Seduceable in a day;" "Want only opportunities," &c., by showing that all are seduceable only through their affections. Keeping up love guarantees constancy. She is naturally virtuous except when maternal conditions override her virtue, and just what man's own best good requires. Let us love her as God's best work, and learn in this law that

812. 4. FONDLING KINDLES, SCOLDING KILLS, FEMALE PASSION. Man loves to pet and woman to be petted, the more as he has the more and she the less passion. Let each say how much, if "society" approved as much as it now condemns. God created this strong instinct to promote female and relieve male passion by interchanging their electricities; and endow their offspring. Facts.

"*Fondling from both* my husbands always roused my passion and thrilled me with delight; which embracing killed suddenly. Why?—*A Cultivated Lady.*

"*Because your vagina* is paralyzed, while your other sexual organs are vigorous."

"*My wife loves* me dearly, yet has no passion."—*Many.*

"*Then her mental* gender is strong and physical weak. They are concomitants, yet not co equals. Their proportions vary in different persons, and in the same person at different times.[811] Her organs are impaired by debility, bearing, your own excesses, &c., till her love has risen, as it always does by age, upon its mental plane, and you are now reaping those tares you sowed long ago."—*P.*

"*I love dearly to caress* my husband, yet thereby always rouse his passion, though I have none, of which he makes me the pitiable victim; which compels me to refrain; whereas letting me continue would rouse my passion, for want of which he finds so much fault."—*One wife for Millions.*

"*Madam, you border on nervous ruin.*"—*P.*

"*Can you tell the cause and cure?*"—*A Baltimore Wanton.*

"*Sexual excitement.* Stop short or you'll go mad."

"*Can you account for this anomaly?* I married at 16, and lived a virtuous life till 24, when my husband died, leaving me 4 children to support by washing. Years after, a wealthy patron said 'Move into No.— Here is its key It is furnished. Take in any work for a blind, but I will support you and yours well if you will grant me the privileges of wedlock.' I loved virtue much, yet my children more, and moved in expecting only a loathsome task, but soon found my dormant passion enlisted and redoubled, till now no word can express its ecstatic intensity. Why none for my husband during life's most voluptuous period, yet such a phrenzy of it for another's, whose eyes I could tear out, I hate her so."—*Do.*

"*Did your husband kiss* or fondle you?"

"*None, ever*; yet my paramour pets, cuddles, hugs, and kisses me till I just *love him to death*"

"*This excess* of passional indulgence has inflamed, and if continued will soon palsy, your female organs, and is driving you crazy."[800]

Men, learn here how to develop female passion by nurturing that *love* which begets it.[796] Man's love is more animal because he stamps progenal bodies,[810] while woman's is mental because she stamps the most sentiment.[835] Hence the way to any and all women's passion lies through their *hearts*. Libertines find plenty of it in their before passionless victims by rousing their love; so can husbands, but only by this means. Courting it up would rouse and direct passion on them Most passive women have enough of it *in* them, awaiting only the beck of love. That

Kissing, *petting*, *babying*, *fondling*, *cuddling*, *cosseting*, and praising women certainly do rouse their passion, all man and womankind prove in perpetual practice. And the feebler any woman's passion is the more she needs and therefore craves these passion-provoking incentives; and all men instinctively preface all advances with them in order to impassion their female; as do animals Take uniting lessons from doves. And when your wife fondles and kisses, drop all and reciprocate.[803] Yet she is often repelled with "Don't bother me now; I'm busy."

813. "YOU WIFE-SCOLDING HUSBANDS ARE MAD FOOLS; for every scold kills every woman's passion, just as fondling her develops it.[812] You know not on which side your *own* bread is buttered. Her aversion precludes your enjoyment. Her love and womb are in sympathy,[795-7] Blame kills her passion and your pleasure together, by reversing her love and womb. All censure dirties your own bread and butter, bedaubs your own sexual gold mine, which praising her develops, and cuts off your *own* nose to spite your face. You belong in the idiotic asylum for thus besmearing your own and only cohabiting cake; and are the bigger and stupider fools the more you prize it. Before leaving your bedroom this morning

"*You maddened your wife by grumbling* about a missing button, and at breakfast scolded or cuffed her darling boy, which thrust two barbed poisoned arrows into her heart, which spoiled your dinner and festered there all day, so that on seeking her embrace to-night you find her a porcupine, and yourself an infuriated hyena;[806] whereas if you had stroked her cheek, and pr ised her child, and kissed her as you left this morning with 'Don't, dear, worry to-day, and we'll have a lover's ride or walk when I return,' you would have warmed instead of piercing her heart, and this given you a warm dinner, and this her *heart* warmth warmed her person, to your exquisite delight. Note daily, all husbands and wives, how marvelously nurturing a wife's love develops, and crossness deadens, female passion. Husband-scolding wives are big, stupid fools,[746] and wife-scolding husbands, bigger and stupider yet."

814. LOVE ALONE CAN EVER DEVELOP A WIFE. Many a woman loves, marries, bears, declines and dies almost without passion from first to last; because before her love ripened up into passion, her husband killed it for him by neglect, or grumbling, or passional excess, and she virtuously abstains from loving and embracing any other man; thus living and dieing undeveloped all through her physical and mental womanhood, a merely machine wife and mother, yet in spirit only an old maid, through no fault but only misfortune of either, solely because of her husband's utter failure to elicit her affections. Most gladly would millions like her be developed, yet neither party knows either what the real trouble is, or how to obviate it. Love alone develops woman as sun does vegetation. Whenever Nature cannot have *that* to work with, she punishes both with a tameness bordering on *death!* Two dry sticks often throw themselves away on each other. Get a woman's heart, it matters little what you or she lack; lack *that*. and it matters little what else either have.

815. "How Often should the Married unite?"

"'*Once per birth*,' answer the entire vegetable insect and animal kingdoms, common sense included. Nature requires that all her functions be exercised only to effect their legitimate results—that we lay up property for use, not to hoard; eat for nutrition not for mere gustation, and of course unite sexually only to propagate, not for its luxury. No animal exercises any function just for fun; then why should man the amatory? Forty years' of specific observation compels this declaration, that excessive marital indulgence causes most of its alienations and diseases."

"*This seems* sound, yet conflicts with all nuptial habits; leaves all the dregs of marriage minus its chief luxury, and perpetually tempts those well sexed to indulgences it forbids, and discourages marriage."—*Obj*

"*Nature* never tempts and then punishes for yielding. Following her gives the acme of married bliss, and is easy, while all married excesses inflame, exhaust and benumb;[800] besides often kindling fires in wedlock which consume out of it."

Abstinence doubles, glut halves, hymenial bliss. As we enjoy one annual New Year's more than we should fifty, one meal when hungry more than scores when not; so sexual glut cloys. Indulging less gives the most zest. Self-enjoyment, not denial, is Nature's motto, here as in all else; and *her* frequency yields her sons and daughters the most sexual luxury. Yet

Surplus is her wise provision. As she provides against floral scarcity by making tenfold more blossoms than set into fruit, and set than ripen, besides their needing to be thinned; so this surplus law modifies this one embrace per birth and each conception is improved by several.[863] Yet

Woman is the final umpire of its frequency, as of all else.[801] She cannot be always prepared, and may say when she is so.[802] Following her lead will conduct all to connubial bliss, ignoring it, to alienations. Nymphomania makes some desire undue frequency, which indulgence redoubles, while inertia makes others postpone too much; yet all husbands should "accept the situation," for rebelling redoubles the evil. Both before preparation and after impregnation she has and inspires too little passion to give or take much luxury[794] or endow offspring.[812]

Each choose between the good of rarity and evil of satiety; yet often or seldom, partake of this banquet only in pure *spiritual love*;[793] for carnality debases you and blunts itself.[90] God forbid its prostitution to brutal lust.

We hope to be gratefully remembered for advocating this abstinence by all who practice it.

816. "You just Married, Postpone Love's Banquet: for *honeymoon lust* is just what kills most loves, and then itself.[800] Nature *will* have children of love, or none, and hence crucifies all loves she cannot sanctify. Bridegrooms, never let wild surging passion make you forget what is due from you to your bride, nor disappoint and infuriate yourself by forcing her, nor make her revolt at being thus brutalized, and spoil both; for recovery from a shock thus horrid is scarcely possible. Instead await her lead."[801]

"*What! A blushing bride is too modest?*"

"*Not to kiss and caress;* and the *kind* of fondling, whether impassioned or merely affectional, tells her state. Let a well sexed bride alone for properly leading in this her core function."

"*George, better postpone* nuptial communion a few days after marrying Julia."—*Elder*

"*What! I'm no stoic*, and defy any impassioned man like me to follow *that* advice, with one so inviting."—*G.*

"*You'll find taking it best* for you and her."—*E.*

"*Why didn't you who knew tell me beforehand* what a terror awaited brides? If you had I'd have dug out my eyes sooner than married a prince"—*Julia*, next morning, to married friends, shaking her fists.

"*I am highly impassioned*, yet feel the utmost sexual aversion to *Geo.* Even when I am *feeling* amorous while in bed with him, if he proffers indulgence I feel just like kicking him out."—*Julia*, years after.

"*No child blesses their union*, though both are splendidly sexed, and adapted to procreate by each other; and he would give all he is or ever will be worth for a child by her. Yet he thereby blighted his love and hers; spoiled a luscious and superbly sexed maiden; forestalled offspring and domestic happiness; and so disgusted himself with her that in a week he maddened her with jealousy by flirting with her beautiful schoolmate—all by undue sexual haste. Yet

"*Both rushing together* into this sensual slough so nerves up and irritates yet exhausts both that every little after difference enrages them against each other.

"*Brides, you owe partipancy in spirit and person*, by promising it at betrothal.[168] Its omission will make both miserable.[160] He values nothing else in you a tithe as much, and married you for it and its issues. Nothing will blast his fondest hopes and sting him with dispair and hate equally with your persistent repulse, nor delight him beyond measure as will your more than welcome embrace. His warmth with your coldness is as ice to fire.[806] By surrendering you conquer. In responding all you can you quiet his ardor, and appeal to his generosity; while refusal only aggravates. Your compliance annuls his importunity, and makes him too gallant to discommode you; while denial makes him imperiously *demand his rights*."

"*Human nature instinctively husbands* whatever appertains to love, much more to this its sacramental feast, despoiling which by haste is sacrilegious. Strong yet pure lovers instinctively rate it as their holy of holies, their daintiest banquet, their "inner temple" reserved for hallowed anniversaries. The pure bridegroom idolizes his bride as too etherial and holy to be ruthlessly carnalized for carnality's sake; but holds her purity in reserve for that "natural use" which shall make them parents. His spiritual love quiets his animal passion,[799] remains content with *soul* communion, and finds far higher enjoyment in folding his loved one in his arms of tenderness, and receiving and bestowing mutual caresses, than in ultimate indulgence. Animal lovers take but little love pleasure, and soon cloy, while the mutual magnetisms of pure lovers interchanged through a large serous surface compensate a thousand fold for this sensuous indulgence; besides yielding the most soul-sanctifying and ravishing repast mortal can enjoy. Still, only this highest phase of love will thus subdue propensity; yet this will.[799] Waiting till about ready to unite for *parentage*, and making a superb child paramount and sensuous pleasure secondary, will immeasurably exalt both in each other's esteem, instead of lowering either: and irradiate the eyes of the doting husband with new luster and his wife's with glowing tenderness while interchanging looks and tokens of love, because co-workers in life's greatest achievement[501] and luxury. Not a blush tinges her modest cheek in thus offering up the maiden on the altar of the matron. Behold the difference between that sensuous and this spiritual embrace; that vitiating, this exalting all. Every single principle commands temporary postponement.

"*Discipline strengthens*. As veteran troops thrive on hardships that would kill off raw recruits; so doubly with these organs. How could they be previously trained? Would you not loathe hers if they were? How *can* she rush suddenly from that inert upon this excessive plane?"

"*Mankind will some day accept* this spiritual love doctrine. The pure minded few will now; and after ages practice it out of mere epicurean self-interest. Nothing outrages and murders pure love like dragging it down from that exalted to this carnal plane. Its *animalization* is just what wrecks all these rich cargoes of connubial bliss, filling them with loathsome bilge

water and vermin, and making them utterly insufferable. Bear in mind, all ye who marry, that you are entering together upon a *life-time* of ecstatic conjugal bliss, if you preserve your love pure, but prolonged agony if not.

817. GOD LETS ALL PARENTS HAVE BOYS OR GIRLS AS THEY PREFER. So *great* a boon He certainly bestows; for he withholds no real good. How desirable for royal and other families and all others to guarantee beforehand the sex preferred? When the world gets full, as it will, and continue thus for ages,[824] barely enough females will be wanted to *keep* it so; the rest males. Stock raisers can use this art to great pecuniary profit. The theory that

Seed from the right testal organ gives boys by impregnating an egg from only the right ovary, and left girls; so that lying on and taking position from the wife's *right* side brings his right nearest her organs, or any like means of stimulating it the most and giving it advantage in the start, gives boys, and the converse girls, is plausible, and often sustained by long strings of facts, only all at once to contradict itself; whereas if it is a law it has no exceptions.

"*I subscribe a colt* to your salary this year, and will *guarantee* the sex you prefer."—*Breeder Cook.*

"*What! How?* What is your secret?"—*Rev. Mr. C.*

"*For a female* colt I couple its parents right after the mare's heat commences, and on their first seeing each other; for a male I wait till it cools off so that she will barely receive him, and *hold him back* so as to give him the most passion."

I heard that talk over fifty years ago, yet a cotemporary makes a great boast of having just discovered it.

"*For females* give the male at the first sign of heat; for males, at its end"—*Thury.*

"*This Thury* plan has been tried on the farms of the French Emperor with uniform success."—*Naphies.*

"*In* 22 *successive* trials I wanted and got heifers, and in 29 got just the sex I desired."—*A Swiss Breeder.*

"*Hens lay female* eggs first after the tread, later, male; and queen bees, drones eggs last."—*Na.*

"*The general* law seems to be that when the conditions for increase are favorable, Nature produces the most females, when unfavorable, males. Giron attributes the sex mainly to the sire."—*Combes' Consti.*

The following table indicates that young rams with young ewes give about two females to one male; young rams with old ewes, and old rams with young ewes give two males to one female, and of equal ages about equal of sex. That is: Both parents immature, double the most females; both mature, equal sexes; young sire with old mothers and old sires with young mothers, the most males.

"*A young* ram was put into the flock of ewes, set apart for producing ewe lambs; while a mature and powerful five-year old ram was put into the flock from which male lambs were desired, with these results:

FLOCK FOR FEMALE LAMBS.

AGE OF MOTHERS.	SEX OF LAMBS. Male.	Female.
2 year olds	14	26
3 " "	16	29
4 " "	5	21
5 " " and over	18	8
Total	53	84

FLOCK FOR MALE LAMBS.

AGE OF MOTHERS.	SEX OF LAMBS. Male.	Female
2 year olds	7	3
3 " "	15	14
4 " "	33	14
5 " " and over	25	24
Total	80	55

"*Intercourse before the sixth* day after the cessation of the monthlies, produces girls, from sixth to twelfth, boys"—*Medical Reporter.*

These are absolute truths, namely:—

1. *Gender is a mental* entity;[577] males being males in body because so in *mind;* and thus of females.[504] 2. Therefore something *mental* in parents predetermines it. 3. It is established at and by conception, and before we can discern it. 4. Therefore something mental in the parental *states at conception* casts it. What?

The underlieing law obviously is that the most male vigor gives boys, female, girls, and conception *right* after menstruation gives girls because the female is usually the most impassioned then; later, boys, because her decline leaves him the warmest. Hence,

Provoking female passion first and most gives girls, and male, boys; which either can effect in his or her own self, or the other with or without the other's cognizance. In summing up directions:—

To get girls unite right after the menses cease, and provoke the most passion in the female by kissing and fondling, thus inducing her acme first; to get boys, embrace five to eight days *after* the monthlies close, and after she has wrought up her husband's passion, with less of her own. Superadding the testal theory will certainly do no harm; which is probably but another phase of our own theory—the right being the most vigorous and giving boys, and doubly when the most inspired, and the left girls.

We will thank readers for any like *facts.*

Twins being of opposite sexes militates against this theory, unless the boy is begotten some days after the girl; yet if so, why born the same hour? Two yolks are often found in one egg, which hatches twins.

V. Uniting Errors, Continence, Promiscuosity, Kept Mistresses, Preventions, &c.

818. "DOES CONTINENCE NECESSARILY INJURE?"

"*Not in and of itself*, because

1. "*Man is made to wait for woman's advances;*[701-2] which presupposes his organic quiet *except* then.

2. "*Intercourse during pregnancy injures* mother and the fœtus,[848] in mind and body. Of course Nature provides for male continence a year at a time, without injury; and therefore at other times.

3. "*Sexual inflammation* is the chief cause of man's incontinence, but for which he would be like the loaded gun, and this rampant lust be absorbed by pure love, leaving him uninjured by continence.

4. "*Platonic love creates no semen*, yet is man's normal state. You meet refined ladies with superb toilets, bare arms and necks, musical, lovely, gay, cordial, magnetic, chaste, &c.; talk, laugh, sing, dance, and enjoy ten times more than at a male club, because your whole sexual nature is inspired in purity; yet you created no semen, because on too high a plane for that, whereas,

5. "*Passion creates it always*, as is proved, 1, by fooling one minute with an animal woman bringing it forward; 2, sensual dreams preceding its nocturnal emission; 3, every single discharge, voluntary and involuntary, in cohabitation and out, originates in the *sensual* aspect of love All these five points are incontrovertible, and absolutely prove that male and female continence is normal, and engrafted into the human constitution, excepting for impregnation.[815] All male animals confirm this conclusion."

"*But the testal organs create semen constantly*, which renders its evacuation by intercourse a physical necessity, unless by those worse forms of self-abuse or involuntary losses. 'So say the Doctors.'"—*Celibates.*

"*False all.* They manufacture semen only when impelled to action by animal passion, which should await right female demand for impregnation.[801] Male and female *magnetism is* being created perpetually, and should be consumed in men by gallantry, nobleness, courage, the male vocality, form, posture, carriage,

and other male attributes, and in females by female charms, qualities, love, &c., and in both walking, talking, singing, dancing, &c., together. Yet none can eat their sexual cake in these male and female manifestations *and* in coition. The more of either the less of the other.[799] Choose between them. Even admitting continence to be an evil, all wrong coition is a greater. Husbands of passive wives need neither run round, nor suffer inconvenience."

"*Female magnetism is* necessary to the male, and male to the female, yet those who cannot or do not get it in wedlock should content themselves with what they can pick up in its higher forms, and do without the balance."

"*The same continence law governs both sexes;* hence those men who justify themselves on this ground in running round should recommend the same running to their wives and daughters."

819. PROMISCUOSITY IS WRONG, AND SELF-PUNISHING. This important problem deserves this natural-laws adjudication. 1. It *necessitates* lust, for all lovers instinctively confine themselves to each other.[630-5] Lust tears gender right out by its roots.[800] Your own inner self-hood attests its inherent corruption. Only that love can sanctify it whose body-servant it is; yet that has offspring for its goal; then must this; which involves marriage, and perpetuity for life.

2. *What of your paramour?* Each is some one's daughter, sister, or wife; what if she were *yours?* If she is a prostitute, "goes for" your money, and stinks alive besides, you must have the stomach of an alligator to stomach her. Only some low, self-degrading fool could afford either that, or its crazy, tornado violence, which benumbs your *future capacity* to enjoy this pleasure.[800] Besides, you must despise yourself and the whole sex before you can defile any member of it. These and many like reasons, all of which apply with double force to woman, forbid all miscellaneous indulgence. Not till you can rise before or retire after the Almighty, can you break His holy law of one love and exclusive union by illicit roving without incurring its dire penalties. Mark this literal dialogue:

"*Intercourse is your own* specific prescription for seminal losses, sexual starvation, male and female complaints, nervousness, etc.; in which you agree with us doctors you fight so desperately. Yet why confine it to that old fogy Biblicism of marriage? Does this legal *ceremony*, one thing here and another thing there, and ever changing, help these cures? Must all sexual victims pine on just to humor this whim of exclusiveness?"—*A St. Louis Dr.*

"*Do you*, as a medical Professor, who knows all about English and German medicine, aver that intercourse is the one specific cure of spermatorrhœa?"—*P.*

"*I do* without any discount."—*Dr.*

"*What is sauce for the goose*, doctor, is therefore sauce for the gander, and gosling as well. If your idolized daughter were in a like state, and should consult me professionally for relief, would you thank *me* to make and administer this prescription?"—*P*

"*A cute dodge*, unscientific, and unworthy of you"—*D.*

"*It was caused* not by merely *handling* these parts, but by its nasty, vulgar, amatory *feeling*, which your prescription only re-carnalizes and re-demoralizes but which marriage purifies. Promiscuous indulgence takes it off from one vulgar plan of self-abuse only to put it back on another of lust. A pure *love* cohabitation is indeed their cure, but presupposes its completeness, continuance with only one, with issue, and their rearing. Nothing can invalidate this absolute truth."

"*Would it not cure as well out* of wedlock as in, if accompanied by love?"—*Dr.*

"*Yes;* but since love is constant, its embrace, to be effective, must be continuous and above board, which necessitates marriage. Besides, we can enjoy life only in concert, never in antagonism with our fellows, and this is doubly true of every woman. Now,

"*Society exists*, and will spy out any woman's fornication, and cast her out headlong, leaving her paramour thoroughly in love with a despised prostitute, which would soon kill his love, leave him worse off than if continent, and *spoil her*, which is simply damnable. You are also converting virtuous men into libertines."

"*Your prescription often poisons them for life.* Opening their sensual floodgates is bad enough; but this searing and palsying every after life function besides, is serious business. Noble young men apply to me with this pitiful story: 'Troubled some, though not badly, with nocturnal emissions, I applied to our family physician, who prescribed intercourse; showed me where and how to find the female required; and charged me when I left home to continue. In doing so I've got poisoned. What shall I do?'"

"*Cowhide your physician*, and do it up brown; for his prescription has thus poisoned your gender at its fountain, and paralyzed all your future enjoyments, capacities, sexual pleasures manhood and talents, probably *fifty* per cent. If he had told you to select the best female you knew, court and marry—'which I could just as well have done as not'—he would have saved a noble youth he has more than half ruined! Medical men who give this advice incur a responsibility truly fearful, by encouraging both celibacy and prostitution together. Do *think*. Farther:—

"*This sneak-thief slying* in to a woman, rushing through as if afraid of being caught, and sneaking out, spoils all its pleasure. Secrecy necessarily involves something mean of which to be ashamed. An open above-board course is the only true one.

"*Intercourse gives but a moiety* of love's pleasures and benefits. Lovers must go together to church, concerts, parties, meet acquaintances, introduce, be proud of, etc.; yet none have any right to thus thrust among them one to them a harlot or rake. No, doctor, there remains but this one right way—a permanent, exclusive, acknowledged love intercourse, and both rearing together their mutual young. Either marriage or continence alone remains."—*P.*

Royal and aristocratic European families supply their growing sons with girl waiters by day and *vade mecums* always on call, by night, the handsomest to be found, and when they travel get new ones in every new place. Wonder if they do likewise by their growing daughters?

820. A VIRGIN WIFE INFINITELY SURPASSES A KEPT MISTRESS, who is of necessity a selfish, hardened harpy, uncertain how long her hold will last, and so bound to make the most of the present. How can she love you? Yet she can and will fleece you. This is her art and profession. You must love in order to enjoy her,[792] which makes her your virtual wife, yet a despised courtezan

Some day you must quit or marry her. Till then she is your hired chattel, and you are her's to pay, her victim, and in *her* power? and quite welcome to all the bitter juice you can squeeze out of that rotten orange. Quitting her you will find a hard task. I saw an amorous Yale alumni traversing the Rocky Mountains to wean himself from the magic spell of his college mistress, and suffering terribly. This will make him hate his wife, and her him; because of this lingering love for his strumpet. He is quite welcome to carry *that* sting and thorn down to his grave.

If you marry her, where will you, she and your children stand in society for ever?

Your loving her makes her disastrous to you; not loving her, worthless. This demoralizing French custom of concubinage, shamelessly advertised and spreading broadcast over our land, deserves cursing.

How much better is a sweet, doting, permanent wife than a temporary, harpy mistress? To be loved by a cat, a dog, a brute, is something; by a darling child, much more; but by an own virgin wife, who is wholly devoted to you, soul and body, and doing for you early and late with might and main, how infinitely the most? Come, baches, more wives, but *no* more mistresses. Who or what are you to thus prefer loose females to virtuous wives? and any and everybody's woman to an own wife?

A natural law's decision of our next point is most important *per se*, and rendered doubly so by present lax morals concerning it:

821. IS INTERCOURSE OUT OF WEDLOCK EVER RIGHT? IF AYE, WHEN?

Cohabitation is governed by offspring, throughout. *It* is instituted solely to create *them*, and may lead *only* where they may rightly follow. It is proper and improper only where and because they are either. God's having linked both so closely together as to render their separation well nigh impossible, is proof positive that they should always go hand in hand together. Yet obviously

Parentage overrules intercourse; the former being lord, and the latter his body servant, instituted expressly as his preceding usher.

Marriage is ordained to facilitate and promote both. Paternal Love commands every father to help rear his own children.[830] This requires him to know that this child *is* his, while that one is not; and the mission of marriage is to guarantee to him the legitimacy of the children he is required to support. This principle makes

Intercourse, marriage, and offspring natural concomitants; as inseparable as springs, their valleys, and confluent rivers; and thereby commands all the life fountains of intercourse to flow each along down through its chosen valley of marriage, into the river of own offspring, in order to rear them. Those natural triplets let none ever separate. Those who do, must prepare their backs for natural law stripes.

Nature incorporates Love with this sacred trio,[831] thereby creating an indissoluble quartette. Then let all her disciples do all they possibly can to embody all four into their hearts and conduct. This quadruple alliance issues this edict.

All ye who want children or intercourse, marry for them; just as Nature's uniting every river with its own valley tells it to meander along down its own; nor ever trespass upon any others. When all four flow on lovingly together, all right; but when their divergance forms the Nile's delta, which becomes the true Nile?

Parentage governs the other three by their being instituted to further it, not it to subserve either of them. And all else sexual owes equal fealty to reproduction, the final goal and outcome of whatever appertains to males, females, and sexuality.[832 833]

All marriage laws acknowledge this fundamental principle by making parental incapacity a legal cause for issuing a divorce against the incompetent party; and an Illinois judge lately justly granted one to a wife whose husband could but would not become a co-parent with her.

A Miss Thirty asked Eliza Farnum how she could have own babies to love without incurring the terrible and almost universal evils of marital wretchedness, and was answered:

"*Marry any man you can coax;* obtain maternity with any *other* man you may love or select; get divorced after you have secured all the children you want; and thus keep your character, legalizing your children, and elevate without injuring a dough-head."

A.—"*Outrageous*, execrable, damnable, even infernal." Our quartette principle answers: "Unite Love, marriage and parentage together, by choosing your best male acquaintance, making yourself so womanly and wifelike that both cannot well help loving, marrying, and being happy in each other, and your love-created children. See how in Part III.

Mrs. V. W. exclaimed in a Chicago Womans Rights Convention:

"*Whose business but mine* is it whether I choose to select one man, or different men, for fathers of my own children?"

A.—"'*Society*' *will make you and them feel* whose business it is. Public opinion is and will remain a fixed fact till mountains vanish, and consigns all illegitimates, and their mothers, and *should* add their fathers, to 'back seats.' Branding illegitimate upon the brow of a noble boy or sensitive girl is outrageous, execrable, damnable, even *infernal.*"

Obj.—"*French* public opinion sanctions illegitimacy by its leaders and rulers perpetuating it. From it both Bonapartes derived their vast armies, and their nation its subject and producers. Custom alone tolerates it there, but condemns it here. The ancients outlawed all unmarried women after thirty who had *not* borne the state children. Till the world is full, every infant is a public good. What bastard but had rather be thus 'branded' than *not to be?* and be borne smart out of wedlock than dull in? and snap fingers at its stigma to boot? If illegitimacy is an inherent evil, why not natural law interdict it? Motherhood is an inherent female birthright. *Possessing* a womb gives an *ipse facto* permit to use it, as eyes do to see, and lungs to breathe; which 'society' has no right to interdict or degrade. This powerful normal yearning *instinct* will yet assert itself, and this 'higher law,' inherent *right*, override this stigma, and honor what society now degrades. Come, answer all *this*, you natural law-sticklers."

A.—"*Marriage was made to promote* offspring, and should be easily set aside when it prevents them; so that all who can have children, may have them in it. When they co-operate, all right; conflict, choose whichever set of consequences you prefer."

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*Miss Polly Baker, indicted in Connecticut for illegitimacy, in 1787, replied in Court: "You have fined me twice and publicly whipped me twice, and now arraign me again, for bearing and alone maintaining, by hard work, five subjects of our king, in a new country which needs more people. Is this a crime? I think it praiseworthy. I have debauched no woman's husband. I prefer children in marriage; and while a virgin, accepted the only offer I ever had, and lost my own honor by trusting that of a magistrate of this county, who got me with child, and deserted me; yet you disgrace, and fine, and scourge *me*, and *honor* him with office. You say mine is a 'religious offense;' then leave it to religion to punish. You say I must 'suffer eternal burn-

ings for it;' is not *that* enough? How can *God* be angry with me for having children, when, to the little I did towards it, *He* added His divine skill in forming their bodies, and crowning them with rational and immortal souls? Punish these mean bachelors, too stingy to marry, who leave unproduced, which is equal to murdering, thousands of children for thousands of generations, and deprive good women of husbands and children. Make them marry by fining them every year double what you fine me for fulfilling the great command of Nature's God to 'multiply;'—a duty from the steady performance of which neither your disgrace nor public stripes, has deterred me, and for which I think, instead of being whipped, I *ought* to have a statue erected to my memory." She was not punished; was married the next day to a judge; and had *fifteen* lawful children, after her five bastards, and lived a blameless life. —*American Museum.*

822. Preventing Conception Outrages every Sexual Law. Think you, after God has created you men and women, and ordained all this creative machinery solely to secure reproduction, you can thwart and cheat *Him* without incurring His retribution commensurate with His highest law you break?[808] "Prepare to meet your God," ye who persist. Every argument for it is futile. Find one refuted in[448] and that most urged in[809] Your young can surpass yourselves[810] —quite good that—and be cheaply reared in plainness, while a stylish rearing curses all its victims. Right bearing never exhausts but always improves mothers,[864] and large families are the best pieces of property extant. Accursed all who dissuade from them. And yet

Most married pairs are stark mad against issue. Whoever can patent a means of enjoying fully without conceiving or injuring, could soon become the richest man in Christendom, so highly would men prize and pay for it, and women the most, purity and conscience to the contrary, and most married are insanely bent on small families.[811] All this is all wrong. Till our world is full all should help fill it with the best they can; nor any refuse because they cannot have the *very* best; for poor life is as much better than none as all the happiness it can experience and impart through time and eternity. Our earth contains over 30,000,000 square miles of good arable land, with 640 acres each—about 20,000,000,000—each acre capable of clothing, housing and feeding five persons, aided by the oceans. Figure up that long string of mortals each enjoying more than tongue can tell, and all forever marching into infinitely ecstatic and everlasting bliss! All this, with as much more as man can be better than he is, has been provided for by our Heavenly Father, and lacks only human agency in their production! What a burning shame that God's sun, air, earth, fruits, grains, and all other provisions for human enjoyments should go to waste solely because you drones are too lazy to marry or stingy to reproduce, though charring with lust! Cursing and swearing at you seems too tame. How far wrong is Polly Bakers[897] in saying that not producing is as bad as murdering that number? For who but rather exist forever yet be murdered here than *not to be?*

"*Why no children*, since yours would be as splendid? Abstinence is spoiling you. '—*Enquirer.*

'*My mother* told my step-father I was begotten out of wedlock, though born in it, and he flung it in my face to prevent my marriage; and I cannot affix the stigma, 'child of a bastard,' to my children."—*A magnificently sexed wife.*

"*He dare not* tell others on her and his account; so stop aggravating yourself over this 'spilt milk,' act and feel as if none know what none can prove; and let such perfect children as yours would be come right along, *a la Nature.*"—*E.*

"*My husband made me prevent* conception by using cold injections right after each interview, and in ten days I was seized with a most agonizing womb cramp, from which I endured all but death; lay helpless one year, and have been useless and most costly ever since, am barely able to be about; and would suffer all mortals can suffer and live to have a child, now justly denied me. Tell all women to never dare use this means of preventing conception."—*A Childless Invalid.*

"*Preventions by using preparations of zinc destroy sensation* in the vagina ever after, as it were *tan* it, and thus preclude all future pleasure.

Preventing conception while enjoying intercourse breaks Nature's first law, is wrong, and most injurious.

823. Suspending Complete Coition Infuriate, Disease, and Wreck the Nerves of Both. This was Onan's sin, and his terrible punishment just, because, 1, It is passion's grossest and most utterly debasing, repugnant, and vulgarizing indulgence; 2, More terribly unsexing and diseasing to its organs and the nervous systems of both than masturbation; see why under Prematurity; 3, It infuriates both against each other; for all disappointees engender hate in those disappointed[806] and 4, Robs the female of the marvelous toning up vivification imparted by this life-giving fluid. Breaking this paramount reproductive law takes its pound of flesh right out of the hearts of both, blood and all. No case of conjugal affection can long co-exist between its perpetrators. Be appalled by these facts:—

"*I am absolutely impotent.* Can you tell why?'—*A once powerful Male.*

"*Some great cohabiting error.*"

"*I never united except with my lawful wife.*"—*Ibid.*

"*Then you long practiced incomplete coition.*"—*P.*

"*She made me swear,* as a condition precedent to marrying me, that I would never lodge the seeds of life with her, because she was bound never to be troubled with babies."—*Do.*

"*And you were fool enough to promise?* Served you right. But this act makes you hate each other, and diseases her."

"*She has no passion,* and we loathe each other."—*Do.*

"*Nature punishes* by impotence and hatreds."

"*Ca. this habit* cause my inability to retain urine? For I am always worse right after; and best when *from* home."—*B.*

"*I married one I thought rich,* but found poor, though she was desperate to conceive; prevented children, because I felt unable to support them; accidentally begot one I loved, which my wife took and deserted me, and refuses to return; am impotent, and so gloomy and utterly wretched that I think seriously of committing suicide."—*A Jilted Wretch.*

"*Incomplete sexual union* outraged her and ruined *you,* heathen."

"*I was* very potent, yet am impotent at 40. Why?'—*L.*

"*Something very* wrong about your intercourse."

"*I intensely crave a large* family, which my husband precludes. Am I justified in using strategy to secure conception by him?"—*A Young Wife.*

"*Yes! or say; when you will complete* coition I shall make you more than welcome; but till then I take a separate room and *drive and bolt you out;* for I *will not* be a party to this outrage on Nature. I have an inherent *right* to children, of which you wickedly deprive me."—*A Rich Banker's Wife.*

"*Mary, I stipulated for children* when, and as a condition precedent to my offering you my hand and heart in marriage, to which you cordially assented; yet for years you begged me to restrain complete coition, which I, fool, did, till now you absolutely refuse me all sexual approaches. I support you in extravagance and would love you to death, yet I demand your fulfillment of complete intercourse and maternity, without your producing any more abortions, or else consider us virtually divorced; for I *will not* longer suffer this terrible crucifixion of my three darling loves and primal rights, full sexual communion, darling children, and female magnetism."—*A Deeply Wronged Husband.*

"*The exaltation* and consequent concussion of two thus provoking each other to passion, produce still more serious nervous perturbations than self-abuse."

"*Woman suffers most* from this vice, because her organs are adapted to act for a longer period. It provokes in her all diseases of her genital organs, from simple inflammation to the most serious derangements—metritis, tumors, polypi, uterine colics, neurosis, cancers, mammal and ovarian diseases, sterility, leucorrhœa, etc. When I review all the diseases of the women I have attended, I believe *three-fourths* of them were caused by the practice of frauds in sexual intercourse, and that, in most cases, they can with certainty be attributed to it. I append over 200 cases in proof."

"*Elderly* women suffer the most, because their declining organisms are less able to resist its effects. It often causes subsequent sterility. Wearing the Condam sheath does not lessen the evil."—*L. F. E. Bergeret, Physician-in-Chief of the Arboir Hospital, France.*

Its use is appallingly prevalent. I saw a lady of social position in Sacramento call in a drug-store for a dozen as boldly as she would for cologne, saying she wanted no more babies; and a San Francisco wholesale drug-store clerk told me that he sold in one year *seven hundred gross*—nearly 100,000!—and double that number of caps for the penal gland; besides all the other clerks in his and all the other stores in all other cities and nations! And each used many times! This equals that French invention for female masturbation![917] Sexual depravity, what next?

All its female perpetrators carry the evidences or "labels" of this unnatural practice around with them in their eyes and looks. It causes a rush of blood to these organs which gorges only to inflame terribly. A passive woman suffers less in this, but more in another way.[805] The more passion the more injury. The amount and aggravation of those female complaints it causes are fearful. What an outrage on Nature! She must punish in proportion.

Female desire in a strong normal woman, when fully roused, involves conception; denying her which, either by withdrawals or prematurity, sometimes produces a wild, furious delirium of passion, both resistless in itself, and terribly paralyzing to her nervous system.

824. PLATONIC LOVE IS A SURE YET HARMLESS PREVENTIVE. The natural law of human increase will fill the whole earth and keep her packed full, clean up the habitable sides of all her mountains, and crowd all her crooked shores and isles, with untold myriads upon her waters, clear up to her utmost capacities for supplying their necessities. *Then* each married pair will be allowed to replace only two, unless they can negotiate for other's rights, which if rated by intrinsic value, should cost.[815] Then prevention will be as great a blessing as till then it is a curse, and indispensable, and subject none to any self-denial or injury; for Nature requires no self sacrifices. Therefore,

Infinite Wisdom makes complete preventive provision; for He creates no need without adding its pleasurable ways and means. And He does *well* all He undertakes, this prevention included. How? Partly by Platonic affection thus:

"*Both are just as happy now* in each other as we possibly can be, and together all we like. Why not let this well enough alone? Marriage could not make us any happier, and might spoil our inexpressible bliss by animality. Passion kills love. All courtships are happier than marriages, because they keep love pure."—*A Model Young Woman Betrothed.*

"*This spiritual* love doctrine takes us too far into the clouds; might do for angels and even seniles, yet ours is rightfully still earthly. It might be practiced by the most exquisite ladies, yet their children would be too angelic for earth. Come, offer something less transcendental and Utopian, and more practicable to us as hearty animals."—*All Men and Most Women.*

"*Nature is always practical.* These views are away up in the clouds only to those away down, wallowing in sensual mud. Women will appreciate and love them. Would that all could see both how true and important. Til you do thus sanctify your love and keep it on a plane so high as to absorb its animal form, better accept its material results. Be content to be mortals till you can become angels. By the time the world gets full, love will become so ethereal as to give its reciprocants a hundredfold more enjoyment, and that many times more exalted, than the same amount of sexual magnetism expended in copulation."

"*One other* natural preventive redoubles enjoyment and benefits both, and females the most; yet its promulgation would greatly retard increase, and do injury before the world is about full, when it will be the greatest benefaction of the race."

Readers, this analysis and adjudications of this sacred embrace is thorough, scientific and timely, and stands "*solitary and alone.*"

VI. The Sexual Anatomy, and its Adaptations.

825. ITS STUDY SHOULD BE POPULARIZED; because it teaches many self and child-perfecting facts and laws. By entwining it with our other organs its Inventor commands us to study it along *with* them; whereas ignoring it sunders what he conjoins. Those too modest to study it should amputate it. Thinking it immodest is the height of vulgarity. With such squeamishness we have and want no fellowship.

Woman should and does study it most, because she is Nature's best healing medium, and has as much inherent right to it as man."[16] Miss Dr. Blackwell did a great work by forcing her way into the dissecting room and clinics, thus greatly improving their decorum.

God in Nature exceeds all other studies, and will soon supplant sectarianism; yet His sexual adaptations of each part of the male structure to all its other parts, and of each part of the female to all her other parts; as well as of all the parts of each sex to all those of the other, and of each part of both to its specific office, without which all demonstrations are useless, stand "first among equals;" but are completely ignored by all works on anatomy; but without them these works are almost useless—a deficit we supply. Claiming new and important discoveries in this line, and a greatly improved *putting together* of old, we pursue obviously this only scientific course, of beginning with the *manufacture* of the seminal messenger of life, and following it step by step, noting its needs and Nature's supply of them, up to conception; and thus of the ovum.

826. THE LIFE-GERM IS NATURE'S GREATEST WONDER. It is organized.

"*Multitudes of minute filamentary bodies*, called seminal animalcules, are closely crowded together, and in the very recent state present great activity in their motions. So great is their number that, at first sight, the seminal fluid seems to consist of them alone; but a close inspection discovers a simple homogeneous fluid, the *liquor seminus*, in which they move along with minute rounded corpuscles, the *seminal granules*, about 1-500 of a line in diameter."—*Morton's Anatomy.*

Fig. 574,* from Pauchet, who has examined its structure elaborately, shows its shape, and that it has a mouth, a chest, a caudle or motive apparatus; which proves that it has whatever goes along with them; for why mouth without a digestive, motive, nervous, and cerebral apparatus? Its moving proves that it has muscles, and its having any organ proves that it possesses all the rudiments of all the bodily organs. And its having *them* proves that it has those mental *Faculties* necessary for their action. Thus, why a mouth but to eat? or why eat but to digest? or how eat without Appetite? which is a mental Faculty. Its having this *one* of the mental powers proves that it also has that primitive mental element which thinks, loves, hates, remembers, sings, reckons, talks, worships, begets, etc.; along with all the other mental Faculties. Its moving, which we can see, proves that it has a rudimental motive apparatus, and that mental Faculty which uses it in moving; and this that it has all the physical and mental machinery for executing all its future functions. Recount all you have done, felt, enjoyed, suffered, etc., from birth till now! May you put forth many times more before you die. Yet you *could* have done, been and enjoyed a hundredfold more if your whole functional *capacity* had been developed—had not been crippled by those diseases, doses of calomel, etc. You must *live forever*, and with all your functional capacities immeasurably enhanced; all possible functions here being only a drop in the bucket compared with those hereafter. *Immortality* inheres in life—is its wonder of wonders and enhances its powers past all sweep of conception. *O what is life?* And yet all its machinery, organic and mental, for executing all this infinity of functions, is embodied in this animalcule when it is ushered forth from its father's loins upon the boundless oceans of infinite time, space, and existence: and yet is too infinitesimally small to be seen till magnified many hundred-fold! Great God, what wonders dost Thou achieve by means how small! All Thy other wondrous works are surpassed and dwarfed by Thy messenger of life!

It must be begun somewhere, and manufactured somehow, and by some organ, for Nature executes every function by its own organ.

827. THE MALE TESTAL GLANDS ORIGINATE ALL LIFE GERMS, and transmit whatever the male transmits. Is life itself valuable, and is not this holy temple which creates and sends it forth equally? Eyes are no more precious; for it creates them. No wonder the Bible condemns so terribly all who "injure a man in his stones." Enraged dogs try to bite there. Squirrels attack each other there. Emasculation is among the worst of crimes. What are these organs worth to their possessors, and products? your father's to *you*? What is the relative value of good over poor?

They are located at the lower part of the male body, and in animals, inferiorly and posteriorly, and always created in pairs, like eyes, ears, hands, feet, legs, teeth, arms, hemispheres of the body, &c.; so that if either is disabled the other can still create semen; and exactly analagous to male and female.[504]

They embody the quintessence of material manhood. Whatever is manly in form, bearing, voice, intellect, and morals, emanates from them; is impaired by their impairment, improved by their improvement, almost extinguished by their early extraction, and governed by their existing states; and hence their name, testes, because they are the touchstones of the man; so that, in practical value, they are inferior to nothing in

* *These Figures are on the last* page, so arranged as to be easily removed, or kept covered.

nan but brain. Their possessors should be as choice of them as of the apple of their eye, almost worship them; in which wives may well join. Benumbing or impairing them by self-abuse, overtaxation, lust, &c., how foolish, how wicked and O what a loss! Their improvement, how infinitely desirable!

They are composed of lobules, or glands, or chambers, numbering from two to four hundred, depending on the sexual vigor, and well represented in Fig. 575,* along with concomitant and co-working organs. Each is over an inch long, nearly an inch wide, about half an inch thick, shaped quite like a bean, and weighs six to eight drahms, the left the largest; as is its hollow in the left thigh, signifying that this structure should be carried mainly in the left groin.

Each gland is conical, with its apex pointing inwardly, contained in a vascular process, and surrounded by a tape-like cord, some sixteen feet long, in all over a mile, so folded or wound back and forth upon and around it as to constitute both a sheath to protect it, and a duct to carry its seminal life-germs along till all merge into some twenty principal ducts, formed on their inner side, next the body, which become straight, and hence are called *rete mucosa*, ascend to its upper edge, and empty into and form the

Epididymis, meaning "upon the testes," which now *descends* along down the back of each, collecting all the semen, and forming the *vas deferens*; a carrying duct as crooked as the Upper Missouri, obviously for the same reason that the intestines, blood vessels, brain lobes, &c., are *folded*, namely, to compact the greatest amount of function into the shortest possible space. They become the harder as they are the more vigorous, and the softer the less. How complicated this machinery, to execute a function how complex?

The Scrotum protects these delicate twin-brothers, into which they descend usually before birth. It is composed of three investing tunics; 1. The *Tunica vaginalis*, a skin-like pouch of serous membrane forming a half-shut sack attached to the scrotum; and investing both testes and epididymis, besides uniting them; 2. The *Tunica albuginea*, dense, having white fibrous bundles interlacing in all directions, which enable it to squeeze the testicles,[839] and in doing so form its corrugated ridges and hollows; and 3. The *Tunica vasculosa*.

They have more arteries and veins for their size than any other part of the body; because they execute a function correspondingly condensed.

The dartos is a thin layer of loose, reddish tissue, contractile, very vascular, fibrous, surrounding the scrotum, and uniting it to the thighs, groins, and penis, and has a meridian septum, which divides it into two half sacks, one for each testis. It has corrugations, or furrows and ridges, the deeper and more contractile the more vigorous its possessor, which passion deepens and thickens, thereby contracting on and squeezing the testes, much like the gizzard of fowls, thereby promoting their function,[839] by creating wavy crallings, besides holding them close up to the body in vigorous males, yet they sagg the more as they are the weaker.

828. Female Magnetism creates Testal Action, and this Semen. As machinery remains motionless till forced to act by some motive power, so these testal glands remain inert, vegetative life excepted, like eyes during sleep, unless stimulated to act by their natural stimulus, female magnetism. Exercising Platonic love in hearing fine female voices, music, &c., seeing beautiful forms, admiring the female charms and virtues, &c., promote their quiet action yet create no semen;[818] whereas, female passion, expressed and imagined, rouses them to action in creating it. Indeed,

There are two kinds of semen; one material, created by female passion provoking their physical action, which seeks intercourse, and the other spiritual, created by the female virtues, and expended in admiration, gallantry, love, etc., and seeking mental communion. Both are oftenest united. This distinction is important.

829. These Life-Germs are Transferred and Vivified thus:—Created in their father, they must somehow be transferred to their mother. A duct extending from their testal manufactory to their womb receptacle thus becomes indispensable, and is furnished by the vas deferens,[827] one part of which is called the urethra.[831] Yet a mere duct is not enough; for they are *so* delicate that the least friction must disarrange these parts ever after. Nature avoids this by

Creating and floating them in the seminal liquor, as illustrated in *Fig.* 576 and *Fig.* 577, which

Fig. 576.—Appearance of the Seminal Granules.

Fig. 577—Appearance of the Seminal Liquor.

presses equally on all their sides, and is propelled from him to her, and they along with it, just as polliwigs are floated along in running water. How necessary their transfer? How simple yet efficacious this floating means? Since they are created chiefly during coition, and close by the female aperture which receives them, why not float them *direct* from their testal manufactory to their vaginal destination? Because

They must be and are vivified by the vesicular seminalis, two glands lieing on the back part of the bladder, which creates a liquor, all well represented, with their ducts, in *Fig.* 578, on page 146. To reach these glands their duct, the vas deferens, must ascend from the epididymis

*These Figures are on the last page, so arranged as to be easily removed, or kept covered.

up into the male body, run along up the groins and rise above and pass over and around behind the bladder, which passage provokes these bladder glands to act in creating their secretion and

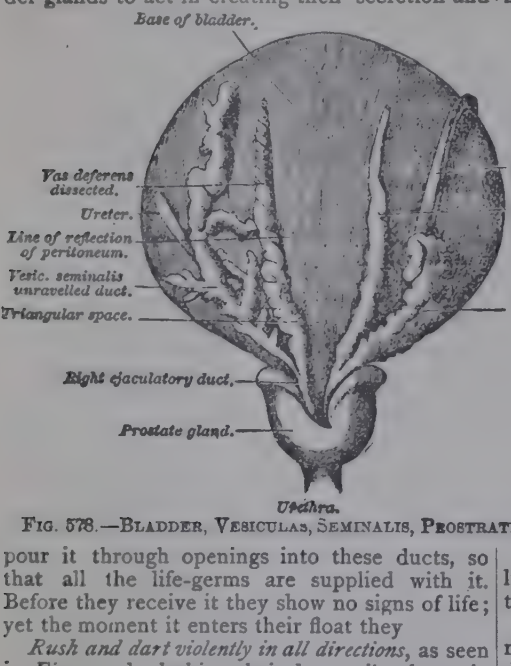


FIG. 578.—BLADDER, VESICULAS, SEMINALIS, PROSTRATE GLAND, &C.

pour it through openings into these ducts, so that all the life-germs are supplied with it. Before they receive it they show no signs of life; yet the moment it enters their float they

Rush and dart violently in all directions, as seen in *Fig.* 579, by lashing their long tails, shown in *Fig.* 574, back and forth in their float, thus creating that motion mentioned by Morton.[826]

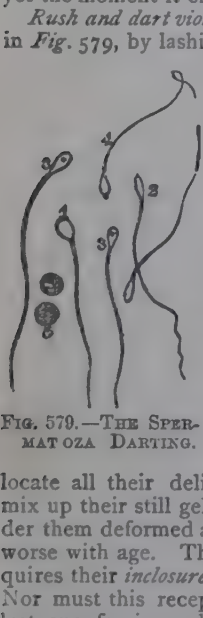


FIG. 579.—THE SPERMATOZA DARTING.

830. THE PENIS DEPOSITS THESE LIFE-GERMS AT THE WOMB'S MOUTH. This is its sole office, to which its every part is specifically adapted. Note how difficult its task. Ejecting them from their father's loins is not difficult, but injecting them into their mother's is. Their womb receptacle cannot be on her outside, lest a thousand unavoidable contacts dislocate all their delicate organic structure, and mix up their still gelatinous organs, only to render them deformed all through life; and growing worse with age. This protection necessarily requires their *inclosure within* the mother's body. Nor must this receptacle come to her surface, lest one foreign substance or another now or then during gestation should get into this womb tabernacle, only to damage or destroy their organism. This requires that it be inserted a considerable distance internally; and it is. Yet this necessitates some germ-planting instrument to carry and deposit them at the vestibule of their womb domicile. The penis effects this transfer and deposit.

Its rigidity thus becomes absolutely necessar Serious obstacles are to be surmounted. Inte vening bowels etc. must be set aside. Its vag nal tubular canal must be forced open. A impediments must be thrust asi like cobwebs, whilst these *seeds life* are being planted just whe Nature wants them. All this i periously demands a great amou of penal rigidity; without whi life could never be begotten.

If it were created sufficient rigid, elongated, and rightly d rected to fulfil its seed-planti mission, it must be always direct in the way in walking, workin sitting, everything; besides bei liable to be benumbed, despoile broken, crushed, any hour of a day from birth to death; besid the blunting by abrasion of delicate susceptibility, indispen able to its office. No; its pe petual rigidity could never d as its consequent injury wou preclude its function. How this serious difficulty overcom

By its erection just when, but *only* when, life-initiating function is needed. Love effec this temporary rigidity. How?

By its length corresponding to that of the vag nal tube, at the farther end of which its semin deposit must be lodged. Yet Nature's law proportioning all parts of everything to all other parts renders this organ, as also its vag nal female counterpart, the longer the taller possessor; and *vice versa*. This same law al governs its size; except when it is stunted its abuse or disuse.[964] These conditions vary length, when erect, to from six to ten inches that of the notorious pirate Gibbs, injected aft death, exceeding ten.

It consists of two cones, a a in *Fig.* 581, call corpora cavernosa, resembling two cigars cut at both ends, plac side by side, and f of blood caver quite like a spong into which passi pumps and hol blood just while is planting these li germs; after whi it opens the sangu neous flood-gates let it pass off. T ancients worship this erectile function by deifying Priapus, a erecting statues representing this structure ever where, so that no female could walk abro without meeting them. Complete masculini renders this rigidity remarkably firm and har while impotency consists in its laxity.

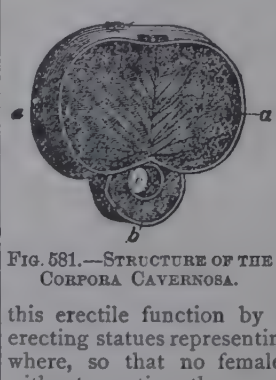


FIG. 581.—STRUCTURE OF THE CORPORA CAVERNOSA.

Erectile muscles pump and keep this blood these caverns; and are located at its back a lower end. The interior penal blood-vessels a

arge, and outer very small; because their greater ensation and function require more sustaining utrition.

The penis is composed of three principal parts, hose *corpora vacernosa* just described, the ure- hra, and the penal gland; that part between its oot and gland being called its "body." Itself nd these component parts are well represented n Fig. 580, which describes itself; besides howing the relative position of the bladder, rostrate gland, urethra, and penal gland. It onsists in its corpora cavernosa, which form the hief part of its body. Their being long cylin- ers, placed side by side, of course leaves two ong creases or hollows, one above for blood- essels and nerves, and the other below, *c* in *Fig.* 581, for the urethra *b*.

831. The Urethra continues the Vas Deferens through the Prostate Gland, ach beginning where the other ends; thus fur- ishing a necessary sluice-way or duct without hich all else must be nugatory, for the onward ransit passage of these life-germs. It also must e and is erectile, else pressure would kill every erm in its passage; and subject to the least ossible contact, and hence runs along its *under* roove where passion lessens pressure yet in- reases it above, or on those nerves and blood- essels which work best *with* contact; which lets hese life-germs pass on unhindered by that ressure needed and had everywhere else. Pas- ion so hardens it as to form a long round open- ng at *c* in 581, which receives the life-messenger rom under the bladder, and extends to an pening, called meatus, in its end.

Semen is propelled by oblique muscles from the pididymis to its exit at the penal gland, a layer n each side, meeting above and below; the con- raction of which presses the seminal contents f this urethra *forward*, as in swallowing, which jects it with more or less force in each male as heir muscles are stronger or weaker. Hence oman's love of male brawn and power.[610]

The prostate gland, named from its "standing efore" the bladder, is located in the lowest art of the body, between the junction of the highs with the body, the urethra passing through slit in it.

It is composed of glands chiefly, ducts from hich open into the urethra, into which these lands pour their oil, to create which is its chief ffice. Nature renders a great amount of fric- ion and pressure necessary in this life creating rocess.[639-640] Yet these parts must be so sen- itive and delicate as to be abraded, unless lubri- ated by this oil, which is emptied into and hrough the urethra and spread over both organ- sms in the beginning of passional excitement.

Overtaxing swells it, and thus arrests farther lamage,[800] and often becomes troublesome, and n seniors, fatal.

832. The Penal Bulb draws Semen for- vards. Mark this experimental proof. Press- ng the fingers upon the penis at its roots so that hey can note all motion or action there, every touch of this gland sends a wave along down to its roots, plainly felt by these fingers, and pas- sional contraction at its roots sends a like wave along *up* to this bulb, yet a similar pressure on the penis sends down no such wave. 2. Copula- tion relaxes it by fatigue, and its excessive action makes it sore; thus preventing further injury; but for which many would ruin it by excess. 3. Its erectile swelling and the interior hollow thus formed draw the semen forward by suc- tion, and redouble its ejectile force, which, aided by the erectile muscles and the spiral ones of the urethra, suffice in perfect masculinity to cast it several feet; thereby promoting its passage up into the womb. Behold this additional Divine provision for promoting impregnation!

This penal bulb is larger than the penis; con- stitutes its anterior terminus; is elastic like india-rubber; has a circular sensitive ridge around its base, with a sudden shrinkage or offset at its penal junction, and a septum on its under surface to prevent its turning up; is very much enlarged by erection, yet its size varies in dif- ferent persons; and becomes unduly enlarged by its excessive action. Its being extra small indicates weakness, and excessively large, a tumidity and permanent swelling unfavorable to its efficiency. The urethra enters it on its up- per side, and both end in an elongated orifice or opening called the *meatus* in the middle of this gland, through which semen and urine escape. Sexual virus sometimes consumes the mucous membrane lining this slit, so that in healing, its two sides *grow together*, which obliges the urine to pass out at two or more orifices, and of course in two streams. Its exit by one round, full jet is a good sign; by two or more smaller streams, a sign of its previous injury by virus or something else.

Its nervous filaments are wonderfully abundant, which render it most sensitive to pleasure and pain, and link it in mutual sympathy with the whole nervous system.

It is covered by the foreskin, called prepuce, to protect it from nerve-impairing contact with rough bodies. Nature must guard its sensitive- ness at any cost, and hence encases it in this self-protecting hood, which erection draws partly back and its vaginal insertion completes, thereby keeping it sensitive without impeding its mission.

Circumcision, "round cut," consists in cutting off this hood, which exposes this bulb to nerve- blunting abrasions against clothes, &c., to the manifest diminution of its sensitiveness, and consequent cohabiting enjoyment, it being the chief seat of male pleasure. This Mosaic rite was doubtless enjoined to prevent the lodgment of venereal virus in its pocket. Promiscuous cohabitors will do well to be circumcised, or habitually wear this prepuce turned back; yet those who are in no such danger should wear it *over* this gland, as Nature obviously intends.

This foreskin hood continues down and encases the entire penis, till it merges into the pubic in- teguments and scrotum, and is very loose even during erection, which allows it to move back

and forth just as every coupling motion may demand. Suppose it were drawn tight around and fastened to the penis, its every movement must create injurious friction between it and the vagina destructive to female pleasure; which this loose sack obviates.

833. THEIR JUXTAPOSITION EFFECTS THEIR CONJOINT ACTION. These life-germs must be urged right on to their maternal destination as soon as created, or die. This requires all these parts to work *together*, since non-action in either would annul all, and prevent life. This is self-evident. Then how are all harnessed up and compelled to *unite* in action. By

That female magnetism which starts testal action to create semen compelling the *conjoint* action of each and all by their being located right around and among each other. Hence arresting either, as by withdrawals, dams up, injures, and congests all. Either not begin, or else complete, and accept results.

Behold that masculine machinery by means of which thy father initiated thy eternal existence! How wonderfully adapted each part separately, much more all collectively, to that wonder of wonders, the creation of life? By all that is sacred abuse it not; but cherish and "reserve it for its natural use!"

All this is only half of Nature's sexual wonders; and useless without its feminine counterpart. to which all parts of each structure are precisely adapted.

834. THIS LIFE-GERM NEEDS A WARM ORGANIC LABORATORY, well-protected. Some *place* in which to *be*, some domiciliary workshop in which to form its organic machinery for life-long use, now becomes necessary. Its existing organism is too infinitessimally small and rudimental to accomplish or enjoy much. It is like a builder with only his plans, and must find materials and fashion them into the required structure; consists of mental Faculties and their organic neuclei; and must construct an organic machinery almost infinitely complex and delicate for manifesting its infinitude of exquisite functions. Note what functional power and intensity, motive, emotional, moral, intellectual, &c., children often put forth, before their organisms become seared. Yet how much greater they would be if they grew up uninjured? Life's innate functional capacities beggar all conception. Its organism must be commensurately exquisite and potential. This requires that its workshop-laboratory be equally elaborate, and perfectly adapted to construct this wonderful anatomical machine. What and where is this marvelous workshop?

It must also be fed with all the variegated materials required for growth. What supplies this pabulum?

It must be kept just warm and cool enough. Even full-grown life must remain at just 98° at the life center, and die if it stays long much above or below; much more life-germs, which must be absolutely protected against tempomental changes, often 40° in 5 hours. More:

All its mother's minutest peculiarities must be transmitted to it."[824] Over 400 of "Wicked Sal's" descendants are criminals in prison, and more worse yet just cunning enough to escape the law, out. How did she thus taint all her descendants with her badness? How do all mothers impregnate all their children with all their own qualities, good, bad, and indifferent?

835 THE WOMB FEEDS, WARMS, AND DOMICILES ALL THE LIFE GERMS; and gives womb-man her name, by its first syllable describing whatever constitutes the female sex. Hence our decided preference for that good old Saxon word woman over lady;[825] for from this fountain flow forth all the attributes, virtues, charms and specialties of the female sex as such. It is earth's holy of holies, and Nature's laboratory for eliminating all forms of life; all seeds growing and ripening in a like domicile, which chaff illustrates. Within this sacred vestibule we began to be. Without it sun might indeed have shone, earth existed, and water run, but all without one vestage of life, vegetable, animal or human to enjoy them. How near and dear are the associations of our childhood's home? Then how much nearer and dearer those of this our first earthly domicile? What sacrilege to profane it to unhallowed lust! What should woman and man prize and cherish equally with this fountain of life, and of all female loveliness?

Its office embodies its science and description. It must *encase* the life germ, and therefore be and is a sack, a deep sacred recess, the female *sanctum sanctorum*, located inside the female body to keep it and its contents warm; protected in the rear by the spinal column, on each side by hip bones, and in front by eyes and hands; and covered anteriorly by flexible abdominal muscles which allow its gradual expansion and contraction as its contents require either—a position perfectly adapted to facilitate its respective offices.[826]

It resembles a flattened pear, with its largest end called fundus, above; measures about three inches in length and two in breadth; is about one inch thick, and weighs from an ounce to an ounce and a half; which pregnancy increases to two and even three pounds, and menstruation renders larger, softer, rounder, darker, enlarged at its mouth, swolen at its labia, thickened in its lining membranes, and thereby all prepared for receiving the germs of life; all obviously consequent on that increased womb action which greatly augments her "desire." Fig. 582* faithfully represents its form and general appearance, along with most of its connecting handmaid organs.

It is composed of three coats; 1. An external serous, which isolates it and prevents it from adhering to surrounding organs; 2. An internal mucous which keeps it from growing together internally; and 3. A middle, composed of muscular layers, which form its walls; give most of its bulk and firmness; help hold and carry its precious contents; gently press it on sides;[827] help expel it at its birth; and are to what those of gizzards are to their contents. lower end is located some five or more inch

bove the female aperture; which, to render it ccessible, necessitates

836. A VAGINAL PASSAGE WAY AND MOUTH ESTIBULE, through which the life germs are assed into this sacred enclosure. and but for hich it must forever remain sealed up, inaccessble, and useless. "Labia" guard its entrance.

It is located in the lower part of the pelvis, ehind the bladder and before the rectum; urves forward as it rises; is about six inches ng on its back side, and four on its front, and ound inside and out; smaller below and larger ear the womb's mouth, which it encloses and asps; concave behind, convex before, and ttached to the rectum behind, broad ligaments ove, and labia below; and consists of three ats—1. An external muscular, composed of rcular spiral fibres; running diagonally around to give it contraction, and extending conuously with like womb fibres; 2. A middle yer of erectile tissue most abundant lowest wn, which shows that intercourse should occur *ly* when her passion induces this erection; and an internal mucous lining, continuous with at of the womb above and labia below. Its erpendicular and transverse ridges facilitate its ntraction in coupling,[836] and expansion in parition; and its mucous lining is covered with ervous papillæ, follicles and glands, especially ear its uterine attachment, and give the pleaire attendant on its action.

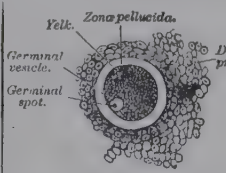
The os uteri is a vestibule above the vagina nd attached to the lowest part of the womb, rough which the life-germs pass into their terine enclosure; elastic like the penal bulb, nd rounding *inwardly* as that does outwardly; ereby completely fitting each other, and gether forming a continuous roadstead from ther to mother; his meatus being opposite hers.

837. THE OVARIES, OVÆ, AND FALLOPIAN UBES COMPLETE THIS STRUCTURE. The lifeerm must starve to death unless fed from its eposit; so that its food must precede and await ; and since Nature can neither forage for it or feed it on stale pabulum, she must and does pply it by an egg manufactured every month ovarian glands, first-named the female testes, cated in the groins,[837] in front of the pelvic ones. They are about an inch and a-half long, ree-fourths of an inch wide, and one-third ick; weigh from one to two drachms; are ttached to the broad ligaments; fill out the roins the more as they are the larger, yet leave hollow along down in front of the hip bones e greater as they are the smaller, and embody e essence of womanhood even more than womb.

Their main substance beneath their thin perioneum, is the *tunica albuginea*, which is dense, rm, and encloses a soft fibrous tissue full of ood-vessels, which executes their chief function by developing numerous small, round, transarent vesicles in various stages of growth, called e Graafian, which develop the ova, and vary size from a pin's head to a pea, and when atured form small projections enclosed in a etwork of blood-vessels.

The ovum is a small, roundish sack of food composed chiefly of albumen, and containing all the materials of nutrition and growth embodied in its yolk, which is yellow, and to the life-germ what the egg-yolk is to the chick. Its largest granules are nearest its surface. and resemble fat globules. They mature in continuous succession from before puberty till the end of woman's bearing period. Puberty enlarges the ovaries, and develops and fits the ova for impregnation. Its chief artery is derived from the aorta, and its nerves from the spermatic; one branch going to the Fallopian tubes.

Each ovum has a germinal place, as shown in *Fig.* 593, after Barry, at its light spot, situated in a germinal vesicle, represented by that light ring, and about $\frac{1}{130}$ of an inch through, containing a watery fluid, with some granules. This spot is near the outer surface of the yolk, opaque, yellow, finely granular, and measuring about $\frac{1}{3000}$ of an inch through. The ovum bursts out of its vesicular enclosure when mature—one, and probably several, ripening at each menstrual period, consequent on one common sexual excitement. It must be and is carried into the womb, since it is formed outside by



ENGRAVING OF THE OVIUM.

Fallopian tubes, which receive it into their fimbriated or finger-shaped pockets at their farther end, at "Bristle," in *Fig.* 582, yet are there *wrongly* represented as turning *downward*, whereas they open *upwards*, as shown in *Fig.* 584, so that gravity carries the eggs, when detached from their ovaries, *downwards* into this pocket. Auzou's models are standard authority, and represent them as running obliquely down from the fundus some four inches, then bending upwards at a right angle at S E in *Fig.* 582, thus opening nearly *under* the ovaries, so that gravity slides these eggs right into this pocket, whence they are *swallowed* up into the womb, where they remain some eight or ten days awaiting life-germs, when, if none claim it, they escape, making room for successors

838. ALL PARTS ARE MADE TO CO-OPERATE BY BEING LOCATED TOGETHER, so that the male magnetism when it excites either stimulates *all to conjoint* action. The juxtaposition and appearance, when viewed in front, of the mons veneris, pubic bone, labia, Fallopian tubes, bladder, womb, vagina, ovaries, rectum, and spine, are well represented in their relative and absolute positions in *Fig.* 584, all *cut down through their middle*, and as they appear viewed in front, the observer standing on their right side—a most interesting *Fig.*

This is a clear yet concise view, easily understood yet scientific, of both the male and female structures and uses, not found elsewhere.

839. PRESSURE PROMOTES PARENTAL PLEASURE AND PROGENAL ENDOWMENT. The law that all organs work best when pressed most has

escaped previous notice. Gymnasts, dancers, &c., double their motive powers by tights pressing feet, limbs, loins, &c. Mental action is effected by blood pressing the gelatinous surface of the brain up hard against the skull. All sensation is effected by pressure upon the nerves, and is pleasurable or painful, as this touch is beneficial or injurious. See Fowler's Journal No. 1.

Pressure begins, continues and completes all intercourse, all sexual action throughout, and gives the greater or less pleasure as it is either. All male sexual action squeezes the testes by contracting the dartos upon them, and all pressure applied to them, and doubly by the female, promotes proportionate passion, as all experiment proves; and in perfect conjunction they are pressed the more snugly between the bodies of both as their mutual passion is the greater; because creting abundant semen is the first and most essential step in reproduction, and effected by their magnetic contact with the female organism. It alone carries both semen and ovum to their destinations. This mutual pressure is what gives pleasure, and want of it dissatisfaction. No man can enjoy any woman whose vagina is lax, open, flaccid; nor woman man who is partially impotent; that is, lacks rigidity, or fails to press against hers. We have shown the need of participancy,[789 to 694] that love gives potency, and that a passive embrace is necessarily insipid. This pressure theory shows why; namely, her love alone contracts her vagina, which gives him pleasure, alone gives him that rigidity which presses against her organs and gives her pleasure, alone endows.

This pressure principle embodies a volume of practical instruction, and coincides with and explains hosts of co-habiting facts otherwise inexplicable. In point of practical utility it has no peer; nor in those child-endowing lessons it teaches. Let us see *how* Nature secures and promotes it.

840. FRICTION SUMMONS ALL THE FUNCTIONS OF BOTH TO TRANSMIT. Appropriate tools effect every work of Nature. Transmitting all the minutest qualities of all parents to all their issue,[563 to 673] along with all their then existing states,[781-2] is a work how vast, how complicated! and achieved by means equally complex, and permeating every iota of both parental minds and bodies. Lecture II shows that and how love, Nature's transmitting agent, rouses every function of both, ready *to be* transmitted; yet how, by what all potent means, does the creative act *itself* summons and marshal all then and there in both parents, and effect this transfer to all progeny? By

1. *Linking love to the nervous system;*[617] 2, interweaving the sexual nerves with all the others; and 3 making the creative embrace rouse the sexual and thereby all the other nerves and functions. How rouse? By her universal law that

All friction generates electricity. Rubbing any two things together such as sticks, stones, iron, &c., generates heat and electricity, and often ignites. Car axels soon get hot and soft. A launching ship sometimes sets her ways on fire. Striking flint against steel creates sparks. Rubbing hands, feet, any parts warms them. The friction of certain things generates electricity. Some by rubbing carpet with shod feet can charge themselves with electricity sufficient to "light the gas" by a spark from their finger. Stroking pussy's back in cold weather creates sparks; a does also combing the hair of healthy person briskly, and drawing woolen undergarment

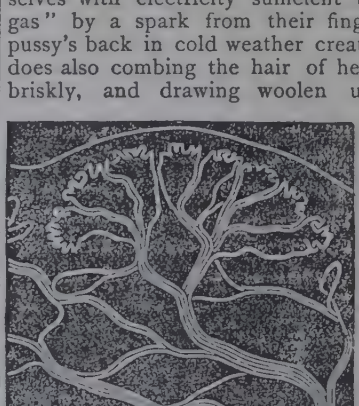


FIG. 585.—PAPILLA OF THE SKIN. (AFTER GERBER.)

quickly. All friction marvelously increases sensation. Now

Intercourse consists in sexual friction generating electricity and thereby rousing the whole nervous system thus:—

1. *The nerves spread all over the skin* and mucous membrane, as seen in *Fig.* 585, and abound most on the sexual surfaces of both sexes; 2. Each nervous shred has its gelatinous pith,[887] and every nervous pith is connected with every other so that any friction applied to any nerve creates and sends an electric shock over every nervous shred throughout the entire system just as striking any part of a coiled hose filled with water moves every drop of water in it. Hence touching this nervous pulp at any one point jars, moves, undulates, agitates, oscillates and quivers every nervous pith of both; 3. Sexual friction by intercourse generates this male and female electricity and sends it from each throughout every shred of the

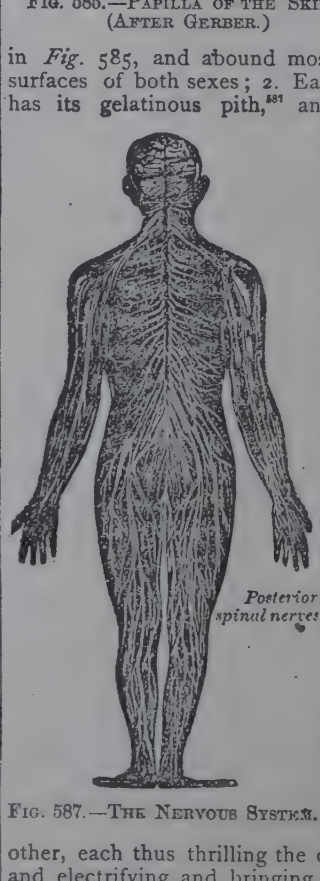


FIG. 587.—THE NERVOUS SYSTEM.

other, each thus thrilling the other throughout and electrifying and bringing all the nerves of every organ, along with every mental Faculty of both, to the creative altar of their conjoint pro

duct. Behold and wonder! And the more electricity and friction in either, the more quivering pleasure to both, and progenal endowment.

A great amount of friction thus becomes necessary. How secured? Flat surfaces could not, only round enclosing and enclosed within each other, could and do give it. Behold how, viz:

841. THE ORGANISMS OF EACH ARE COUNTERPARTS OF THE OTHER'S. Reversing either gives the other. Turning the female organs inside out and end for end, gives the male, and his hers. Look at these detailed illustrations of this general fact:—

The male testes and the female ovaries are so nearly alike structurally? that the latter were first named "woman's testes;" and their functions are equally similar; each originating whatever its sex originates—the testes the life-germs, and the ovaries their food.

The vas deferens and Fallopian tubes are exactly analagous in structure and functions; both being tubular, and carrying the male life-germs and female ova *from* where each is made *to* where each is used. Even their ends are like each other, and do the same thing, viz.: the male epididymis consists of gathering up prongs, as do also the Fallopian fimbriæ.

The penis and vagina are each converses of the other; the former being cylindrical outside, and the other in; each about the average length of the other; both slightly bending inwardly; the outside coating of the one and inside of the other being movable; and a gland at the outside and of one and inside of the other precisely like in structure, elasticity, and erectility; the penal end rounding and the *os uteri* hollowing, thus precisely fitting each other; both having a similar aperture, the one for ejecting, the other for receiving, the life-germs; and both forming a continuous conduit from out of his into hers; and hers forming a perfect cap or hood for completely enveloping his, while his exactly fills hers; his erection pressing his outwardly, and hers contracting hers inwardly; and both thereby pressing against each other the more as their passion is the greater.

Both are equally set in a like place, at the lower front part of the body, under the same pubic bone and prominence; project the farther forward as each is the better sexed;[534] give a like forward motion to the body, each towards the other; both similarly affecting the walk;[850] and both covered with short, crisp, flattened hairs, whereas all others are *round*, evinced by *rolling* between rubbed fingers singly, while the sexual *slide* when rubbed. Behold and marvel at their opposite similarities, and antagonistic unities!

This must be thus; else how could they coperate? how his round and long penis outside unite with anything *but* her vagina rounded and elongated *inside?* And thus of their other mutual adaptations. How else could they create life together?

842. BRINGING THESE MALE AND FEMALE ELEMENTS TOGETHER COMPLETE CONCEPTION. We have followed the life-germ from its testal factory up, around, down, forward, through, and out of its father's loins into its mothers, and food from the maternal ovary up into the womb; yet how are they brought *together* in the womb? Its penal depositor must never enter the womb, lest it break up any delicate organism already forming there, and hence must leave it outside. It cannot be handled; then how is it got up into it?

1. *Female passion creates a suction*, easily perceived in all impassioned women, by erecting or distending vagina and womb, thus causing a partial vacuum drawing the life-germs up by dynamic force. It also draws the womb down. This renders second and third interviews beneficial, the first depositing the semen, and others drawing it up into its uterine domicile; though a vigorous woman often conceives at the first, by its effecting both. Still, Nature makes assurance doubly sure by this repetition. Yet most moderns are exhausted by the first.

The more sluggish the female the more she needs yet less desires a second rise of passion, while some claim to conceive without any. Yet all-provident Nature provides for even their impregnation by making

Male and female electricity draw each to the other. All electrically positive and negative, attract each other. This positive male germ at the womb's mouth attracts the negative ovum towards itself, and into the womb, and thereby *itself* up into this domicile; and this negative egg draws this positive germ up into the womb, and thereby itself in, and when both are in they draw each other *together*—both drawing, and then meeting each other half way.

Life-germs dart forward, —life is one grand rush from first to last—obviously in search of food, their master instinct; surround and dart against this egg, stick wherever their mouth strikes, and the lucky one that strikes this vital spot, *Fig.* 583, finds its food and electricity there, and

A human soul is launched into life immortal! And since those conceived are immortal, are not those *not?* Immortality inheres in the human *soul*: then why not in all the life-germs ever created? What myriads of spirit existences unborn to every one born! They certainly contain all the mental Faculties.[836] Does immortality inhere in them, independently of maternal food?

We rest this Lecture on its naked dignity, infinite utility, and scientific originality. Praise, condemn, practice, ignore, as you please; but your successors will appreciate and follow it. It will bear review; gives the marrow of this whole creative subject; misleads on no point; will yet guide cohabitation and parentage; is true to Nature; self-evident, clear, of the last practical importance to every sexed being, and will both establish parental concord, and create mankind upon the highest plane of physical power, intellectual capacity, and moral excellence. Why have they not been embodied and presented before? Thank Phrenology that they have at last been unfolded, and employ and enjoy them in treating yourself to the richest luxury of which your remaining sexuality renders you capable.

VI. Maternity; or Gestation, Delivery, Nursing, and Rearing Children.

I. How Ante-natal States Affect Progenal Bodies and Minds.

843. MOTHERHOOD IS EARTH'S HOLIEST SHRINE, and that vestibule through which all that lives enters upon its terrestrial existence! Earth is the common mother of all forms of life within and upon her; every vegetable and fruit, of whatever it bears; every fowl, reptile, fish, &c., of its reproducing eggs and spawn; and animal and human, of its young.

The female mission, how exalted! The relations of mother and child, how sacred! All we who live should love our mother almost to death always, for rendering our existence possible, and do our utmost to promote her comfort; and then come far short of her good to us. Those are heathen who neglect her, even though abused by her. Chinese filial piety is right. What other natural office is peer to this seed, and animal, and child-bearing function? What calamity could equal its destruction? All earth's productions suspended! Our race obliterated! and its celestial influx cut short! Woman's most extravagant encomiums fall far below her maternal excellencies. Voting, legislating, swaying the destinies of nations, and all else, are baubles compared with motherhood; for without it there could be no nations, no anything to sway. She is earth's queen who produces the most perfect children. All else is insignificant in comparison.

How can I so carry my unborn children as to develop all their excellencies? should be the great enquiry of every pregnant woman.

844. GERMINAL LIFE IS FED WITH ALBUMEN BY THE PLACINTA. Food is its *paramount* need. It must grow many million per cent, or from a mote size till it weighs several pounds. Nature can do nothing without organs, nor till all are grown enough to contribute each its functional quota to all. Its ovarian yolk[837] can feed it only a little while; so that, however well begotten, all must become nugatory unless its mother, for nine months, supplies it with a constant flow of food, soluble, and rich in all the organic materials. All floral, cereal, vegetable, animal and human embryos perish when severed from their mothers before maturing.

Nutrition must be supplied to the life germ, for it cannot supply itself; and by its mother, because shut in from all others; and with fluid pabulum, for it cannot appropriate solid; fresh, and carried to its stomach, for it cannot eat.

Her blood, rich in albumen,[504] effects all this by its being carried to her womb in arteries which ramify all over it into the finest capillary blood vessels, and dip into its inner side, where they lie along side by side with a similar network of her child, formed inside her womb, and called

The Placenta, to it before birth what breasts are after, composed like them of similar glands, which extract this albuminous pabulum from the mother's blood, and passing it through two filamentary strainers, mother's and child's, too fine to let blood pass through either, one keeping her blood within her, and the other its within it. This placenta peels off from the inside of her womb at its birth, and coming away after it, is hence called the afterbirth. See child, placenta, and umbilical cord, in *Fig.* 587.*

This umbilicus carries this aliment to child through its *red* cord, and *returns* its excrement back to mother through its *black*; both of which are wound around each other, enter the child's stomach at its navel, and form the navel string, which is cut at birth.[880] To furnish it during pregnancy

Nature supplies this albuminous flow during all the bearing period, so that this may be *always* ready, lest life-germs *starve to death* while waiting for it; and at birth sends it to the breasts to create milk. Then

What becomes of it, in women who are neither bearing nor nursing? It creates

845. WOMAN'S MONTHLY OVERFLOW, HER TEST BAROMETER, called "courses," "menses," "menstruation," &c.; but for which her blood would soon become too thick to circulate, and which usher in and close out her bearing period; commencing in sexually healthy females exactly the same day and hour of each fourth week, and continuing three, four, or more days, till they clear her blood of this surplus albumen. How convenient this *periodical* escape, over its continuous?

This is woman's test. As she is it is, and as it is she is. When this is "all right" she is so; but it is wrong only when she is ailing sexually. Its sparseness leaves her blood surcharged with albumen, which deranges all her functions. Keeping it "regular" and right is as important to all females, from about 14 to 43, as is good health. Its sparseness or disappearance may well cause alarm, except during pregnancy, of which it is the first and surest sign; except that growing girls sometimes consume nearly or all of it in growth for some months after its first appearance. See how to promote and restore it in[916].

A sack filled with water encloses and protects this fœtus up to its fourth month; a blow on its mother's abdomen pushing it to one side so easily as not to abraid it, after which its organism becomes firm enough to fend off abrasions, and this sack bursts, and comes away, sometimes on the child's face at birth, such said to be "born with a veil on its face."

846. ALL EXISTING MATERNAL STATES ARE TRANSFERRED TO OFFSPRING, by that same means which transmit all existing *paternal* states—1. By the womb being in perfect sympathy with all bodily and mental organs and functions; 2. By love being inwrought with the entire being;

s seen in Lecture II.; 3. By the ovaries form-ng their eggs out of the cream of her blood ltered out of it by her ovarian glands, just as ll the father's states are transmitted by his estal filtering out a like cream from his blood;[731] . By her womb filtering out a like blood cream nd sending it through the placenta to the child; ll the child's and mother's functional states eing governed by her blood states; 5. By the ery nature of things.

847. All Maternal States Affect Pro-enal Character. We have just given the eason,[846] now state the facts. If a given mother arries one child in an exalted state, and another hile depressed, common sense and observation rove that their states must need always differ s did hers. All history, sacred and profane, full of facts which prove and illustrate this aw. Why else take all this pains with seed egetables and grains, or feed and care well for reeding animals? Why else do vegetable and rute mothers carry their progeny the shorter or onger as they are the lower or higher? All rgument is superfluous. This maternal and etal reciprocity must *needs* be and is perfect. Wherever cause and effect govern in part, they overn wholly; for Nature never works by piece-neal. If any one extreme maternal state affects he embryo at all, which all admit, then *all* her xisting states similarly affect its forming char-cter. Then, prospective mothers, bear ever in ind, branded into your innermost consciousness, that all your shadings and phases of feeling during their carriage will be faithfully aguerreotyped into your children, to *remain here forever*, growing deeper and clearer as heir existence progresses! This is proved by

848. Opposite Dispositions in Large Families. If only original parental qualities are ransmitted, of course each child of the same arents must be just like all, and all like each, f the others; whereas they often differ even nore than children of different parents. Indeed, heir differing dispositions give their family hisories, thus

"*I was happy* while carrying my first, which is smart nd sweet; rendered unhappy with apprehension while arrying my second, by my husband's growing intemerance; miserable while carrying several others by is being a drunkard, neglecting to work and provide, nd being obliged, though genteely reared, to wash nd scrub to give them bread and shelter; and those I hen carried are almost heathenish in disposition; yet wo or three of my youngest were carried after his reorm and care of family again made me happy; each ne being a living record of my states of body and ind before its birth."—*A Reformed Drunkard's Wife.*

"*My mother charged me on her death bed*, to take all ossible care of this brother, because he was rendered eak and stupid by her carrying him while almost perishing from cold and hunger in the frontier woods; yet, hile carrying me, her state was rendered as good as ould be by my father having sold his wheat crop o other pioneers for $3,000, and thus rendered her trong and smart before my birth."—*His noble Brother.*

849. How Birth Marks and Deformities are caused, and Prevented. They certainly lo occur, as club feet, red patches, fruit, wine, nimal and other marks, to be found in all communities, absolutely prove. Maternal frights often cause progenal stupidity, or inanity.

Mrs. K. longed for gin while pregnant, but could not get it; and her child pined and cried till six weeks old, when gin was given it, which it ravenously clutched and drank, stopped crying, and became healthy.

"*I longed for native wine* while carrying this boy; begged my husband to get me some, which he declined, because we had just signed the temperance pledge; entreated my sister, but got none; and this son teases me for it incessantly; and clutches and swallows a l he can lay hold of. How can I prevent his becoming a gutter drunkard?"—*A Cleveland Mother, in* 1851.

"*By giving him all he will drink* of pure native wine, while under your restraint, sating then checking this greed, or expect him to drink himself to death. Gratifying your longings would have prevented his, sating his will quench them."

Indulged desires never mark, but only those denied, and a mere moiety of them, in very susceptible persons.

Entailing marks is most wicked, since Nature thus allows mothers to prevent them. Things noxious at other times are beneficial then. Doting husbands, strain every nerve to pamper all your bearing wives' whims during carriage.

Animal magnetism causes and accounts for these deformities, on the principle expounded in[586] and[587], namely: As stylish men make for themselves stylish houses, and coarse, coarse; so all spirit entities make for themselves organisms adapted to their precise needs. All mentalities create their own anatomies.

All marks can be prevented by resisting magnetic influences; for they take no effect when resisted. Those mothers who keep themselves in a resisting self-fortified state, and repel outside influences, never mark; nor do those who keep up their physical vigor by air, exercise, &c., but only those who are weakly, nervous, and easily impressed by outside things.

850. Ishmael, Samuel, Christ, James I., Bonaparte, &c., Prove this Law in its moral application. The embryo must be fed mentally by its mother, even more than physically. How could a sluggish-minded mother bear bright-minded children? Transmit what she does not possess? How reasonable and natural that Hagar's hating hateful feelings while carrying Ishmael, caused by casting her out among wild beasts, should have made him a wild man, "his hand against every man, and every man's hand against him?" That Hannah's pious devotion while carrying Samuel should have made him take to the altar as instinctively as ducks to water? That Mary's ecstatic, holy frame of mind while carrying Christ, which exclaimed in rapture, "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Savior," just fitted her to bear Him? which her sickly, nervous, ugly-tempered, revelling mood would have prevented—mothers who would bear children in His divine image and likeness, let your carrying states resemble hers — that Napoleon should be rendered the greatest of modern warriors, though none of his brothers or ancestors showed any military knack, by his mother's following

the camp while carrying him? That James I. derived his shuddering at the sight of unsheathed swords and perpetual terror from Mary Queen of Scott's, four months before his birth, seeing her music-teacher stabbed to death while clinging to her skirts for protection?

Like cases abound in all histories, all religions, all communities and families, and often those most deplorable; explained perfectly and *only* by this maternal state's law. This shows why

851. BAD-TEMPERED CHILDREN DESERVE ONLY PITY. That Pomeroy fiend, who enticed away, tortured and cut up children with fiendish gusto, became thus fiendish obviously by his mother's butchering animals before he was born. A frantic boy fiend, son and brother of most excellent parents and brothers, maddened by some trifle, kicked a hole through the plastering, and when his father tried to stop him, kicked, bit, scratched and screamed with might and main. No entrapped wild beast could show more destructive phrenzy—made so thus.

"*He was born soon after Lee's soldiers sacked* our place and robbed our house of everything, turning a deaf ear to my wife's entreaties to be spared on account of her delicate situation; which so enraged her that she literally fought them, wanted a gun to go herself after them, and became perfectly desperate with fury towards them, and remained so till he was born."—*Father.*

"*She is a perfect mule*, even in trifles; sits sometimes all day absolutely refusing to do anything, or even comb her own hair; becomes furious, and remains sulk and speechless all day, without any provocation teases the very life out of her little brother, and whe told to stop, declares she has not spoken to him sinc morning; often, when dressed for church, tears off h clothes, strews them all around, dishevels her hai heeds nei her persuasion nor reason, nor any motives y tried, and in all respects is the very worst girl I ever sav I could not believe it possible for so bad a girl to exis and while I was carrying her, I had the worst of ser ants, impudent, lying, thievish, &c., which provoke me almost to death, so that I was about crazy."—*A Amiable Mother.*

"*My eldest sister's associate* married an enterprising m chanic, who had a collision with an apprentice, and regular battle ensued, so desperate and formidable th she became alarmed for his safety, and with a terrib spirit of revenge and fury rushed to his rescue; an afterwards said she hardly knew what prevented h killing the apprentice outright. Six months afterward she gave birth to a male child, whose only cry and ro was that of frantic rage. Some thirty years afte wards I spent the night with this old acquaintanc In the morning, on descending the stairs, I was almo petrified with horror by the maddened yell of this ver idiot maniac."—*Rev G W. Finney.*

Those ugly boys always teasing sisters, quarre ing with mates, insulting mothers, perhaps cursin and fighting, are the more pitiable the wors they are; yet deserve *no blame or punishmen* because only the pitiable *recipients* of this fiendis spirit, and much more sinned *against* than sin ning. Blame *yourselves*, all parents of bad chi dren, forbear the more the wicked they are,[899] an beware how you *curse any more* thus.

II. What Bearing States are Best, and How to Secure Them.

852. VITALITY AND ITS PROMOTION ARE FIRST. *Animal* vigor is as much the great prerequisite of all children as motive power is of all machinery. How much more can they accomplish and enjoy with it strong than weak? To become Websters intellectually they must be *born* like him, with powerful bodies as well as brains, or wilt.[897] Maternal weakliness is the greatest evil of Anglo-Saxon civilization, and due chiefly to fashion,[534] and education.[897] Hence but few children are born, and over half die in their cradles; whom fair maternal vitality would have kept alive. When abundant, it guards the citadel of life, and repels and expels all attacking diseases, being watch-all and cure-all; yet its feebleness leaves its gates open for diseases to attack the weaker organs, and thus destroy all.

Mothers, how many of you bear children too weakly to live? sign the death-warrants of your own babes, and hand them over to scarlet-fever, bowel complaints, and their other death executioners? yet send missionaries to teach heathen that infanticide is a horrible sin! Yourselves and daughters need this preaching the most. More infanticides are perpetrated in enlightened (?) Christian (?) countries than in all heathendom. Is ignorance of this momentous truth, when it induces consequences thus appalling, no crime? This slow starvation and suffocation of your own darlings is really horrible. You richly deserve that your lacerated souls bleed thus at every pore over their untimely death. So strengthen yourselves that you destroy n more.

853. SLEEP, RECREATE, &C., BUT NURS NO SICK. Your need of rest is as importar as your longings for it are imperious. Keepin well slept out will benefit you and your charg most of all. Growth transpires mainly durin sleep If you do not get enough by night, li down before dinner; nor allow crying childre to disturb you, but let others care for thos already born, while you surrender your who being to your unborn.

Nursing the sick bestows your health on ther which robs your embryo, and compels you take on their sick magnetism, which you pa over to it, to its double life-long injury. L the sick go uncared for, if need be, but nev neglect your unborn.

"*Before that weak, pale, puling, inert boy* was bor my husband's sick father would allow only me to nur him, and called me up many times every night till h died, just before this boy's birth, which touched m heart; yet before this bright, bounding, happ healthy girl's birth, I was most agreeably situated."—*A*

A young Boston shipbuilder made his pregna wife cook and wash for his workmen till sh said she was "completely dragged and tired o all the time before this eldest girl was born which was thin, pale, small, haggard, feebl sauntering, inane, and idiotic, while their oth children were very bright. How much did h gain and lose?

Seek amusements, theatricals, lectures, concer parties, picnics, minstrels, any diversion yo

njoy; for monotony is always injurious, and ecreation beneficial; and both doubly so now; he former crushing, and latter stamping a brisk, ively, happy, jolly, frolicsome spirit.

854. BEARING WOMEN SHOULD EAT UNLEAVENED BREAD, GRAPES, &C.; because leavened is *re-soured* in its raising, which sours all in the tomach; while unleavened enters and remains weet till it is digested. To make it, mix unbolted wheat—bolted will do—flour, salted to your taste, with water, into a thin batter, but little thicker than for griddle cakes; spread it as hin on your hissing hot pan, have a strong oven eat, and this heat strikes a steam tight crust ver top and bottom, meanwhile turning this vater into steam kept in by this crust, which enders it light and sweet. Baking dry and rumbly is best. It can be kept for weeks.

Unbolted flour is best, because Nature will ave proportion,[698] and hence will put up no materials any farther than she has them *all*, bone included, the materials for which are in the *bran* art, which also keeps the bowels open. Puddings made of cracked wheat, unbolted wheat, at meal, &c., with cream, are excellent.

Grapes enrich yet thin the blood, and relieve congestion, and hence should be eaten freely by women while bearing. Most kinds of fruit are excellent, especially pears. Consult appetite.

Samson derived his physical strength mainly rom his mother's physical regimen. Her guardian angel commands her, if she would bear Israel's deliverer, to *eat* this and not *drink* that, nd repeats this injunction to her husband; and he Bible ascribes his herculean strength to er diatetic habits. Then is not infantile eakliness due to wrong maternal habits?

855 DIAPHRAGM BREATHING PROMOTES, LACING IMPAIRS, EMBRYOS; by the former giving double motion at every breath to this whole elvic region, while the latter cramps it; besides he former supplying several times more vital orce to all the functions, bearing included. You wh. will half suffocate yourselves at other imes, O *don't* cruelly, wickedly stifle your unborn. Most ladies breathe barely enough not o die any how, as is proved by their heaving nly the upper part of their chests; whereas every reath should cause motion from neck to pubis.

Tight lacing destroys mothers and embryos by millions, half strangling both, and leaving the remnant too feeble to any more than barely live, by cramping lungs, stomach, breast, and diaphragm, and crippling their functions, and thus laying siege to the very citadel of the life of the race itself! It kills off tens of thousands before they marry, and millions after, by creating fatal diseases, and shutting off the life-flow at its fountain. No tongue can tell, no finite mind conceive, the amount of diseases and miseries, and number of deaths of women and infants it has caused, directly and indirectly; besides other millions it has rendered weakly and short-lived. Most woefully has it already deteriorated the race itself in physical stamina, energy and talents; and its continuance one generation longer will about forestall reproduction in the middle and upper classes, and leave it to the coarse-grained but healthy lower. What lovers of either woman or children can witness all this suicide and infanticide, on a scale commensurate with civic life, and not "cry aloud, and spare not?" Reader, how many of your *own* aches and ailments, weaknesses and wretched feelings, come through your own or mother's accursed corset-strings?

Let men who had rather bury than rear their wives and few children, marry tight lacers; but those who, instead of that desolation and agony, would raise a large and happy family to bless their declining years and perpetuate their name, inscribe, "*Natural waists or no wives*" on their mating banners; and you women who are willing to swap rosy cheeks and lips for pallid, and natural figures and faces for those poor, scrawny, sunken, haggard, and almost ghastly, and break all loving hearts by your own or children's untimely death, keep on lacing tighter and tighter till your cramped wheels of life cease to move.

What! Profane the Sanctuary by lacing for *it!* Yet church goers lace the most! What! Christ love the smallest waists the best?

Lycurgus paid Spartan bearing women special honors, and made them wear flowing, roomy dresses, lest they belittle future warriors; and for a like reason the Romans made them remove their girdles, and hence called them *enceinte*, or ungirded, and let them sit, but made all others rise, as magistrates passed.

The discomfort caused by even a little visceral pressure, and relief given by undressing, proclaim its evils. Besides

Flowing dresses depending from shoulders, confined only by a loose belt, *look* far more womanly, matronly, and "interesting" than wasp-girded waists.

What! Ashamed of your maternal prospects? as if you had disgraced yourself, and must hide your shame by tight lacing, and banishing yourselves from society? Fie on such prudery. All mankind instinctively honor and admire pregnant women as such, and common proverb makes them one of the most "interesting" sights. Then be proud, not ashamed, of your prospects, and appear in public and private all the more, not less, unlaced, and letting Nature "have her perfect work;" and thus stamp a noble self-respect, instead of a meaching, sneaking feeling upon your unborn.

Fresh air and free ventilation, especially of your bedrooms, are now doubly important, and vitiated and burnt out air is doubly ruinous to both. Give yourselves, day and night, plenty of breathing timber.

856. EXERCISE AND BATHE MUCH, AND KEEP WARM. Just think how much good muscles enhance all life's ends and pleasures. They also augment mental vigor thus: 1. Mind is put forth by the brain's *gelatinous surface*; 2. Myriads of nervous fibers enter it from beneath, and transfer this mentality from and to all parts; 3. Gall discovered these fibers, yet could show them

only in the brains of those who had strong muscles; which shows that powerful muscles, by rendering these cerebral tissues stringy, proportionately augment this mental *transfer* to other minds. Hence those having weak muscles, though excitable, can never be powerful or impressive. Female inertia paralyzes mind.

Exercise during carriage develops fibrin in mothers and their offspring, and thus promotes mental power in both. English women of rank often walk ten miles, ride horseback much, practise gymnastics, &c., just for exercise; but the downright muscular laziness of most American ladies is as disgraceful to them as ruinous to their children. At this down-hill rate the next generation will be too feeble to work, and fit only for sedentary avocations; yet hardly for them. Our girls must romp more, and women, instead of sitting so much and doing so little, take more brisk, muscle-developing exercise of some sort. It matters less what, so that it is convenient, and liked. All the better if it superadds utility. That taken in *soapsuds* is most excellent; besides killing two birds with one stone. Most ladies "put out" their very best medicine every Monday morning. If "hard to take" in these nippy days—medicines generally nauseate—yet few things will equally benefit mothers, children, and girls.

Protect your abdomen and legs against sudden temperamental changes by drawers fitted to them. Apparel open below is an outrage on utility[855] and propriety. Pedal circulation is most important; because more colds, those great disease breeders, come through cold feet than from all other sources combined; and circulation in the lower limbs of bearing women is retarded by their unborn pressing upon these arteries and veins. See that you keep your legs warm somehow; yet over-dressing them cannot, only good circulation can. Tight gaiters and shoes, objectionable always, are far more so during pregnancy.

Sponge and other baths, rightly taken, furnish about your best means of securing skin action and surface circulation, and doubly of pedal. Sea-water is best. Your own feelings will decide correctly as to its right temperature; that being best which *feels* best. Yet, in general, the colder it is the better, provided you have vital force enough to produce *reaction*; without which it is most injurious; yet the *sun* bath, while nearly nude, *before* and *after* all other baths, is your *king* bath, and means of promoting circulation

857. MATERNAL CULTURE CAN OBVIATE PROGENAL DEFECTS. *Proportion* is the great perfecting condition,[856] which prospective mothers can promote in their embryos by cultivating their *own* weak organs during carriage. Those who have weak muscles, by training their own then, can render their children's brains stringy, and minds powerful; consumptive mothers can bear strong lunged children by promoting their own lung action then; feeble skinned, chilly women can bear active skinned warm-blooded children by right skin applications then; and thus of all other bodily deficiencies: and the converse of all functional excesses. Shout, then, make the welkin ring, that you can bear children unmarred by your weaknesses, and perfect just wherein you are defective, and rush on to learn just *what* you need then to cultivate,[857] and how to improve and restrain whatever you especially require.

A New York mother, about 1840, heard these doctrines, and determined to see how fine a child she *could* produce, and applied them to her youngest, of which she is most proud, of her elder, ashamed. Professional facts, perpetually recurring, strikingly illustrate this maternal ordinance, compel belief, and overwhelm with its vast practical importance. Though sure that this doctrine is as true as astronomy, yet, in revisiting places, I am more and more surprised to find *how* true it is *experimentally*. The children of the same parents, born after their mothers learn and practise this doctrine, are much finer than those born before, than either parent, and than they could have been but for this knowledge and practice.

All parental excesses can thus be neutralized, nervousness, passional, and intellectual, their "soft spots" offset in their children, and their traits modified at maternal pleasure. Behold how perfectly this blessed law puts the very physical and mental *constitutions* of your children into your moulding hands, and tremble while you learn just how to render them "perfect," marred by none of your faults, and far better throughout than yourselves. Words utterly fail to depict the practical importance of this subject, and losses and evils consequent on its neglect. Awake to its study and practice, and *herald it far and near*.

858. THIS LAW LETS MOTHERS PRODUCE NATURAL WRITERS, ORATORS, &C., AT PLEASURE. A brilliant magazine writer had four children with all the writing organs immense, and much larger than her own, though their father was a plodding, dull mechanic; obviously consequent on her own incessant taxation of these writing Faculties while carrying them.

A mother brought four sons, her first only fair to middling, second as natural an orator, and third painter, and fourth mechanic, as I ever examined. Pointing out, and asking how she accounted for these *extreme* differences, she said: "*A month before my first* confinement, wishing to know what I should do, and what not, I got your work to mothers, which told me about delivery, and *how mothers could improve* their children's characters and talents before birth. Sorry I had not learned this great truth earlier, and always wanting an eloquent son, and an artistical, I determined to 'put my house in order,' and do my utmost to fashion my next for a speaker, and accordingly, during my second pregnancy, heard all the good speakers I could in pulpit and lecture-room, on rostrum and bench, besides reading classical works and writing poetry; which gave my second his certainly remarkable speaking powers; and when my third was coming forward, bound to have an artist, I visited all the studios and paintings from Washington to Montreal, with a connoisseur to show up their excellencies, and inspire artistic enthusiasm; which made my third an extraordinary natural artist;

but while carrying my fourth, finishing off our new country house in my husband's necessary absence, directing and paying carpenters, plumbers, gas-fitters, and farm hands, taxed my Construction, Perception and Acquisition to their utmost, which made these organs immense in my fourth. Each is just as I then was; and O if I had an angel's tongue I could not duly express my gratitude to you for that book, and thereby my orator and artist; worth to me as much more than the others as gold than brass; but for which all would have been only medium."

"*A most nervous Cleveland* mother, during pregnancy, saw a street car passenger's arm crushed, and this child's arm stops at its elbow, but she bore a magnificent child afterwards by following these directions.

"*The mother's cultivating* any organ or power during pregnancy beyond question improves her offspring in this particular."—*Mrs. Pendleton.*

"*The whelps* of well-trained dogs surpass others for hunting; and any *particular* art or trick practiced by parents are more readily acquired by their young without instruction; which proves that the better education of our women is most important."—*Dr. Elliotson.*

"*An old schoolmaster* told me he found the children of accountants better in figures, of classical scholars better linguists, and proverbially those uneducated duller than others."—*Sir Anthony Carlisle.*

859. RENDERING CHILDERN MUSICAL, MATHEMATICAL, &C., IS EASY. *Mr. and Mrs. S* were small and poor in Computation, which both disliked. He failed in business east, went west, had inflamed eyes, which prevented his keeping books, which his ambitious wife kept, wrote numerous business letters, and taught music; and meanwhile gave birth to a daughter most remarkable at nine for mental arithmetic, music, and impromptu composition; as is also her younger brother; both differing from their parents, yet having the identical talents their mother cultivated during their carriage.

Zera Colborne's mother, while carrying him, got her living by weaving diaper; tried several days in vain to reckon out how many threads of this and that would weave one very difficult figure, which she finally thought out by night; and her son, at three, would often say to himself "so many of this to so many of that make so many of the other;" astonished the world by his computing gifts; discovered a new mode of reckoning and got up a new arithmetic, which still bears his name, embodying the precise *kind* of reckoning his mother exercised while carrying him.

860. MOTHERS CAN RENDER THEIR CHILDREN PIOUS, GOOD, MINISTERIAL, &C., by cultivating those particular excellencies they would stamp on them. A pious Lockport mother, while bearing one son, had her missionary sympathies deeply wrought up by a foreign missionary who meanwhile resided in her family, and kept on begging her husband to give enough to become a "life member;" and this son now talks constantly about converting the heathen; now brought among us by California gold.

Volumes of like facts prove that any desired intellectual and religious *shadings* can thus be written as with the point of a diamond into the innermost souls of progeny. Why not? Behold, O religious mothers, the momentous power for eternal good thus imposed on you! By all that is sacred and desirable in piety and goodness, do learn to wield it for their spiritual endowment. Then, so far from being obliged to drive them to church, you could not keep them from going. They would "take to" prayer and piety as ducks to water. You can thus dedicate your future son to God like Samuel, "*from his mother's womb*," and "ordain" him to the gospel ministry *before he is born.* Hence pious ministers derive their piety from their mothers more than their fathers.[839] Let them preach this doctrine, and their congregations would be far more receptive of "divine truths" than now. Why do they neglect it? If they do not know it, they are but poor students of their Bible.

861. THE LOWER ORGANS ARE FORMED THE FIRST FIVE, AND UPPER THE LAST FOUR, MONTHS. Nature begins formation at the heart; advances along up the spine; forms the *base* and back of the brain first, and top and front last; as all children prove at birth, and prematures most, by their heads being larger relatively below and behind then than after they are several years old.[228] As builders need coarse stone and mortar first for foundation, finer materials next, and the finest last for finishing off; so mothers need to supply to their embryos the physical materials and conditions the first five months, and moral and intellectual the last four. I learned this lesson in 1837, from these opposite facts. The father of an idiot female who walked, talked and acted just like one drunk, said,

"*Three months before her birth*, as I was riding home on horseback, through woods, with my wife 'on behind,' at dusk, by a clearing, we saw something among the brush near the road, which frightened her terribly. She insisted on our fleeing for safety, while I was bound to see it, and found a drunken man, lying on his back, and rocking from head to feet; and from infancy this girl has been idiotic, and staggered and rocked exactly like that drunken man."

This fright stopped growth at her sixth month, before which her perceptives and propensities were already formed, while her reasoning and moral were not, and did not grow afterwards.

A simple girl had a monkey-shaped head, large below and small above, caused by her mother being charmed and frightened at a menagerie by a monkey, which jumped on her back; and this girl, born some three months after, is always *swinging by her hands*, and lacks the reasoning and moral organs, because this fright stopped their growth; while her lower were already well started.

A Sackett's Harbor mother was summoned to New York by her husband's sickness; found him better; saw its lions; was treated courteously because of his political prominence, and so delighted that, on returning, she kept telling what great men and sights she saw; and four months after, gave birth to a son far smarter, and having a forehead immensely larger, than her other children; because her then quickened intellect developed his.[840] Why not? Every mother can augment any and all the intellectual organs of each and all her children by extra intellectual culture then; and should

Begin to educate each child at conception by keeping *body and feelings* in a quiet yet vigorous state, and exercise her perceptions by traveling and seeing all they can the first five months, and nurturing their moral and reflective the last four. Yet exercising the upper is of much less account the first six than last three.

862. DROPSY ON THE BRAIN IS CAUSED AND CURABLE thus: Every mother of all water-brained children had some severe mental agony, or sore affliction, or soul-harrowing heart trouble, like the terrible sickness or death of a dearly loved child or friend, which fevered her brain, and this its; and fever often creates dropsy, thus staving off worse consequences—a well-known fact in other watery deposits: then why not here?

A gay mother went to a ball, leaving her babe with Bridget, who had a beau, and gave it so much "Winslow's Soothing Syrup," to keep it still while she courted, that it never awoke! Meanwhile with child, her grief fevered her own and unborn's brain, which induced brain fever, of which it died at about two. Her agony over its death rendered her third hydrocephalic, and excessively irritable and ungovernable, worrying over which made her fourth also water-brained, and barely able to live to, but not through, its second summer. Her tortured nerves now broke, though she lingered bed-ridden and most expensive till she died. The broken-hearted husband and father now gave up, and killed himself by drink, leaving only one puny orphan of what would otherwise have been a perfect family. What agony in place of what enjoyments!

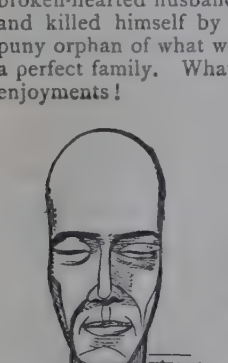


FIG. 588—WATER ON KINDNESS.

The signs of hydrocephalus are—1. A monster head: if any child's at 4 or 5 exceeds 21 inches, it is water-lodged; 2. A very uneven head, bulging away out as in *Fig.* 588; 3. One very hot, and 4, Which sweats copiously during sleep; a sure sign Nature is replacing this bad water with good brain.

Water applied to head and feet is a sure cure—to feet by washing in cold water every night, rubbing and toasting, and to head by stroking it with wet hands, and wearing a wet towel on it nights; keeping them from school and books from them till sixteen; and bringing their bodies forward by all playful incentives and exercises.

"*Big heads little wit*" describes those whose brain fibers are *dissolved*; otherwise it gives precocity

863. RESIST WHEN NECESSARY. LET NOTHING COW NOR WORRY YOU. Self-defence is as proper as sense, or justice. Better bear a brave than a coward, and render your children heroic by fortitude; than soft by passivity.

"*I thought* I married well, but next morning my husband's violent rage over a trifle proved my fatal mistake, and, boarding while carrying this girl, he at sea, I gave right up and cried, weeks in and weeks out, and read my Testament for consolation; and from infancy she cries all day, and goes to bed sobbing over a cross word said in the morning, and ever since 5, would not go to bed without the Testament in her hand, doing the two things I did, yet is simple and inert."—*A Combative Mother of a 16-year old Cry baby.*

"*When a superstitious fear* overran Rome, all the women then pregnant were delivered prematurely, and brought forth imperfect children."—*Plutarch.*

Most Mormon youths lack Force and vim, because their crushed mothers piously yield to their hard polygamic fate.[688] Other energetic mothers, by thousands, whose spirits were crushed during pregnancy, have been bringing me their tame, weak-willed, passive, puling children for fifty years.

Maternal fear, worryment, borrowing trouble, &c., curse multitudes of children for life with timidity and irresolution. Banish all false fears, offset whims with reason, and fight off, or defiantly endure, all real trouble with sublime fortitude. Dreading confinement only doubles its prospective pains by unnerving you, while a stout heart fortifies you against them.[874] "Sufficient unto the day" are its evils. Remember,

Nature will not let those conceive who have not strength enough to bring forth, and will carry you through if you let her.

864. LOVE, NOT HATE, CHILDREN BEFORE THEIR BIRTH. How infinitely preferable are those that clamber fondly on parental laps? how repugnant are snarling Ishmaelites?[850] Then secure the former and avoid the latter by loving them *before they are born.* Parental love naturally yearns the most for those youngest and most helpless; then why should not parents love those unborn the most? Besides,

Will can succor any part, and of course this. Loving it before birth is instinctive in parents and goes right to its life seat, to help endow it being to it what brooding is to chickens. Only heathen mothers hate their embryo. Is *it* to blame for being? Hating it beforehand does not prevent its living, but does make it a devil incarnate, and growing worse with age. No feeling is equally monstrous in parents, or injurious to children. Let what come be welcome.

A mother made her well begotten child a loathsome idiot by hating to bear it, because her husband had just been elected to the legislature and it interfered with her coveted capitol gaieties. Though a church member, she confessed a repugnant hatred of it from conception, and had her *terrible* reward. Shall it suffer thus always and not avenge its mother? Yet fathers are usually worst.

"*How can I prevent* having children?"—*A Wife.*

"*Better ask how to promote* bearing them."—*P.*

"*Nothing would delight me* like having a large family, to which my husband is insanely averse; was utterly hateful to me while carrying this child; and threatens to abandon me, or compel abortion, if I conceive again—surely not *my* fault."—*W.*

"*Heathen!* Yet no savage could be half so heathenish. He deserves a Centennial leathern medal, labeled 'heathen' on one side, and 'Monster' on the other. Many are as bad."

865. INTERCOURSE DURING PREGNANCY AND NURSING INJURES MOTHER AND CHILD, by sensualizing it if she responds, and injuring her[805] and stamping loathing disgust on it, if she does not.[606] All pregnant animal females repel and fight it off with all their might? Why impose it only on woman? At least await her lead.[801, 802] Doting husbands will find ample amatory action in caring for and loving both, so grateful to her and beneficial to it. Find its continence objection, answered in[818]. Its practice causes an untold amount of female diseases,[805] and male hatreds.[806]

866. GESTATION PROMOTES, NOT INJURES HEALTH. What! God curse woman in and for bearing His children! It is her normal condition, to which she is expressly adapted. Those fairly healthy who give themselves half care, eat, sleep, feel every way best then; and maidens by thousands, drifting on towards consumption and other diseases, marry and are healthy while bearing; yet, as soon as they stop, drift back and die, living many years longer than otherwise. Many break down while bearing because they *add* other exhaustions to it, without taking time to rest up;[857] whereas by stopping these *side* drains, and keeping up their strength, every child would give them a new lease of life. Bearing women, on the average, live longer and are healthier than old maids.

Sickness at the stomach is not dangerous, only inconvenient; and doctoring for it is foolish and injurious; because it is caused by the embryo crowding the stomach. Endure it, meanwhile keeping your stomach in good order.

Creating fœtal nutrition alone exhausts, which continues all the time, the child working it up during pregnancy, and the monthlies ejecting it at other times; yet bearing quickens the womb to excrete it completely, while not bearing leaves much of it in the system, to clog and derange all the other functions. Nature ordains that every woman's entire bearing period be filled up with bearing or nursing.

867. GIVE MATERNITY PRECEDENCE OVER ALL ELSE; because perfect children surpass poor,[719] and they none. Brush aside like cobwebs pecuniary, ambitional, and all other ends incompatible with this, and make even family cares incidental, this alone primal. Do what you can without impairing this, but better feed family plainly, and let work, mostly unnecessary, go undone, and have splendid children, than feed it well, and have poor or cross ones. All can afford to "invest" in making every child amiable by rendering all prospective mothers happy; for what a difference a cross child, keeping all awake nights by its crying and chagrined days by its ugliness, and a sweet, quiet cherub, the delight and plaything of all?

"*Wife, dismiss* that provoking domestic, lest by aggravating you now, she spoil our coming babe's temper."—*A Good Husband.* "*No, I can't* do all this work till I get another girl."—*His Wife.* "*Let the family do its own* work, and yours too, and serve *you*, not you them, whilst you are carrying our children."—*Do.*

"*While bearing, take the best possible* care of your reuperative functions, or your child will be too weakly to live, and your own health ruined."

"*I am now pregnant.* Fourteen years ago our only child died at birth, which greatly disappointed our hopes of an heir; but my husband is now most delighted with this prospect of another."—*A Feeble Wife.*

"*Then dismiss every family care*, hire help, be a mere boarder, take a pleasant daily walk, or ride, or recreation, breathe freely of fresh air, sleep every day, and give all your vital functions every possible chance, and bearing will regenerate your own constitution, and give you a living heir; but keep on working at this rate, and this your last hope will also die, and you with it."

"*My husband earns our living by work*, and is just paying for a home. I hate to saddle him with servant's hire while I am able to be about house; and can illy afford time even to lie down during the day."—*Do.*

"*Would he not rather hire* help and have a living child, than have no heir to enjoy his home and property? Madam, this is a case of LIFE AND DEATH to your child and yourself. You must follow this advice, or miscarry, and probably die. Take your choice."

She kept on working till her confinement. Her child died three days before its birth, and she lingered on, extremely feeble, and died. Her working thus at this time was just as much suicide and babe-murder as if she had taken poison. She blighted her husband's last ecstatic hopes, turned his holy joys into an agony of sorrow, and broke his heart by killing his dear wife and only child, just by being too parsimonious to hire help, and too short-sighted to see that even true *economy* required that she save all her strength. Mothers, know you no like cases? Have you not even perpetrated this very sin? Or, if your dear child did not quite die before its birth, did it not drag out a precarious existence, only to fall a victim to some form of infantile disease, which you did not give it sufficient life-power to resist?

If you engaged a servant to do a specific work, yet at odd times let her do incidentals, and she pleaded "I can't do my main work because of these incidentals," you would say, "Leave undone whatever conflicts with your main work;" so Nature requires prospective mothers to care for their unborn in their *very* best manner, and make all else secondary. And this course *pays* best in the end.

As if a woman, starting on a long journey and taking along barely food enough to last her through, and could get no more, should waste much, and *take a child* along to feed, she would starve both; so many a feeble mother wastes her spare vitality on side labors, declines, loses her children, and fills a self-dug grave, whom *husbanding* her strength would have carried through, with good living children. She was well at marriage, but overworked while bearing her first smart child; works on ever after in pain, suffering from weakness, prolapsus, &c.; thinks she is getting lazy, and forces herself to save and keep house and child all so nice; wonders why she suffers so much more from stomach and other sicknesses, and can endure so much less, during her second than first pregnancy, by dividing sparse vitality with her babe *starves both*; suffers all but death at her second confinement, and barely gets through by her excellent constitution rallying and taxing every life power to its utmost; slowly recovers after trembling long on the confines of death; has a

small feeble squalid child, which nurses her diseases, barely lives, is restless by day and tortured by night with griping pains and infantile disorders; is dosed continually with this tea and that drug, and would still barely live for all, but that its frail bark is scuttled by over nursing and drugging; yet dies—*secundum artem*—its first quiet sleep. Peace to its ashes. Better dead than alive. But

Alas its agonized mother. Her dear babe, which she carried nine long months in perpetual misery, and bore in agony worse than death; which roused her from so many half-waking sleeps when so completely exhausted; rendered doubly dear by its very sickness from birth; yes, her darling little pet is dead, cold, and buried! And she, too, wishes she lay cold in death by its side. For her life has no charms left, and death no terrors. But thus compelled to rest, she lives on a most expensive invalid awhile, and dies; whereas a hundredth part of the money thus worse than wasted in nursing, doctoring and burying both, used in *hiring* help for her, instead of making her work for hired help, would have *kept* her health good, and rendered their now cold darling a robust cherub and superb man. But no, they could not *afford* it. How "penny-wise and pound foolish!"

568. THE FATHER SHOULD COUNCIL AND CO-OPERATE WITH HIS WIFE in perfecting each child. Has he no concern as to whether it is healthy or sickly, smart or dull, good or bad? Then should he not help her perfect it? Why not as much as male birds help build their nests, and hatch and feed their young? Why not co-operate to improve it as much before as after its birth? As builders "lay off" their work beforehand, so both should together say, "We will fashion this child this way and that that, and work together to make this one a scholar, that a merchant," &c. She should do all she can to mould it during carriage, and he help by influencing her. She really needs his *sympathy* and help. Gallantry is created *expressly and chiefly* to aid bearing.[114] The head of the family should be the head of this "family affair." He has surplus strength, which she requires. Let him bestow all she can receive, lavish affection, attend to her creature comforts, and be to her all that and as much more than a gentleman is to a lady, as she then needs more of his specific care.

"How came your girl so superior to her parents?"

"*Mr. Bailey read and practiced* your teachings before her birth; said 'Ask for all you want. Half we are worth, which is considerable, is at your service.' I replied, 'A trip to Europe.' 'Done. When will you go, and what have done?' He went where and did just as I desired; had me carried on a litter up Mt. Ætna to enjoy the splendid scenery of the Bay of Naples. Taken as far down that crater as any ever go, and returned just in season to prepare for confinement. I would gladly always be with child if I could be kept thus happy."—*Mrs. Bailey.*

He richly deserves a Centennial premium as a model husband, and is richly *paid* for his pains in the pride and pleasure this girl gives all around.

A young couple traversed Boston in search of the most beautiful child-picture to be found, and hung it where her waking eyes could rest upon it, and contemplate its sunny face, so as to fashion their future babe on that exquisite model; and this child has the expression and looks of that picture, as well as the disposition its face expresses; and is unlike either parent. How much "percentage" did that speculation "net"? How much more than that husband who so overworked his wife that their child was born a "natural fool?"[115] If men do not think now, they will some day.

A Poughkeepsie husband, though of average means, ornamented his rooms with just as beautiful furniture, pictures, books, &c., as he could afford, in order to surround his bearing wife with the most beautifying, refining, and pleasing associations possible; chiefly thereby to impress taste, refinement, and love of art on their offspring; and their children are far better than themselves. Heads and characters equally exalted are rarely found in this wife-neglecting age.

Had Grecian works of art, lavishly erected in public, and placed in their boudoirs for their pregnant wives to impress on their unborn nothing to do with the formation of the refined tastes of that classical people?

869. THIS LAW GIVES YOU, MOTHERS, VAST POWER FOR GOOD AND EVIL, and *compels* you to imbue your own darlings with all your goodness and badness! As Elizabeth's babe "leaped in her womb for joy," so all your mental and physical pulsations vibrate throughout their entire beings. Your every good, sweet, pure, holy affectional emotion sweetens and exalts not their conduct merely, but their innermost *souls*, and your every intellectual effort makes them fonder of study, clearer-headed, and smarter forever; while your every fretful, angry, hateful feeling defaces their inner self-hood eternally. More than words can tell will your loveliness make them lovely, and this you happy; but your depravities deprave them, and this torture you, them, and theirs through future generations. How infinite the difference to how many between their being good, amiable, affectionate, pure, refined, bright, talented, adorned with all the human virtues faultless in body and mind, and ever growing better, or dull, senseless, snarling, haggard, false, wicked, fiendish, and ever growing worse! How else can you ever make *yourselves* as happy as by rendering them the former, or miserable as in the latter? What pains and labors are too great to secure the first, and avoid the last? And your most sinful sin is branding "innate depravity" right into their interior life! Your first duty is to render them angelic by cherishing the calm, quiet, happy, ethereal, ecstatic, devout spiritual frame of mind God mercifully attaches to this maternal state. Will you make them forever devilish by indulging your own temper? or angelic by cultivating 'your own virtues?—two birds at once. Behold, grasp, rejoice in, study and employ this divine means of making the

athematical, methodical, affectional, commer-
al, ornamental, musical, artistical, oratorical,
oetic, devotional, philosophical, literary, and
verything else you please; yet tremble lest you
dye them in the wool" with dullness and bad-
ess. Why longer ignore these momentous
ventualities!

Getting married is now woman's master pas-
on, for which what buying, bustling, dressing,
ccomplishing, preparing for weddings, &c.;
ithout one thought or provision for bearing, this
entral marital and female function! As we
vish many hundred times more pains and ex-
ense on the paradisiacal mansion itself than on
s vestibule; so woman should make its maternal
nd her greatest labor and preparation, anticipa-
on and object, alpha and omega, internal and
xternal, life and soul; and after having entered
nd been enthroned queen in this maternal
alace, cherish and expend every life fiber in
erfecting her dear prospective cherub son or
aughter of God, His image and embodiment.
Ie gives her the materials of humanity, and sum-
ons her to become *His co-worker* in creating a
uman mind and *soul!* does all He *can* do to
elp her create a perfect and avoid an imper-
ect one; and

Makes bearing most delightful. Its luxury barely
egins with conception. How her babes first cry
hrills every true woman's soul with ecstacy un-
urpassed? Cherish this God-given maternal
earning as your *vade mecum*, your *holy of holies*,
edecked with sacrificial rites. Infinitely does
his gift exceed crowns.

Behold heaven opened, and a commission issued
rom the august court of eternity, directed and
elivered to you in person, conferring and en-
oining this celestial prerogative angels might
xult in executing! Then rise into a serene moral
tmosphere too exalted to be vexed by any
rovocations.

Break from fashion's follies Too long already
ave you wasted your bodies, maternal gifts, and
ery souls in chasing this *ignis fatuus*. Even
atanic malignity, bent on female ruin, could not
ave devised anything more disastrous to women
nd babes. How outrageous to expend in pad-
ing and riboning, curling and painting, primp-
ng and flirting, these maternal destinies arch-
ngels should glory in wielding! Instead,

Regenerate the race by fulfilling them. The
illenium approaches. Its decree is issued. But
ttle longer shall vices so monstrous cause suffer-
ngs so many and agonizing. Words utterly fail to
epict either the inherent excellencies of human-
y, or its present distortions; which must soon
e superseded by universal good. Those now
ortured by aggravating surroundings, because
o exquisitely susceptible, must then be environed
ith only those who render them superlatively
appy. Only *you* can furnish them. Men can
arter, preach, govern, &c., yet you alone can
egenerate the race, and make earth once more a
aradise. O, what children you could bear, if
ou knew how to create and carry them! Inconceivably more powerful and perfect than the sun now shines upon! Then learn just what this your destiny requires you to do, and address every energy of your body and soul to bringing forth and bringing up magnificent offspring. Be your "master passion," not fine clothes and furniture, but *angel children;* and a regenerated world will pour forth grateful hosannas in their highest strains, here and hereafter, forever!

870. FATHERS, NURTURE AND SYMPATHIZE WITH PREGNANT WIVES. "Husband, love your wife," and lavish on her one round of tender care while perpetuating your name and specialties by bearing your children. Who can fully prize them? Then can their father duly love their mother? She who bears him only one fine child deserves his heartiest anthems of thanks and love, which he will exultingly bestow, unless flint-hearted, and mentally emasculated. Pattern after that male bird. See how tender and devoted he is to his mate during incubation. Hear his chirping notes of love. He feeds her when hungry and spells her when weary; devotes all his time and energies to her alone; never lets storms, or winds, or heat, or love of flight entice or drive him from her sight. What exstatic chirpings and pipings when his young e merge! Is he "*too busy*" with other things to love or care for her and them? *He does nothing else.* Can fences, hunger, anything, keep the coarse gander long from his mate? You approach their rude nest at your peril. Indifferent husband, take one lesson *there*, and another from that robin's nest. One would think that you could hardly tear yourself from your bearing wife's side, yet how seldom are you there? You must attend to your *business*, while she, slave, attends to herself, unborn, you, your children, *workmen and cows!*

She then needs and craves special sympathy, and *yours;* and your strong petting nature[613] was made for this *specific* occasion.[614] What! Care for breeding-mares, yet neglect bearing wife, imploring sympathy! What if her crowded qualmish stomach does make her cross and hateful, *your child* does that. Quiet her nerves. Cheer up her drooping spirits. Smother her with affection. Make her your idol. Do with the least work possible;[667] and help her do that. See that she rests, instead of tiring herself for others. Yet though she is more dead than alive, and spirit crushed besides, you re-double her "complaints" you long ago caused by *outraging her person.*[665] What fine colts you raise! Yet if you took half the care of pregnant wife you do of breeding mares, what magnificent *children* you would have? One can hardly help *pounding* such stock-pampering, but wife-abusing, dolts. O do stop your eternal drive and hurry long enough to *do your very* best by and for the wife of your bosom while bearing.

This subject is second to but one of its predecessors or successors in practical importance. May it augment the number, stamina, talents, and morals of unborn generations.

III. Easy Confinement, Rapid Recovery, and Right Nursing.

871. THE SIGNS OF PREGNANCY AND NEAR LABOR are, of impregnation. 1. A peculiar thrilling, overpowered sensation at coupling; 2. Menstrual cessation, when previously regular; 3. Morning qualmishness; 4. Unnatural longings; 5. Feeling motion, after the fourth month, when a wet hand taken right from cold water is placed on the abdomen; 6. Breasts larger, firmer, warmer, prickling, blue veins, and more magnetic; 7. A quiet, lazy, easy, satisfied, comfortable, luxurious, or its opposite, a restless, hateful, scolding, bitter feeling, as the womb is in a normal or abnormal state; 8. Nipples sore and more colored[875]; 9. Any unusual state either way.

The signs of near labor are, 1. Enlargement of the parts—a sign well known to farmers about stock; 2. Sore nipples, because they sympathize with the womb states;[876] 3. A "show;" 4. Feeling quiet, sleepy, lax or tired, caused by all-provident Nature resting up the patient, and laying in an extra stock of vitality for immediate use—stop short and take it; 5. Just six months and five days from your last "turns," says Dr. Nagle.

Prepare yourselves by complete urination and defecation, wearing nipple-shields, or pour hot water into an empty bottle to heat it, and put it on so that its cooling may draw them out; 3. An oilcloth under you to retain excretions; 4. A sheet under you to help roll you over and raise you up, and in changing garments after labor; 5. A bandage cut bias and fitted; position on the left side, with silk cord and scissors for tying and cutting the umbilicus.[879]

872. NATURAL DELIVERY IS EASY AND SAFE, and causes little pain, when Nature has her perfect work.

Whoever mitigates labor pains and perils will be a great public benefactor; for dread of them keeps many from bearing; besides stamping terror on many children's primal constitutions.

Some had rather bear a child than have a tooth drawn, and many do all their own nursing and housework, and many German, Irish, and colored women are about house next day.

"*The Squaw's* labors are short, and accompanied with little pain, and she returns at once to her drudgery."—*Dr. Rush.* "One of our squaws stopped to lie in, and in an hour passed us with her infant, seemingly well."—*Lewis and Clark.* "A squaw, *after labor began*, walked eleven miles in the *dark and rain*, was delivered, and *walked back* by ten next morning."—*Indian Missionary at Brantford, Can.*

873. STRONG MUSCLES EASE LABOR PAINS. *Working* women bring forth with little pain or danger, whereas those delicately reared suffer the more the less they use their muscles; as all observation proves. Why are country women more favored than city ladies? Because *muscles* propel the child into the world, and the more women use and strengthen them, the easier their parturition. Though a few robust ones have hard, and weakly easy "times," consequent on their differing forms,[876] yet otherwise the healthier the easier, and feebler harder, any given woman's labor; as universal *facts* attest. Since eve savages, with all their privations, suffer so littl why would not the civilized suffer still less b simply cultivating their muscles? As a wea horse exhausts his strength without moving h load, which a strong would move right on; so weak woman strains every muscle with litt avail where a strong one would move right fo ward easily. Girls must romp and women wo more,[877] if they would bear easily. Would th this prim, sedate, starched-up inertia of mode "society" might give way to play in girls, an some muscle-developing exercise in young wome Ancient maidens publicly vied with each oth in muscular feats and training. Let mode girls row.

874. EVE'S CURSE DOES NOT, FASHION DOE CAUSE DANGEROUS LABOR. As far as "In pa shalt thou bring forth" causes this suffering, a must suffer, because all are cursed, *alike*, and n one need suffer any more than those who suff least. The idea that *God* compels women bear in all this agony is contradicted by Natu and facts, and a libel on our merciful Fathe Give that text some meaning less revolting, f it makes God a fiend.

Women cause their own terrible child-bir agonies by outraging every health and bearin natural law. Not God, but *Fashion* is what i flicts all this agony, by stifling heart and lung loading hips and abdomen with surplus clothe and relaxing the abdominal and all the oth muscles, sewing, schooling, sedentary posture late hours, want of exercise, and other like rui ous physical habits, and they pay the dread forfeits in modern child-birth perils.

Some advocate making babes soft-boned, becau delivered easier. Bosh! Nature *will* have *pr portion* or nothing;[878] and puts up *no* materia any farther than she can put in proportiona *bone*. None who advocate boneless babes, thin

875. WHAT FORMS SHOULD MARRY WHA OTHERS? is an important question to wom formed to bear hard, and completely answer by Nature's principle of homogeneousne namely that all parts are like all in structu Hence, if one aperture is large, or small, or la or flexible, or close, all are the same; so that large mouth indicates a large vagina, with ea of delivery, and a small, the opposite. That a small mouthed woman must not marry a bro built, stocky, large shouldered, large headed ma unless willing to risk severe labor, but shou give preference to one small headed and sl built; which corresponds with our doctrine marrying opposites;[879] short women being mu closer built than tall.

"I am so large, while my wife is so very small, t our children can never be born, but must be cut pieces before birth, or she must die. I would give I am worth, or ever expect to be, to have one livi child by her. What shall we do?"—*A Large head broad built, bony Man.*

"*Provide against* such cases by marrying one rat tall and quite muscular, with a good-sized nose s

outh; but on no account one short, fat, or small ned, or who has a small mouth—"my wife is all"—r those thus organized will bear with difficulty. But er such marriage, give her the highest attainable ysical culture, and use the water-cure at childbirth."[877]

876. COURAGE IS THE GREAT REQUISITE. rit helps far more than attendants. *You* must o most to be done, except in emergencies. rapple right in like a true heroine, with "*I can id I will;*" nor never allow "O I never can rvive." The more energetically you take right old the sooner and easier you will dispatch. luck assists incalculably; and renders every asm proportionally the more effective. You ould bear down on yourself, and strain "with will;" while sinking under it, like one lifting gainst hope, renders it far more painful and otracted. "I can't" always palsies, "I will" ds delivery incalculably.

Attendants should be a few tried friends, sym-athetic, quiet, self-possessed, and avoid all ustle, fussing, rushing &c.; for fluster in them usters the patient, and retards delivery. Gene-ally, the less done the better.

Summons a male midwife, you who feel safer ith one, or a female, you who shrink from him. here is more inherent propriety in man than oman, yet till within two centuries, only women fficiated, for which their smaller, softer hands, abe tact, tenderness, quick perceptions and ersonal *experience* especially fit them. Yet only ose should attend who have nerve, and know-dge of this matter.

Use instrument only when you really must. The ower classes never need them. They injure other and child, yet *may* be the lesser evil. till we do not claim to prescribe for surgical ases.

877. USE WATER IN CHILD-BIRTH, FLOODING ND SORE NIPPLES. Its effects are magical in ll three. A young wife of a very large headed usband, who feared a painful labor, for six eeks before it took a daily tepid sitz bath at leven; wore a wet abdominal compress nights; xercised daily; was delivered in two hours, inging the next day, and soon as well as ever; nd her magnificent boy never sick any.

"*I bore six children* before this one, each with labor-ains more and still more terribly agonizing, always wo days in excruciating labor, and usually sick from hree to six months afterwards, till, with the one before his, I was three days in labor, blind forty-eight hours ith agony, and insensible twenty-four, barely escaping ith my life, and nine months in recovering; so that hen I found myself likely to bear this one, I seriously ontemplated suicide to escape another ordeal thus wful; but hearing water-cure recommended as re-eving such cases, I adopted it during pregnancy, was nly eight hours in labor with this child, sat up the ext day, and did a good-sized washing the third; and ere are my neighbors as my witnesses."—*A Cincinnati Mother at a Lecture.*

"*I bore four* children with extreme difficulty, took ater-cure treatment with this my fifth, was only four ours in labor, sat up five hours of the same day it was orn, and the next day did a good, full washing, as my eighbors can attest."—*A Janesville Wife at a Lecture.*

"*Her labor was prompt*, and in twenty minutes a ine healthy boy was born, and in ten more the af-er birth came away. She rested a short time, was quickly sponged and dried, had wet cloths placed on her breasts to prevent inflammation, and a wet bandage about her abdomen, covered with a dry; slept well right after, exercised daily in her room, and the third day walked out. No scars were left."—*Dr. Shaw.*

"*Women of fair health* can live so as to render pregnancy and child-birth comparatively free from suffering. A young wife of seventeen, with a small form but good constitution, passed through this trying ordeal by taking a sitz-bath every morning, exercising every day, taking a sponge or rubbing bath on retiring, and wearing the body bandage much of the time."—*Dr. S.*

"*Mrs. Shew*, consumptive, always subject to coughs and hemorrhages, nervous and excitable, gave birth to a girl after seven hours' severe labor; expelled the after-birth at once; flooded frightfully; was lifted into a cool hip bath to gradually chill that heat which attends all hemorrhages; ceased flooding as by magic; was laid right on the bed with wet cloths about the abdomen; cold feet briskly rubbed into warmth; sat and stood up in the evening; slept well that night; in only twenty-six hours took her child and went down into kitchen, feeling perfectly able; and in three days superintended moving."—*Dr. Shew.*

Sore nipples are caused by womb inflammation; and this points out their cure See the underlieing principle proved in[868]; as also that of small and undeveloped nipples in[599]. They occur at childbirth because the womb, by its straining, has inflamed both itself and them. Cure them through it. Nor can they be cured otherwise. Yet keeping a cold, wet cloth on them will help take out their inflammation.

878. CHLOROFORM, OPIATES, AND ALL STUPIFIERS ARE MOST INJURIOUS to mother and child; cannot blunt the mother's nerves temporarily without injuring the child's permanently; merely suspend pain without removing its cause; fearfully damage the nervous systems of both for life, and are unnecessary, if women will only take previous care of their health.[878]

879. SEVER, WASH AND DRESS THE NEWBORN BABE THUS:—1. Tie its umbilical cord firmly close to its navel, then three inches back, and cut off between; 2. *Fold it in and wash it under a blanket*, lest exposing its whole body while washing in tepid water and putting its little limber arms through dress armholes in air very cold to it, give it a cold, to its life-long injury. Every one of my babes caught a severe cold thus, which lasted months; whereas you can wash and dress leisurely under this blanket without this great change being injuriously *continued.* All hand-rubbing benefits.

Cold water is much better than warm, if applied quickly enough to secure reaction, which merging from maternal warmth into cold, facilitates, almost necessitates; while luke-warm water relaxes and prevents this reacting stimulus.

Grannie Griffis plunged me all over twice in a tub of cold water before dressing me, as she did a hundred other infants. Think how reinvigorating its reaction.

Most babes are over-bathed and shirted. Tri-weekly is often enough for either, while daily is unduly exhausting with reaction, disastrous without. Many adults, and more infants, cannot endure cold air long while wet, which often induces cold. They need and can endure more bathing as they grow older, yet get less, because it is less "fashionable."

Don't keep them too warm. Dr. Elder says, lying-in chambers should never have artificial heat, even in cold weather, because it enervates. It weakens the skin by inducing excessive perspiration, whereas cold benefits by invigorating and bracing. Accustoming infants to cool rooms and light clothing is far the best. Extreme tenderness is always extremely injurious ever after. Pampering spoils. The more careful you are of them the more you must be. Those most hardened up by exposures are hardiest.

880. DRUGGING, BLEEDING, &c., INJURE FEARFULLY. Observing health conditions cures and restores far better than medicines, and the better the general health the quicker the recovery. Here, as in labor, water-cure far surpasses the usual practice. Nursing is needed more than physic. Let Nature do her own work in her own way. Drugs taken by the mother affect her milk by their being *skimmed* out[846] of her blood by the breasts, and thrown into it, and similarly affect the nursing babes. Many nations doctor them only by medicating her. Against all such interference with its weak susceptible system, Nature protests. Relax and check both by *food*, not cathartics.[854]

Bleeding in pregnancy and nursing hurts both, and is really wicked. Both require blood most of all. Does taking away a part purify the rest? Pure *air* is its cleanser, and food its enricher.

Securing reaction is the *one* thing now needed Every extreme necessarily reacts to cause its opposite,[949] and labor of subsequent rest All who sleep after labor are all right; yet if not, secure reaction by extra heat, cold, friction, stimulants, but *somehow*.

881. AVOID AND CURE RELAPSES, MILK SICKNESS, OVERDOING, BROKEN BREASTS, &c., by inducing reaction, or the opposite states. Mrs M recovered rapidly from her sixth confinement a week; sat up most of a cold April day, took cold, calomel and rheumatism; suffered beyond description, lingered and died—lost to earth by being bled and poisoned *to death*. When colds cause relapses

Break them right up by inducing reaction and perspiration somehow, for inducing which use hot catnip tea, heat, steam, friction, &c.,[959] if caused by overdoing, by rest and quiet Shake off all care and trouble.

Don't get about too soon, nor be too smart, nor go to work till long after you feel abundantly able; but recreate, ride out, visit, &c. till completely restored, if only as your best way to do a hundred fold more for your family than breaking your constitution by getting to work too soon. My mother thus induced a slow consumption, kept my father poor seven years by doctoring, then died of consumption thus induced.

Milk sickness, caused by Nature burning up this suppressed milk material within her by fever, kills 19 in every 20 in French hospitals, and 1 in 5 in American alopathic, yet *none in water-cure* treatment.

A cold causes most broken breasts. Avoid them by preventing it, and not exposing them; and cure them by breaking it up as you would any other, and take out their inflammation by keeping a cloth, one thickness, constantly wet with cold water on them—their heat passing off by turning this water into steam. Many thicknesses sweat them. Adopt either, or both alternately.

To prevent a skin cracked, flabby, or saged abdomen, or soft, flat or shriveled breasts, wear the prolapsus sack.[973] *Preserving the womb* from damage keeps them all right, for its states govern them.[958]

882. EAT AND DRINK THE SAME IN CONFINEMENT AS GESTATION, omitting cabbages acids and pork, but use soups, milk, mutton, beef, fish, fowls, vegetables, &c.

Unleavened bread is your best staple food,[844] with oatmeal, fruits, cream, and

Consult your own appetite as to what, when, how much, &c. Bearing often renews the stomach, and cures dyspepsia.

Rain-water is far your best drink, either cold or else hot enough to induce reaction; cold being best when the stomach is fairly vigorous.

Cocoa, skimmed, is good, unless it gives headache.

Coffee and tea are objectionable, because they intensely excite, prevent watchers from sleeping, and therefore all others, while mothers require rest; lash up babes' nerves most terribly; and redouble that irritability which chiefly causes their mortality. For their and your own sake abstain from them, especially coffee, till you wean your last child, and attend your own funeral, unless you are made of coarse grained sole leather.

Wheat coffee is best of all for bearing and nursing mothers, made just like Java. Coffee made by toasting and steeping crusts, corn, peas, rye, barley, sweet potatoes, acorns, &c., are quite like it; yet

Porter, ale, beer, &c., irritate and partly intoxicate mother and child, and injure both.

883. HOW TO INCREASE AND ENRICH THE MOTHER'S MILK is a most important problem, especially since it is the best and only natural food of babes, and since *over seventy thousand* of one patent nursing bottle is sold annually, which, with others sold, and the same bottle used for several children, makes over 100,000 *infants annually famishing* because their poor mothers do not supply them enough breast milk! Half the spoon-fed infants of N Y city die every summer.

This deficiency has two chief causes—too little albumen in nursing mothers' blood, because of their deficient sexuality,[504] and impaired breasts from weak wombs.[958] Hence promoting and injuring gender promotes and injures lactition. Girls women, know that womb and breasts are in reciprocal sympathy, as are also love and the womb,[957] hence, all happy love states promote, unhappy impair, lactition.

Improving health enriches and increases milk. Farmers enhance their cows' milk by keeping them healthy and well fed, and this applies to house more than barn Why never work cows? Because it would staunch their milk Then does not working mothers starve their babes that much? for few have enough vitality for both together.

"*My four months' boy*, weighing twenty-four pounds is robbing me of life force, now in March, then how can I hope to sustain this drain all summer? Yet if I wean him, what may become of him in July and August? I tremble in view of either alternative What shall I do?"—*A St. Louis Mother.*

"*Take the very best care of your own* health possible give your system all the materials it can work up, and the best in quality; eat whatever you relish; take ride or walk every day; sleep all you can nights, and take naps before dinner; recreate daily and seek pleasurable amusements; worry none about anything work only for exercise, give your recuperative functions every chance; and let all your energies go to lactation; but do not wean your child, unless you are willing to lose him of summer complaints."

When mammary inertia prevents lactation, rub with the hand, husband's best if loved, apply warm flour poultices, stimulants, No. 6, the decoction prescribed in[969], and whatever else will increase action. Yet that

Will power principle prescribed heretofore[876] and hereafter,[944] is by far the most promotive of their action. As a last resort,

Feed your children on what is as near maternal milk as possible; that from a young cow diluted with one-third water heated blood warm by water, because fire separates its cream or best part, with arrowroot added, is best. Beef tea is also excellent.

884. WHEN AND HOW SHOULD INFANTS BE NURSED, WASHED, PUT TO SLEEP, &c.? *Be regular.* Nature governs all her functions by her great astral clock; then let parents their children's. Astor could not bless his children by all his millions as much as poor mother can theirs by nursing, washing, dressing and cradling them "on time;" for nothing can contribute equally to their health, happiness and virtue; since regular childhood habits prevent after dissipations, as well as diseases. And this blesses mothers equally, by giving them times to recreate, visit, ride, &c. *Keeping* infant well by this regularity is the great nursing art, and keeping *mothers* well by these and other like means is the way to save medical and undertaking expenses

ervous mothers, frenzied by false excitements, rush-ound frantically, thereby unnerving the child, and sort to desperate means with fatal effects. Nervous-ss unfits for the sick chamber. The best thing most others can do for their child is to keep *themselves* cool id well, which will rectify the child through their vn milk; whereas staying over it perpetually, un-ervès, exhausts, diseases, and fevers them, and this eir milk, which makes it worse.

Children should nurse about every three or four hours y day, and once in the night; say 5, 9 and 1. Yet ery three hours will do equally well. But observe, *Sleep should follow* nursing, and exercise both. Giving minutes to each may be better that 80, yet each ild will soon accustom itself to whichever mothers efer to begin with. Feel sure that babes will *sleep* eir habitual *minutes*, during which you can do what ou please.

Two years is about Nature's nursing time, at least rough the second summer, that great infantile ordeal, id till teeth enough appear to facilitate mastication; et diseased mothers should wean proportionally the rlier. No child should ever nurse after its mother's nception.

Wean gradually, by feeding more and more, and nurs-g less; instead of quitting and beginning suddenly.

Fall is best, after summer complaints cease, and be-re severe colds begin.

Nursing does not exhaust mothers, for Nature *compels* em to supply this surplus albumen *constantly*;[844] the ly difference being whether it shall be drawn off by e infant, passed to the embryo, or cast out monthly[845]; e last being the least healthy, because both the others ear out the blood best.

Nursing them while you are angry or worried is most jurious, because all your feelings are transmitted to our milk.[846] Mark how soon they begin to worry after ou begin to feel bad, just as before their birth they ow distress by motion. In some nations nursing is rbidden, except when mothers are placid.

"*A husband quarrelled* with a soldier, who drew his word. His wife first trembled, then rushed between em wrenched and broke the sword in a rage; then ursed her perfectly healthy babe. It left off nursing, came restless, panted, and sank back, dead."—*A erman Physician.*

"*Mrs M.* came out of a ball-room, and nursed her ell babe, which was taken with spasms two hours fter, and has since been an epileptic idiot."—*Dr. guin.* "*The milk* of an angry nurse causes epilep-."—*Boerhave.*

885. CASTOR OIL, OPIATES, AND MORPHINE INJURE ORRIBLY. One chief cause of colics, summer com-laints, &c., is the castor oil given right after dressing. he mother's first milk is purging; then why substitute rt for Nature? for she does well all she does at all. et in case the infant's bowels do not move the third ay, use water injections, or feed that mucus which ses on wheat long boiled.

Quinine is benumbing, chilling, and deadening, and *Cal-nel, Opiates and Morphine are well nigh fatal.*

FIFTEEN MILLION GRAINS of Morphine are given an-ually to our babes in soothing syrups! yet a ten grain ose kills a man! Enough to kill 1,500,000 men yearly. amnable! Infernal. It probably kills that number of nfants, besides blunting the nerves and senses of most f the rest! Give neither of these medicines to any-ing but a barking dog you would stop, and this will top him. Amazing that medical men should prescribe em as they once did calomel. The injury it does to the teeth, because first to the stomach, proves its inherent injury to adults, much more to children. *Medicines kill more than diseases* Nature alone can cast out diseases and restore health; and the less she is interfered with the better. Many are literally *doctored to death*. Women are far better to doctor children than men; and simple teas immeasurably the best medicines.

886. BOWEL COMPLAINTS, WORMS, SCARLET AND BRAIN FEVERS, CRYING, &c., are easily prevented and cured. All bowel loosness but casts off corruption, which *need* not be there, and would not if mothers and babes were rightly fed. To cure all bowel derangements.

Apply cold wet cloths outside, and give burnt flour, or flour long boiled in a full bag tied tight, using a teaspoonful for babes, and table for adults. Boiled mullen root is also most astringent.

Hot catnip tea often benefits by causing reaction and expelling wind, yet had better be given to mothers.

Worms benefit always by *feeding* only on stomactic *corruption*, just as buzzards do on carrion.

Cleansing it starves them to death. Feed your worm-troubled child right and put a wet towel on its stomach nights, and they will soon disappear; but as long as it is foul *they are its scavengers.* Worm medicins kill a few worms by injuring the child, and create *more* by fouling up the stomach.

Cure scarlet and brain fevers by starting circulation in limbs and skin, that is, by *diverting* action from center to surface, by bathing them over and over by piecemeal, in saleratus water, one limb and part at a time, *under clothes*, so that cold air will not give them more cold This saleratus neutralizes that acid at the skin which causes this fever, while the fever keeps turning this water into steam, which takes it out by wholesale. Or dig out the center of an onion, and into its cavity put a spoonful of saffron; put the pieces together, then wrap in a cloth and bake until it is cooked so that the juice will run freely, then squeeze it out and give a teaspoonful, and rub the throat and chest with goose grease or rancid bacon, if there is any cough or soreness in the throat. In a short time the fever will break out in an eruption all over the body. All that is then necessary is to keep the patient warm and protected from draught, and recovery is certain. Heroic treatment is usually fatal. Over half attacked die. Doing nothing cannot be worse, and will at least not injure, which is true of few medicines.

Only distressed or sick children cry Nature makes healthy ones sleep half their time, and laugh and bounce or play the rest, unless nursing. Their crying awakens our pity that we may relieve their distress. Mothers tormented by cross children, night or day, deserve to be, for not keeping or getting them well. Strange that young women marry without one right idea of right nursing, so closely allied to domestic enjoyment.

Spiteful and ugly children are so because not well. Are not sick children always cross and hateful? and of course the reverse. *Very* sick children are stupid, and when such begin to be cross, they are getting better.

Rocking, carrying, and jolting children do not remove that disease which causes their crying, but prevent their rest, and thereby restoration. Better keep them still. When they need exercise they will take it spontaneously.

Mothers, doctors, husbands, all, let your own common sense attest whether following out these doctrines will not mitigate the sufferings and perils of child-birth, and improve the nursery.

IV. The Science of Rearing Children, from Infancy to Puberty.

887. EDUCATION MUST BE ADAPTED TO THOSE EDUCATED. It has its science, which consists in *educing* or *developing* their original physical and mental capacities. This requires that it be *adapted to* the human powers in general, and *each* child's specialties. Americans have education "on the brain," without any guiding first principles. Nor can they have till they follow *Phrenology*, which alone unfolds the powers to *be* educated, and then shows what variations are required to bring out each child's natural excellencies. What a pity to lavish all this money, time and interest in *spoiling* darlings. See how plump and ruddy before, pale

and scrawny after, and weep! Modern education, behold thy feeble, Lilliput, blighted victims everywhere; then behold Nature's rearing principles here expounded and applied. Yet our present theme does not embrace *scholastic* or intellectual education, because it should transpire mainly *after puberty*, which limits us mostly to juvenile *physical and moral* culture. Yet this is as much its most important part as foundation is of structure. Strong minds must have strong bodies; so that making children robust and powerful *animals* comes first in making them perfect men and women.

Human life has five developing periods, to which all education must conform, or its spoiled victims pay the terrible forfeit; promoting which is education's paramount and only real mission, yet which moderns ignore and violate throughout.

As blossoms must precede fruit, and growth ripening; so the very necessities of existence compel Nature to begin at her natural starting-point, and pursue the same routine for all forms of developing life. Worms illustrate it by doing *nothing but eat* and what aids, till they get their life *materials*, when they spin their cocoons to keep them warm and dry whilst forming this food into organs, then merge into butterflies or millers, but *eat nothing* except sipping honey for warmth, and use up their food and organs in flying, propagating, &c.; when they die. Flies, too, obtain their organic materials in their *larva*, or first stage. All forms of life illustrate these stages, in which

888. THE NUTRITIVE PERIOD COMES FIRST, and in man, lasts till about seven. Before Nature can execute functions she must have organs which she must *make first*, and therefore first of all get *materials* out of which to make them, and give precedence to *formation*. To execute powerful and good functions she must make powerful and good organs, which requires *good materials* in abundance, and a vigorous stomach for their solution, which Nature renders most powerful up to the seventh year. Hence infants carry everything right to their mouths, besides drooling a great deal.

889. THE FIRST MONTH AND YEAR ARE FAR THE MOST EVENTFUL. All young life is most delicate. *Keeping* infants well till fairly started is the great babe-rearing art. One tenth die the first month. Early stunts are most injurious. As letting young vegetables get choked with weeds, and calves stunted the first winter, about spoils both, yet caring well for them while young enables them to withstand after neglect; so doubly with young children. And the younger the more; whereas those healthy at three can stand almost any attack of disease, if not doctored to death.

890. WHAT SHALL CHILDREN EAT? should engross their mother's study more than the latest "modes." *What is as near maternal milk* as possible, till they get teeth. Cows or goats' milk, with rice, arrowroot, starch, oatmeal, cracked wheat, &c., with cream, are their best staple articles. All fruits are excellent; and they gnaw off their outside first.

Wheat is best, but johnny cake is good, and mush better than anything raised. I saw Chinese miners make flour into a thin dough, form into ribbons, boil in a pot with something flavoring, and eat, the water serving as milk. This is the best way to prepare flour; for rising spoils [854] Oatmeal cannot be too highly recommended, nor unbolted wheaten preparations; for they contain bone materials. Feed one horse on corn and another on oats a year, kill, dry their bones, and let them fall on a rock, those of the corn fed will break into flinders, of the oats-fed, will ring, but not break. The best bread for children is unbolted and unleavened oatmeal and wheaten: wheaten grits are equally good.

Buckwheat cakes with molasses are very bad; because soured in their rising, and the molasses is generally presoured in transit; so that each sours itself, the other, and what is in the stomach besides; and all molasses made from *sugar* just before use, is cheapest and best.

Hot saleratus bread with melted butter is bad; because its saleratus lodges in all alimentary crevases, and keeps on eating; whilst chewing rolls it up into solid chunks, which the gastric juice cannot penetrate, and must solve only from their *outside*; so that they sou before digested. *Cold* potatoes do the same; yet thos eaten or mashed as soon as cooked, are so mealy that penetrates and is digesting all parts at once.

Cakes are objectionable, because their eggs are ove cooked; yet nothing about pies is necessarily injurious while candies injure by their coloring matter ofte being poisonous, and their sweet too concentrated Ice creams are "all right" if eaten slowly enough fo the mouth to cool them before swallowed; as is eatin often. Ducklings, guinea-chicks, &c., die unless fe frequently. Let children talk, laugh and play whil eating, and come to the *first* table.

Shall children eat meat? Yes, if they crave it. It more easily solved than vegetables; has already gon through one process of digestion, straining, and forma tion; is a step advanced on vegetables; and healthy, the animals eaten are so, which too often they are no

Shall children eat fat? Yes, if they crave it. Espe cially those of consumptive and scrofulous tendencies of which oils are a specific antidote, as "cod liver oil is conceded to be. Yet its value inheres in its *oil* itself not in its *cod-liver* origin. Any other oil is just a good, and much easier to get and take. Dietarian ob jections to butter, fat meats, lard, etc., are not we taken. If I had any scrofulitic taint about me, an my child craved fat, or butter, or nuts, or cream, o fat meat, even the fat of pork, I should say, "Ea what you relish of either."

Appetite is an infallible dietetic guide, till perverted and then the best there is. To tell us just what an how much to eat, and direct and govern this whol matter, is what God made it to do; which it does *wel*

891. 2. THE MUSCULAR PERIOD EXTENDS FRO SEVEN TO FOURTEEN. How crazy all fairly healthy chi dren are to run, play, climb, jump, race, skuffle, skate ride, and tear around generally! Give them mates o dog and they will go four miles per hour *twelve hour daily*, 50 miles; thus strengthening their muscles, an thereby their brains and minds. Many smart boy are dull scholars, because they have too much brain fo body now, and Nature will not let them re-injure them selves by increasing this disproportion. Letting suc play now fits them to study hereafter; but keepin them in school now prevents their studying either no or then. Children's fondness for play measures it utility. As all calves, colts, lambs and young animal run, frisk, and gambol much of this period; so let a children have their fill of out-door exercise. Quie ones that mostly stay in *must blight* at puberty; fo only exercise can ever establish their muscles.

892. 3. FROM FOURTEEN TO TWENTY NATURE COM PLETES GROWTH, if allowed; so that their muscle remain ever inert unless started before; for Natur must move on. Growth consumes an immense amoun of materials and vital force. Many children are dwarfe for life by studying or working it up. Divert none t study wanted for growth. *Get* brain before trying t discipline it; the same as *catch* game before cooking Little studying time can be lost before sixteen. *Gettin up a good organism* for future labors is Nature's wor now in hand.

An Erie Canal tower, who buys and uses up 80 horses yearly, says: "I buy all I can find fractiou while young; for such stand the hardest usage, an wear on till past 30." Goldsmith Maid was too wild t be used till 8, yet has beat all horseflesh, and now a 20 is still beating *herself!* Bonaparte rejected all so diers below twenty, because easily broken down Drilling does little good till after puberty, especially i music, but makes automatic, mechanical performer and scholars; skilful yet soulless. Parents, start chi dren's *bodies* well before puberty, and you will exult i seeing them burst out into perfectly glorious manhoo and womanhood, and execute tenfold more life wor than if crammed, as now.

Boys, don't test strength before twenty, because till the your joints are still gristly, like the ends of chicke bones; but wait till *out of your teens and gristle*.

893. TAKE GOOD CARE OF CHILDREN'S SLEEP, FEET SKIN, &c. Keep up day naps as long as possible b

nugging them to you at the regular time; put them to ed in drawers they can't kick off as they do bed-clothes, and in well aired rooms—open windows are est if habitual—never waken them for medicines or chool, for sleep benefits most; nor let them sleep with lders to suck out their young magnetism, nor hire old urses; give them separate beds and rooms if possible, o prevent their disturbing and corrupting each other; ever frighten them with "If I should die before I wake," but cheer them with "Holy angels guard thy ed;" tremble for wakeful children; consider night ead-sweats beneficial;[863] and let them take an air-bath very morning, which all love, by running round long n night dress.

Going barefoot benefits nearly all by promoting pedal irculation ever after, which contact redoubles; with-draws blood from the head to the feet; keeps those hief disease breeders, colds, from entering at this heir chief ingress; and hardens them up always; where-as shoes and stockings hinder circulation; keep in their dampening perspiration, and soften. Their love of going barefoot measures its utility. Let those go who want to. What are looks compared with health?

Wetting feet often, benefits by causing reaction; sel-dom, often injures by giving cold.

Playing in dirt and mud, which all children love, benefits by its taking out disease, just as mud poultices cure stings, by dirt being electric; and sifting dry dirt over naked sick children often restores as by magic.

Staying long in swimming injures fearfully, by lowering the temperature. I saw a man drawn up double for life by staying in too long; yet a three minutes swim is generally good.

894. 4. FROM TWENTY TO FORTY is the true period for establishing the animal propensities, marrying, com-mencing business, indulging ambition, carrying out plans, fighting life's battles, doing up its material work, acquiring a competence, etc.

895. 5. AFTER FORTY IS NATURE'S TIME TO STUDY. Be-fore, the animal nature should be powerful; after, the moral and intellectual should predominate. Live a fair life up to, and you can study much better after, forty, fifty, and even sixty, than before; for as the body wanes, the mind soars forth freer, and is less trammeled by physical conditions than before. Literally, we do not fairly begin to live mentally till after we begin to die physically, which we do between fifty and sixty. It takes over twenty years to die *scientifically*. And the more we die physically, the more we live, rise, and shine intellectually and spiritually; which fits us for life immortal!

896. PRECOCITY IS OUR NATIONAL AILMENT. In these fast days nearly all are *born* with too much head for body, because of their father's excessive mental taxa-tion in business, political and other struggles, and mothers', in "the fashions," "yellow literature," "flir-tations," and other false excitements; so that their chil-dren are mostly brain and nerve. American institu-tions tend chiefly to stimulate them at the expense of vitality and muscle. Hence the smartest die youngest. "That child is too smart to live," is an old proverb, confirmed by every new observation. "The gods love and take the best."

"*Ma, I don't want* to be smart and good, and go to heaven, like those very good boys I read of in Sunday-school books."—*Geo.* "*What do you mean*, Geo.; why not?"—*Ma.* "'*Cause I want to play* some more first."

"*Thomas Wilce*, take this extra smart 8-year old girl right out of school pupils and keep her out till 16, and she will make a premium scholar and woman.'

"*I did*, and on her return, she *shot right past*, and in two years *graduated the head scholar* in a school of 800; then went into the highest school in Chicago, and there stood *neck and neck with its best scholar*."—*Thos. Wilce*, 13 years later.

"*Take this 6-year old prodigy right out of school*, or you may lose him any day of brain fever."

"*Can't he finish* this term, so as to speak his piece?" —*His very Rich, Proud* (*Janesville*) *Mother.* "*No*, un-less you are willing to risk his sudden death." *He fin-ished* his term; spoke his piece; came home complaining of darting pains in his head; was stupid in an hour; and the next day *died* of brain fever. Which would you have yours like? Educate smartness *out* of brilliants, into only doughheads, till 15.

897. PRECOCITIES GENERALLY BLIGHT AT PUBERTY. How *very* many wonderful juvenile geniuses? See "Little Folks." They abound in all cultivated families. Yet what *becomes* of them? Many live, but blight. All their genius evaporates before their teens. They make our dullest men and women, because so weakly, *burnt out*. They blight at puberty, because their brilliancy consumes that vital force necessary for developing through it into manhood and womanhood.

"*This boy is remarkably bright.*"—*P.* "Not half as smart as his elder brother was at his age."—*His mother.* "Is that brother *as smart now in proportion?*" "No; but *such* a dunce at 24 that I am ashamed of him." *Spell that*, all parents of brilliant children, and *weep*, not rejoice, over those extra-gifted; and then keep them back *the more* as they are the smarter. Since their memory is *so* wonderful now, what *need* of its educa-tion? Simply *keeping* it thus good will help them learn like a shot when well grown; whilst cultivating it now will benumb it then. And it will be in the *inverse* ratio then of its culture now—the better the *less* educated.

Puberty is life's first great crisis.[561] Bend all to it, it to nothing. As corn must *root* well in June to tassel and bear well after; so lads and lasses must *strike good roots* before thirteen, in order to develop completely; which demands an immense amount of vital force, without which they blight; and if so, become common-place and about useless ever after. How passing strange that this momentous epoch has escaped public and parental attention and provision!

898. NEVER SECURE OBEDIENCE BY FEAR. Children should mind only till puberty; because it brings that independent spirit which feels and gives "inalienable rights," and makes them "of age."

Affection and coercion are antagonistic. Their union is impossible. Using either annuls the other. Every child must be governed *wholly by one*. Which is best? Punishment never, in family or school; because it re-verses every mental Faculty, outrages Ambition, hum-bles or infuriates Dignity, hardens Conscience, sears Af-fection, and *subdues* or *phrenzies* Force, which begets revenge, and contravenes every law of mind.

As far as it subdues, it unnerves; lowers resolution to cope with difficulties; crushes the spirits; and makes its flunky victims poltroons, tame, inert, witless, good-for-nothings, a prey to all. A most savage bull dog was so cowed that he never after even barked. Want you such children, minding everybody equally with you?

All punishments outrage, or make hypocrites of all they do not crush out. Open rebellion is far better than hypocritical submission. Only voluntary obedience is worth having, or has any moral character; all forced is worthless; as is all sullen external with internal mutter-ing, "some day I'll do just as I darned please;" mean-while venting spleen on everything. A mischievous but proud-spirited boy begged piteously to be forgiven "just this once," promising to "never do so again;" but when the first blow came, hardened up and roared out:—"Whip away, you old heathen. I can stand it, and will be just as bad as I *can* be;" and was.

All scolding has a like effect by pre-supposing punish-ment; else it is void. Even threatening it maddens or else crushes.

Never shut them up in the dark, nor talk of "raw bones and bloody head;" for the effects of fear are terrible. Nervous, excitable children are often made frantic and phrenzied when whipped, or even threatened; which shocks their nerves, and redoubles their tempers. All force begets antagonism, and hardens; and has precisely the same effect on your children it would have on you—a defying. Nurture, not humble, self-respect.

Keep infant's feelings sweet and tender as at first. Sharp words and looks make them pucker-up and cry heart-broken at first, yet soon indurate, distort, and make them mad imps, thus saving their nerves after.

"*You contradict* sparing the rod spoils the child."—*Obj. Follow Solomon* in whipping children and his other

practices, you who like, but better follow his Successor and Superior, in overcoming evil in them with goodness in yourself. Child-flogging Christians thereby avow that punishment is more effective than Christianity! A monstrous confession!

Join issue with them no oftener than you must; because 1, frequent commands annul your authority afterwards, by benumbing and hardening them against you and them; 2, when you *command* them and they refuse to obey, you feel bound to "make them mind;" in doing which you often both fail, and injure their health by phrenzing their nerves; whereas, if you *ask* them and they refuse, you can throw and leave it on their better feelings. Think how much better the latter course.

Indulging soothes, denying irritates, and punishing infuriates, and might upset the delicate nerves of excitable children.[900] Remember, their intense wants were made to be *gratified*, not resisted.

Punishing children is barbarous. Even savage bears, lions, tigers, &c., show their young only tenderness, never severity. But one biped ever chastises own issue. Mother cat, in weaning, pushes them off, but never punishes. Yet they are now to her *cats*, not kittens, and she is getting ready for more. Flog your *grown*, but not little, ones. You *deserve* what you *give*.

A Montreal father caned his 20 years' old son, in my office, and a Toronto mother said of her nine years' old: "His father flogs him terribly every day for not learning faster, and is all the time in a rage against him." The poor boy was smart, but had too little vitality to study *with*. Monsters, both!

899. THE WORST CHILDREN DESERVE THE MOST PITY, not punishment. Whence *came* their badness? Did they *steal* it? They came by it *honestly*. *You* thrust it into them before their birth, dyed them thus *in the wool*. What! *make* them bad, and then *chastise* them for being what you *forced* them to be! The worse they are, the more they deserve at least *your* pity.

I saw a boy that had pounded his own scalp to a jelly in two places, after tearing out his own hair, in fits of temper; and his mother said she every moment feared he would dash out his own brains, adding, "his father whips him terribly every day for this very temper he stamped into him; he, his father, and several relatives having committed homicide or murder in fits of passion!" Flog yourselves for *making* them bad. Do those fiends in[851] deserve punishment for being fiends, any more than congenital simpletons for being simple? Massachusetts did right in sending that "Pomeroy boy' fiend to prison, instead of gallows. *Create* none, and you'll have none to whip.

Only by forbearance can bad children be managed. Such should be reared *from* home by patient aunts or grandparents; for that violent nervousness of parents which *entailed* this badness only aggravates it; and many a nervous mother scolds them incessantly because *she* is irritable.

"*This, my only son, is frightful.* If I hurry him from a coming carriage he jerks away, flings himself down in the muddy street, regardless of horses, and pounds his head in rage on its stones, yelling like a maniac. If I should leave him alone with his cradled sister one minute he would *choke her to death*, from envy—has almost several times. Then what murders will he *not* commit when grown? I shudder to think. To prevent which, I wish *he were dead*. What *can* I do?"—*Mrs. V.*, in 1860. "Madam, *managing him thus*, but not so, will make him as good as he now is bad."—*P.*

"*As soon as your advice took effect*, he became and remains *the very best boy possible. I don't want one any better.*—*Mrs. V.*, in 1870.

900. GUIDE WILL BY CONSCIENCE, AND LET THEM HAVE IT. Inducing them to *prefer the right* is the *great knack*. Making them a *law unto themselves* by showing them how much better and *happier* this good conduct makes them than that bad, enlists their very self-interest for goodness.

All children have some, and *yours* much, sense; even all animals. Rarey made the worst of horses perfectly obedient and docile by a kind yet decided course, but no horses can ever be subdued by being whipped. Much less can children. What if it takes months, even years, to install reason and conscience lords over will, and will over conduct, think how great a good you thus work out. After that, all is easy, yet efficacious.

Conscience speaks with authority; is man's natural governor; much stronger in children than adults; and clothed with judicial powers to rule, restrain, and compel obedience. No other motive equally Give it a fair trial. Yet convince them that *you* are right first, lest their thinking you wrong should blunt their conscience.

God governs His subjects *wholly* by it, united with self-interest, and thereby teaches all parents to govern accordingly. He practically says, "*Obeying this* law will make you happy thus, and breaking that, miserable thus. Do as you like, and bide the consequences."

Use only affection with young children, yet as they grow the older, *guide* their wills the more by appeals through reason to self-respect, their own best good, sense of duty, love of God, &c.; yet never by *fear* of Him, nor of the bad place; for all fear begets hatred.

901. GOVERNING BY CONSCIENCE TRAINS IT FOR AFTER USE. I was governed thus: My father was 50 years as pious an orthodox deacon as ever administered the sacrament, and mother the most godly woman I ever knew. I was the first born in a 24 mile woods, into which they moved, and they were most anxious to keep me from being contaminated. Coming home at 14 with a Christmas party "on the brain," I asked father if I might have the horse, for of course I must take along a girl, and some money to go with. He talked right straight to my conscience, and after leaving it there, wound up with, "Son, here is a little money. I wish I could give you more, and there's the horse. Do what you like with both. I shall never ask you what, but leave it right on your own conscience." Did I go? I did not even *want* to, which was its best part. But neighboring children asked their father if they might go. "Go! No, indeed!" "But we want to go awfully" "Don't you *dare*. If you do I'll flog you till you can't stand." Did that curtail their desire? Would it yours? It increased it, and put them on their wits so go anyway. "Father, mayn't we go sleading to-night?" "Yes." They slid to the party True to his threat, he did flog them terribly. Yet I heard them sum up thus: "There's no reason why we should not go but the flogging; and since we take so much more pleasure in the long party than pain in the short whipping, let's go anyhow;" and they did, and ruined their constitutions and morals. I have seen their mother catch up the first thing she could, even pull off her shoe, and chase and pay on as she chased, and saw her die out of doors to them; for though they had comfortable houses, they kept up in her old age that hatred she had flogged in while they were young, and obliged her to live out on this neighbor and that; whereas you want your children, when they are young and you are old, to come to you in the morning with, "What can we *do* for you today?" And in the evening with "Ain't there something else, anything *else* we can do for you to-night?" And the way to secure this declining life luxury is to get their love by being affectionate and kind to them while young, and they'll pay you back in your own coin, when you are old and they in their prime.

Governing them by conscience develops it, just as exercising muscles, memory, &c., improves them; whilst governing by shall, shan't, and the rod leaves it unused in youth, and therefore feeble always. When grown they will need its aid in resisting temptations, and doing right. Then train it while they are growing. As if their life hung on walking off forty miles at twenty, you would *train* their walking powers assiduously before; so if you would make them good, inspire them to resist temptation all along up, by teaching them what is best, but letting them "choose between evil and good."

902. MAKE SEEING EVIL INSPIRE CHILDREN TO LOVE GOODNESS; every drunkard teach them to be temperate; every naughty word, to avoid it; every lie, show them the evils of falsehood and beauty of truth; every wrong and wicked thing, inspire them to good and from bad, by showing them its inherent loathsomeness. They cannot be kept pure by exclusion from naughty children

and adults, but can be morally purified by them thus: "*You'r spoiling this limpsy boy* by keeping him in."—*P.*

"*I scout total depravity*; believe the mind is like white paper, imbibing whatever is inscribed on it; have only this pale weakly boy; mean to give the world one sample of a pure and perfect man; and since all children use bad words and have naughty actions, I am bound he shan't see any child, but shall get from me all he gets at all."—*Mrs Prim* "*Where will your darling innocent be after twenty?* Tied to your apron strings? He's *got* to see bad boys and persons. Nothing can possibly prevent. Let him. What if he does use bad words; show him that and why this is wrong, and array his Conscience, Taste, &c., against them, and you nip their use in the bud, array his higher Faculties against them, and make him revolt at them; so that every hearing *makes him better* by redoubling his moral loathing of evil. *Young* weeds are easily killed. Sprouted seeds never regrow. Nip all vices in their buds. *This* logic can neither be gainsaid nor resisted."—*P.*

903. Adapt your Motives to each Child's Specialties One's feelings can be touched by these, another's by those: use the ones most effective for each. "*I manage all my other* twelve children easily, but can do nothing with this boy, though I punish him daily."—*Old Crandall.* "*Avoid this* course, but pursue that."—*P.* "*I and my father thank* you for telling him, 40 years ago, just how to govern me perfectly."—*This Son at* 50

Only Phrenology can tell parents *just what* motives will touch each child's heart; so that its diagnosis can benefit them more than years of schooling, and is an *infallible* guide. It alone also reveals and shows how to

Bring out each child's special talents and virtues. One has this gift, musical, mercantile, speaking, writing, &c., and another that excellence, as goodness, honesty, &c., which mother's should know, and daily and hourly both mould up their good, and *mould out their bad*, by right training adapted to each; besides *educating* them for that specific business and sphere in which they can best succeed, and enjoy life. No money can measure the value derivable from their correct phrenological examinations

904. Cultivate Courage in Cowards, Peace in Bullies Self-defence is paramount, and as much a virtue and duty as honesty. Every boy must live among aggressors, who will trample on his rights, unless he defends them. Owners of rights and possessions are their proper defenders. They will then be well defended; otherwise poorly. If a cowardly boy, when imposed on, snivels out "I'll tell ma," his aggressor repeats the insult with, "tell *that*, too;" whereas teaching him to "fight his *own* battles" will both render him brave, and ward off impositions. All despise and abuse poltroons, but fear self-defenders. Teaching tame children to "turn their other cheek," makes them a willing prey, and spoils for life. Instead, teach them to stand their ground.

Energy has this same combative origin. Without it no one can ever do or become anything. You want no weak kneed, limber backed, snivelling ninny, always troubled with the "I can'ts;" but instead, one full of snap, power, resolution, and bravery Then cultivate them whenever they are deficient. And the best way to do so is by cultivating muscular strength; for feeling strong naturally makes one feel brave and defiant; weak, cowardly.

905. Educate Children by Right Examples more than precepts. They are great imitators, how else learn to talk, write, do anything like others? are more like monkeys than monkeys like themselves, and pattern after those they love always, hate never. So once get their hearts, and they will make *you* their pattern.

Many parents supplement entailed badness by worse examples, such as lieing, &c., "*John I'll flog* you if you do that again." "There, you've just done what I told you I'd flog you if you did; I'm a great *mind* to, as I said I would, and will, next time."—*Ma.* "John, if you'll get me some sticks of wood, I will get you some sticks of candy." "John, if you'll get me some water I'll get you an orange"—*Ma.* "*I won't*, cause you didn't get me the candy you promised, and never do as you agree."—*John.* Fulfill every promise to the letter. Don't chew or smoke tobacco, or drink beer or stimulants or swear, or use vulgar words, or do any thing else before your children, unless you are glad *you* were thus taught, and think them *benefited* thereby.

903. Mother is Nature's Governmental Prime Minister, and "*home* missionary." The father is the nominal, but mother *real*, head and chief executive officer of every family. She carries all her points by dictation or persuasion, but carries them. In all true households it is mother here, there, and everywhere, for this, that and everything. She must kiss all hurt fingers, do up all wounds, right all wrongs, supply all wants, sew on all buttons, nurse all sick, and see to all cooking, washing, mending, choreing and locking up. No family is worth living in where she does not do all this, and much more; she being to it what hen is to her brood.

Moulding and governing children is her special sphere. No other one can do either. Nature just fits her for this work. Many things can be done by proxy, but not this. Children follow her mostly in religion. Even stalwart men who *know* she taught them mere superstitions, can never shake them off. Ministers are nowhere compared with her. Making and executing laws, commanding armies, wearing crowns, &c., are potential, yet *mothers in moulding and governing families* wield the chief influences of man. Far off be the day when more than a few, as bad examples, forsake their *home* work for public. Those who do their whole *family* duty will find their hands and hearts too full to clamor for professional, legislative, official, or any other sphere. Let old maids search for a larger, or go to France where the word home is not used, but let all pattern wives and mothers do their "*home* missionary" work well *first*.

907. Love is the Mother's Magic Wand, as well as the governing law of the family, and universe! What human motive is equally potential, or inspiring! What sacrifices it prompts in all loving peoples for pastors, soldiers for generals, parents for children, lovers for each other, and all loving for all loved! Hence, get your boy's *heart*, and he stands ever ready with, "Mother, can't I help you some more? Mother, mayn't I do something else for you?" Yet get his ill-will, and he'll thwart and tantalize you right straight along; upset this pale of water, dirty up that carpet, be as ugly as Satan, and hector and balk you incessantly. Just see the difference, and its cause. And how infinitely more acceptable obedience from love than fear? The last is worthless.

Affection is the core condition of marriage,[749] creating and rearing offspring,[792] and woman's instinct.[537] She is constituted to love her babes from conception[864] with a tenderness and ecstacy no terrestrial language can depict,[864] and all children love those that love them, which gives her unlimited moulding power over them. *Don't be strangers* to children. "Ma, please ask pa to get me some twine for my kite."—*Jas.* "Ask him yourself."—*Ma.* "No; you, for I don't feel enough *acquainted* with him."—*J.* What! Father and child mutual *strangers*, though *living* together! Yes, often.

By cuddling them as she nurses she magnetizes and charms them while drawing her *spirit* lactition—to their souls what her milk is to their bodies—which makes them one forever. The only true female mood is this *loving and lovely* In this she is angelic and all-powerful, which all scolding *breaks*. Even a little crossness neutralizes any amount of goodness love and self-sacrifice; and is like a little gall in an otherwise luxurious banquet, leaving her a Samson *shorn*.

908. Mother, Love your Sons, and Sons Mother. All know what magic power you often wield over them all through life, yet none ascribe it to its real source, this *sexuo*-maternal and filial affection; that is, to your loving them as males, and they you as a female. And the more you gather up all their *masculine* heart-strings, the more absolute your moulding power over them; following them wherever they go and stay, and lasting till long after you die, and they too; for this influence is eternal. Say, do you not exult over their developing manliness? Besides loving them as your children, love you not them also as *males*? and differently from daughters? God implants this sacred feeling to help you mould and

govern them by magnetizing them, and thus filtering your spirit into theirs, to restrain them from vice, and inspire them to purity. And the most when sainted. You did not duly thus love those while growing who sin when grown. If you wielded a tithe of your full power over them, *none would ever* "turn out bad." You can thus become their "guardian angel" till they are transferred to a wife. Transferred? Never, for the more they love you, the more they will love her, *because* you, for loving you strengthens this first conjugal requisite;[585] besides thereby

Developing them into manhood. Nothing but loving some female can develop males as such.[646] Your loving them makes them love you as a female, which *chastens* as well as evolves their manhood. They must love some female as such.[580] Say practically, by loving or chastizing them, whether it shall be you purely, or harlots sensuously. Some thus sanctify their sons; then why not you yours? Yet

Punishing a son breaks your magic spell over him, as does scolding, and even blame, that much; which casts him on passion's tossing billows without compass, anchor or helm, and is utterly revolting and barbarous.

Sons by millions are now breaking a mother's bleeding heart by their contempt, abuses and depravities, half unseen, she even wishing them dead to prevent worse; all caused by this very neglect or punishment we rebuke; whom her fondness would have made her good loving devotees. She feeds, does for, ever prays and loves, yet spoils all by scolding or punishing, though because she loves; yet this snaps these affectional cords which alone give her any moulding power over them; embitters their proud spirits against her and her prayers; makes them hate instead of loving, and rebel because they hate, and live from home to escape her ding dong reproofs at home. No scolding mother need ever expect to retain her son's love, or anything but the more hated as they are the more manly.

Loving them from conception, and naught *but* love all along up, will render your "spell" over them complete, ubiquitous and eternal. Exult with Eve, "Ive got a *man* child from the Lord." Yearn with tenderness every time you nurse, dress, feed, do for, and behold them. Dote the more as they become more manly. Run your soft fingers through their willing locks. Hold them in your open lap and fold them to your heaving bosom, till they become great strapping boys. Smooth, not pull, their hair. Pat their cheeks, not box their ears. Say loving, not scolding things. Wait on them tenderly with "take this dainty bit,' and indulge, not chastise. Kiss them on retiring and rising, going and coming, and receive their kisses and huggings; and when separated, write long, loving, motherly counselling love-letters; and by like daily means, make them think you their infallible light and gospel, and say "My *mother* knows. What *she* says is *so*, and does is *right*." Govern them with "This is right and best for you; that wrong and will hurt you." This is your governmental alpha and omega.

I remember my mother's caressing me, and dying, both indelibly, and still feel the sanctifying "spell" that fondling cast over me. Thank God for it.

"*Kiss* all your sons for me *not too old* for you to kiss!" *Mrs Squeems to Mrs. Cobb.* What! too old to be kissed by *mother! That* prudery is just what spoils boys, and corrupts society.

"*John, come s t close* to me this side, and George, you this other."—*Mrs. Sax* And they did. She threw one arm around each, and snugged both close to her; run her fingers softly through the ringlets of both; kept fondly kissing them by turns, and in like ways courted up their affections by expressing her own. *They* sin? Never. *She* impure? Then are angel loves. Wrong to *feel or express* this God implanted sexuo-maternal instinct? and that right out frankly? "God forbid."

Every son, "*Behold thy mother!*" Make love to her, and her your first sweetheart. Be courteous, gallant, and her knight-errant, and your nearest friend and bosom confident. Nestle yourself right into her heart, and her into yours. Seek her "company" and advice, and imbibe her purifying influences. Learn how to court by courting her. No other society will equally sanctify or instruct. Visit her often when you can, and write her long weekly love letters when you can't. Confer with her about your marriage,[672] and this will make you love your wife the more as you grow the older. Let her want for nothing you can bestow.

909. FATHER AND DAUGHTERS, LOVE EACH OTHER, like mother and sons, for kindred reasons. Interchange only affectionate words, looks, tones and actions. Reciprocate fond kisses on retiring, rising, going, coming, till marriage, and after, from the cradle to the grave. Go with each other to amusements, parties, pic-nics, sleigh-rides, here, there, everywhere. Wait on, walk with, affiliate, make confidents of, even court, each other. Fathers, no more crossness, sternness, blame, authority, or long-faced, sullen, murky, grim, glum, stoical repulsiveness towards them; but only gaiety, talking, laughing, playing, frolicking, cuddling. Not these and like things, but *want* of them, induce incest. We are not counseling *brutes*. And as they near and enter womanhood, and become the more attractive, shall you not be the more gallant and doting? This sexuo-paternal and filial affection is *God*-implanted, to be mutually manifested. Mark this its rationale:—

1. *Female soul* creates all female beauties of form, voice, mind, everything.[594-992] 2. Nurturing any girl's *love* develops them all, while starving it shrivels them all, for life. Follow your highest affectional instincts. Said a most charming, sweet voiced, superbly formed woman, "I have *loved my father with all my soul*, from my cradle, and my husband equally."

This sexuo-filial affection is just what beautifies their persons,[551] softens and sexes their voices,[549] sweetens their tones, nurtures their budding love preparatory to marriage by enamoring them of masculine attributes, yet prevents both its bursting forth prematurely, and becoming ruptured and demoralized;[944] forestalls temptations and elopements, and keeps them chaste[941]; makes them "bewitching" in company, sure to marry, and enamored of and enamoring to future husbands; whereas choking it back till marriage leaves them barren in these female virtues and accomplishments, awkward, feeble in gender, peevish, unloved because unloving, and natural and real old maids.

"*Don't you ever do that again,*" said a cold, harsh father to his fond six-year old daughter, as she playfully creft up behind him, stepped on the rung of his chair while he was reading, threw her arms around his neck, and kissed him right heartily. She is 35, on his hands, sexually impaired, and has never kissed, rarely spoken to him, since. Pitiable, all like girls. Better the cold charities of a heartless world, with fierce struggles for self-support. All women proclaim everywhere, by their awkward or graceful manners, inviting or repellant appearance, gentility or want of it, &c., whether they grew up in paternal sympathy or antagonism.

Watch that father-loving girl. "O, there comes my pa!" She springs to the door, which bursts open as by magic, and bounds to the gate, which flies back at her first quick touch. Up go her outstretched arms. Her face is all aglow. Her eyes are on fire. Burning kisses mount her warm lips. He takes her into his arms. Convulsively she clasps his willing neck. Kiss follows kiss in quick succession, loud, hearty, and free. Impurity there? Then are angels impure. He lays aside his dignity and plays as boy with girl, till both are tired. She clambers on his lap; pats his cheek with genuine love-pats; runs her fingers through his locks with real love-touches; and twists his hair and whiskers into scores of fantastic forms. Behold them as lovers, besides as parent and child, and see our meaning lived out. Would that every father and daughter lived thus! How relaxing and healthful to him? How much more business he can transact? How developing to her? For every exercise of Love to "her pa" *develops the woman* in her, paints her rosy cheeks in more than rosy redness,[585] animates and improves her muscles, promotes digestion and sleep—and she can sleep well only when her arms surround his neck—bedecks her with the natural language of Love, and helps render her a perfect woman, wife and mother.

910. BROTHERS AND SISTERS, LOVE EACH OTHER SEXUO-FRATERNALLY. How beneficient this like number of each sex in most families, which gives brothers sisters and sisters brothers to love, as well as fathers daughters and daughters fathers, mothers sons and sons mothers? Eating, working, playing, studying, worshiping, and being so much together, naturally attaches you together. Why do brothers' love for sisters, and sisters' love for brothers, differ so widely from that of brothers for brothers, and sisters for sisters? Because of their opposite sexes. Then cherish this sexuo-fraternal affection by its habitual expression. What sight more lovely? Every boy needs his girl-mate, which should be his sister, and girl her boy-mate brother. He needs her to escort and train his gallantry, and she his escort and womanizing influence. His sister's love, next to his mother's, is every boy's moralizing salvation, and her brother's, next to her father's, every girl's. All sister-loving boys make good husbands and men, and brother-loving girls, premium wives, mothers and women, by their thus developing their conjugal intuition. That girl is to be pitied who has no, or loses an only, brother; and so of boys.

A bright rosy boy of 4, at dinner, grasping a passing heart-shaped candy, exclaimed in triumph: "*I'm going to carry this to my sister!*" and she, the day before, when a great dog entered, hurried him into one corner, and stood in front, his playmate, nurse and protector. Re-read that Mt. Ayr story in [514]. Shame on all sister-teazing brothers, and ugly, brother-scolding sisters; but all honor to all who care for and love each other.

Parents do your utmost to harmonize your children's antagonisms, substitute affection for contention, and unite your whole family in the silken cords of pure mutual sexuo-parental and fraternal affection.

911. EVERY MEMBER OF ALL FAMILIES, AFFILIATE, or abdicate. Indulge in no backbiting, fault-emblazoning, or prejudicing of any member against any other; but each be a peace-maker between all, and breaker to none. All family animosities are terribly malignant and agonizing; all affections, most blessed. Then all be "perfect men, women, and children in perfect families."

LECTURE VII. Sexual Impairments; their Causes and Restoration.

I. Sexual Vices and Diseases; their Aggravation, Causes and Extent.

912. THE SEXUAL POVERTY OF BOTH SEXES IS APPALLING. Brute males far surpass human in all gender signs; whereas man's should exceed brutes'. Not one poorly sexed animal voice per hundred, nor well sexed human! Few men's *but* are more or less husky, feeble, dry, piping, or quackling; few beasts *that* are. Feminine no better.[914] Hear for yourselves, and weep.

Movements no better. Those of bulls, steeds, lions, gobblers, &c, how strong, proud, majestic, noble, and masculine; of men, how weakneed, shackling, cringing, meeching, cowed, self-abased, or oxified? How few women have a perfect female walk and dance?[550] How many noble wrecks of have-been men, and superb females, sexually dilapidated?

Male and female forms no better. Ex-slaves better males than their ex-masters! Our young men dwarfed, stooping, loose-jointed, thin-faced, pale, almost beardless, shriveled, pipe-stemy, as if nearly emasculated; and young women small, meager in face and limbs, round-shouldered, one-fourth with distorted back-bones, narrow chested, breast-bones caved in, short ribs overlapping, bowels small and knotted, and obliged to pad bust, back and pelvis to look passably well! Let fashion plates say how narrow hipped are average modern young ladies! Few have pelvic room enough to carry and bear a four-pound babe, much less a seven. Why paint faces but because lacking in gender?[553] Why use cologne unless lacking in female aroma, or else bad smelling from complaints?[555] Why pad bust but because flat breasted?[988] Half young mothers use nursing bottles![889] One improved kind annually sells *seventy thousand!* And several babes nursed by each! Babes by the hundred thousand famishing because of their mothers' mammal poverty! Nor all this the worst! Merciful Father!

What? These physical tabernacles utterly wrecked only because the

Male and female chit, minds and souls, in still greater ruin?[578] Few marriages, and most of these a "perpetual sacrifice of desolation," all because that *fountain* of gender which inspires to and make happy in them, both runs low, and is corrupt.[810] Few children born, and half die infants! Men by millions in vain search of a genuine genial, loving, lovable, womanly *spirit*; and married and single women, in equal numbers, pining and perishing of "an aching void" for want of true masculine bodies, *heads* and hearts to love. *O tempora! O mores!*

913. HEATHEN SAVAGES BETTER SEXED THAN CIVILIZED CHRISTIANS! despite their scant and poor food, clothes, shelter and necessities, and our perfect glut of creature comforts and luxuries. The finest formed man on this continent a Sioux savage! And the finest breasted female, a squaw, wife of a Flat-head Indian! Keokuk's bust, I took from life, unequaled as a masculine model. Diogenes, aided by a model woman who can "take the measure of a man" on sight, might hunt civilized streets, public gatherings, concourses, churches, thoroughfares, &c., long without finding many "fair to middling" men, marred by no male deficits in form, voice, bearing, and character. What! Civilization unsex and demoralize its pitiable victims? Yet so it is.

914. SEXUAL DISEASES RE-DARKEN THIS HORRIBLE PICTURE. Let those discolored eyes, complexional blemishes and awful facial expressions, which proclaim them, attest the number of men and women afflicted with seminal losses, partial impotence, passivity, whites, prolapsus, barrenness, &c. Human sympathy sickens at the sight of this appalling wreck of once splendid women, and magnificent men. Newspapers, what proportion of your advertisements announce cures for those ailments? Doctors, comes not over half your practice from diseases having some sexual cause, children rendered sickly by weak or sick wombed mothers included? Catherine Beecher says 29 women in every 30 have female complaints. "I have doctored thirty years in this city; was till lately its only physician; have attended nearly every woman in it, and solemnly aver that not one in 40, over 18, but is ailing sexually somehow."—*An Elderly Dr.* "My old and most eminent S. C. preceptor, often declared that 49 women, over 20, in every 50, were ailing sexually; which my own large practice confirms."—*A Texas Dr.* As does mine.

None realize the direct and indirect miseries thus caused. Yet posterity must suffer the most; for one robust child from well sexed parents is worth more than scores could be from those diseased. A few cows die of a contagious disease, and governors wisely summon legislatures, that "appropriate" lavishly; yet all ignore this appalling condition of almost all our *wives and daughters.* Still,

Neither sex can throw stones, for both "live in glass houses," and "know how to pity." O *from* what are we falling? And *to* what? Savages, we envy you! "*How* long, O Lord?" yet alas how great! Not all yet? No, nor even the worst.

915. VENEREAL DISEASES ARE THE MOST HORRID KNOWN! God's natural laws admeasure the *proportionate* heinousness of different sins, and condemn sexual depravities as the *very* worst, by punishing them with loathsomeness more loathed and agony more agonizing, than any other. Only His most eloquent orator, natural language, can half describe them. What feverish days and restless nights! What aches and pains rack every bone, muscle and nerve! What eyes protruding and

glaring in untold agony! Strong men and women slowly atoning for their worst crimes against Nature's God by a lingering, living death! A stench how utterly nauseating! Running sores here, there, all over, ejecting excretions the filthiest yet. A putrid living carcass livid with poison, till slow death kindly says, "enough!" Surely that sin which can extort a punishment thus terrible from our doting "Father in heaven," after all *His* provisions for our happiness, must be commensurate! May no reader thus sin, thus suffer.

Woman suffers, because sins, the most. That yesterday's pure, charming, glorious maiden, earth's, sun's, heaven's loveliest crown jewel, and God's special favorite, to-day writhing and reeking in all this vileness and torture of body, and fiendishness of spirit![557] *thus* punished both in love, and *because* He loves *Her* the most stamps this and all sexual sins as His climacteric abomination! What! Anything worse than *this*? Yes, as much as *soul* corruption and agony exceed corporeal!

916. SEXUAL DEPRAVITIES ARE MAN'S GREATEST EVIL. All other human vices and miseries, those of lying, theft, cheating, robbing, drinking, murdering, wars, pestilence, cholera, &c., are as drops in the bucket compared with these! The ancients worshiped Venus most in their most wanton revels, as their lustful saint, and their other deities mainly for their sensuous amours. Babylon falls, and Alexander dies, of it. David ravishes Bethsheba; Solomon is king of debauchees; "Nero," says Sallust, "at his banquets erected brothels and filled them with women of illustrious rank, and harlots who made no secret of their persons or their vices, and rioted in all kinds of lascivious pleasures." Paul denounced 'concupiscence" the most. Grecian philosophers proudly marry courtezans! Rome crowns that model harlot, Poppæ, queen, because a queen harlot. Chivalry consisted in this same passion modified, and ruled "the dark ages." All the kingly courts of all nations regal *brothels for lust*, not pay. The emblem of "the Bloody Revolution" a naked strumpet, heading its state processions! Many times more modern Parisians born out of wedlock than in. Two million English venereal patients yearly, and many times this number who doctor or neglect themselves; and fifty times more yet of cohabitors! That N. Y. medical office advertising these cures, the best fitted up and patronized of any. Forty thousand licensed harlots in one city! And ten times more unlicensed!! And ten times more married and single *liasons!!!* Brokers who speculate in virgins. Girls by thousands gagged or drugged and *ravished*, and often murdered! Mothers sell their virgin daughters and themselves for beastly sensuality! Seductions and abortions by millions! Christianity doing her utmost to suppress sexual vices, only to see them redoubled, and seizing her own members Shamelessly called for and furnished at hotels, like liquors! Boys bragging over this vice, and tantalizing less corrupt rivals! Chinese, Polynese, Hindoos, worse yet! O virtue, how few spotless worshipers at thy holy shrine! O Christianity, where is thy purifying leaven! O philanthrophy, where are thy reforming tears! O "greatest evil, where is thy limit!" What! Anything behind, below all *this*? And *worse yet!* YES, in

917. PERSONAL FORNICATION, OUR GREATEST CIVIC CURSE! And causing more bodily evils and mental corruptions than all other sexual depravities combined; because so almost universal, paralyzing, and diseasing to body and mind; and sweeping into its mælstrom our *family idols*, and future hopes!

Ho darling boys and girls, hear and heed a "grandpa's warning and advice." A covered, slimy, filthy, poisoning *slough* underlies all your paths, more vile than can be described, destructive to all your rosy cheeks, your happy hours, your life-long joys and powers, from whose fatal blight you can never free yourselves. It is *Masturbation*, or self-pollution, and consists in handling your private parts while indulging vulgar sexual feelings, by imagining impure pleasures with your opposite sex. It is taught by bad boys and girls, and worse men and women, often by nurses, learned the most in day and boarding schools, academies and colleges; and practised almost universally from five years old up.

"*I know personally* that most of the students of Miami College practised it while I was there."—*A Judge Alumni*, at Antioch, O., in 1864. "*Few escape* it till puberty. Schools mainly propagate it."—*An English Medical Author.* "*My son of four* learned it his first day at school."—*A Kingston Mother* "*Self-abuse is killing* your son by causing consumption."—*P.* "*No, sir.* I have watched him with maternal linx-eyes from boyhood without detecting one sign of it"—*His Mother.* "*How is this*, young man?"—*P.* "I have practised it from boyhood, know my brother died of it, and sister perpetrates it now." "*This sickly young woman*, these two lads, and even this young ten-year old, are ruining themselves by masturbation."—*P.* "*My eldest* has confessed, please impress this point, but my daughter surely is innocent, and my boy, for I warned him."—*A Rich Mother.* "Yes, ma, but I did it *before*."—*Boy.* "*I have never* conversed with a lad of twelve who did not know all about it. A young woman brought to me, long insane, noisy, filthy, and almost idiotic, confessed this practice, reformed, and recovered. Most bedridden cases have this cause. Consumptions, spinal distortions, sore and painful eyes, weak stomach, nervous headaches, and a host of other diseases, mark its influence upon the body, and loss of application and memory, with insanity and idiocy, on the mind. The records of this institution give an appalling number made insane by it."—*Dr. Woodward, Sup. Mass. Lun. A.*

"*Your son masturbates*."—*P.* "*Impossible! He belongs to church*."—*A Boston Mother.* "*I do*, and have since I was six."—*Son.* "*This solitary but fatal vice* is desolating our schools and families, unnoticed and unknown."—*Annals of Education.* "I know that most diseases, aches, pains, infirmities and deformities in N. E. are induced by it."—*Dr. Alcott.* "*Self-pollution* is the most common cause of ill health among our young men. Boys commence it early, and it obtains in our boarding schools and colleges without exception.'—*Dr. Snow.* 'T*he matron* of a female seminary in O., writes my wife that this vice is almost universal in it."—*A City Missionary in Elmira, N.Y.* "*All our girls* use a—or a—to practice it with."—*A School Girl.* "*Five-sixths* of the female diseases I treat are caused by it. I know girls *only four years old* addicted to it."—*An able Phil. M.D. Prof.* "*My wife* confesses having practiced it from youth, and mortifies me all the time by her inane stupor, and has no passion; and our child is idiotic."—*A Dentist.* "*Six mothers in one city* asked me why their daughters could not study, were told self-pollution, found it was so, and that one school girl had taught them all, and probably scores besides. Almost all factory operatives of both sexes learn and practice it. French drug stores sell an invention used *expressly and only* for female masturbation. A grass widow owned leaving two husbands because she preferred this solitary vice. I saw several girls keep slipping their hand under their clothes to place it on these parts, and a girl playing with a boy kept her's there half the time, and when obliged to use it in play, put it right back. Telling obscene stories is a common practice among both men and girls. Male and female sodomy, another form of this vice, is alarmingly prevalent. "For this cause God gave them up unto vile affections: for even their women did change the natural use into that which is against Nature. And likewise also the men, leaving the natural use of the woman, burned in their lust one towards another; men with men working that which is unseemly, and receiving in themselves that recompense of their error which was meet."—*Paul.* This moral leprosy is all around and among us. No child is safe, however closely watched, till it is extirpated. *O snatch our girls* from this obscene vice! Being a common destroyer, only *combined* and vigorous efforts can squelch this insidious wantonness. Then up and at it, every lover of children and the race!

918. IT EXHAUSTS, INFLAMES, AND DISEASES TERRIBLY; because it drains all parts to supply its vital wastes; is Pandora's box, and the great disease breeder, by diseasing the sexual organs; and thereby captures the very citadel of health and life. See why and how in[591] Nothing equally robs the system of animal warmth, and causes icy-cold hands, feet and skin; just as a right

sexual state warms.[593] As the bee-moth attacks over swarmed bees, which a full swarm keeps out; so this drain induces costiveness, liver complaints, gravel difficulties, dyspepsia, consumption, &c., by breaking down the weakest organs, and inducing death in the name of other diseases; for overtaxing any one, robs all. It bends strong men, and is downright ruin to those sharp-favored, susceptible, and wanting in vitality. And far the worst for girls; a few indulgences often ruining their health, and killing passion for life!

Its inflammations are worse yet. Intense action in flames; and this is the *very* most intense, and hence inflammatory of all, because it rouses in order to transmit all,[840] so that oft repeating it fills the whole system full of a wild, erratic, unnatural, fierce action, harder to quell and more ruinous than any others,[800] which induces a gnawing, faint, sunken, gone, distressed feeling around stomach and heart, and morbidity throughout. The urinary function suffers most. And the younger, obviously the worse.

919. It Deadens the Nerves Brain and Mind the Most, because, 1. The mind is the man, and therefore the most important to be transmitted; 2. The brain and nerves are its special organs, and hence in perfect rapport with these its transmitting organs[794]; so that self-pollution, by inflaming them, *stabs life right where we live.* Its fearful excitements convulse ever after, only to paralize their mental citadel, and thus blunts all future pains and pleasures[800]; thereby causing a dull, blunted, frigid, stoical, indifferent, unappreciative, benumbed, humdrum, sole-leathern, automatic, lost, vacant-minded, or else a blue, moody, flurried, wild, trembling, awful, excruciating, agonized feeling, which renders life one long "live burnt offering" writhing in agony on this self-immolating altar. Losing one limb after another is awful, and taste, smell, hearing, and sight in succession worse; but losing this *sentient principle*, this inner self-hood, is infinitely worst of all. "*O, I'm going mad,*" exclaimed a victim. Its inflammation is agony, and its torpor death!

920. It unsexes, and unfits for and impairs Marriage, and is its evil genius, by weakening the sexual *element* itself, and thereby dwarfing the sexual organs of both sexes, testal, penal, mammal, pubic, and pelvic, nipples included, just as overdrawing colts dwarfs horses; making its victims look, act and feel like boys and girls long after old enough to be men and women.

It rifles the mental sexuality even more; and is, in proportion, to lads and lasses what emasculation is to animals; robbing boys of future manliness, dignity, nobleness, aspiration and power, and leaving them tame, discouraged, subdued, ungallant drones, and girls of future sweetness, charms, grace, purity, refinement, enthusiasm, ecstacy, loveliness and passion, and renders them, instead, indelicate, vulgar, indifferent to men, and mongrels, devoid of both male and female attributes. It is both the great cause of celibacy by sickening its victims of the opposite sex, just as a nauseated appetite does of food; and makes those who do marry so dainty and qualmish, particular and nippy, and old bachelorish or old maidish, that any little imaginary flaw in their consort they would not otherwise have noticed, now turns their love, generates alienations, and spoils both.[839]

921. It chiefly Causes Loss and quick Discharge of Semen, and leaves its products extra nervous, yet minus that snap, vim, power and condensed vigor they would otherwise have had, though better than none; besides disappointing and therefore alienating all its sexual participants.[806]

"*Why should this slight* error cause results thus many and appalling?"

"*Because it outrages these and other fundamental* sexual laws:—1. By requiring both sexes to cooperate in creating life[694] Nature forbids all amatory action of men with men, women with women, man with himself, and woman with herself, and commands that all amatory action shall be between a male *and* female. 2. That between opposite sexes benefits both by *interchanging* their sexual electricities and vital forces, that between the same sex and personally, *exhausts.* 3. Nature renders parental maturity indispensable to progenal perfection;[667] compels young males to wait till they are old and strong enough to conquer mature by head, horns, heels, beak or spurs. Then wait, O youth, till fully ripe; for you cannot *afford* to rob your whole after life of this its greatest luxury just for this paltry mess of green youthful, worthless pottage."

922. Self Pollution is as sinful as Fornication. Both consist in the same *kind* of gratification, and the action of the very same mental Faculty, through the same bodily organs, similarly erected; and differ only in self-pollution substituting an imaginary lustful partner for a real; being more utterly gross, vile, nerve-weakening, diseasing, exhausting and inflaming to body and mind; more accessible, and therefore common and costless, except in heart's blood and life force; secret, and therefore unrestrained by conscience, or "society," or modesty, and hence frequent, wide-spread, and utterly ruinous; besides being *all* lust.

Private fornication causes *twenty times* more sin and misery than *all* other sexual sins united. If your loved child, O fond parent, must practice either—merciful God deliver you from this dilemma—almost as soon let it die! *Any* other cup of bitterness.

923 Its Signs are Sure. Easily Seen and Important; because parents should be able to detect it in children, and all marital candidates in each other. Former descriptions reveal many of them. Others are, 1. It brands a mawkish, shamed, cringing, cowed, repulsive look and manner right into its victims, which haunts them perpetually. "A guilty conscience needs no accuser." 2. A disgusted, disgusting, sickish shy, awkward, offish, repellant feeling and manner towards the opposite sex; for, in proportion as it unfits for parentage, it loathes them, and enkindles their loathing; on the principle in reverse that parental attributes alone attract.[521] Those "take" with the other sex the less the more it has unsexed them. Nature will not let poor bearers enamor men, nor fathers' women.[519] How wise this prevention of poor children? 3. Love of fondling signifies purity. As long as boys love to hang around some female's neck, hug and kiss, and be hugged and kissed, and express this feeling right out frankly, and are courteous to girls and genial towards the sex, they are pure, as are those girls who love to fondle and be fondled by father; whilst those that show anger when made love to, are ugly towards girls, hateful and tantalizing, have turned love sour by this vice; as have shy, mawkish, squeamish, shamefaced, bashful, mock-modest, irritable, nervous girls, who love to be alone, shrink from masculine company, and are fastidious and difficult to please. 4. Failure to develop right out into manhood or womanhood is one among other signs. This may be caused by other things, yet is oftenest by this. Suspect those boys and girls that remain small, or have piping, puerile voices, or childlike looks and manners, and soft or flat-breasted girls with undeveloped nipples, &c., &c. 5. Lascivious, wanton, vulgar looks, expressions of eyes and mouth, downcast shy glances, amorous leers, a silly, sickish, mean, sheepish, vacant, gawkish agitated appearance, incoherent, flat, ridiculous, inappropriate, incongruous expressions, as well as timidity, irresolution, &c., &c., betoken it: as do also, 6. Pallid and livid complexions, hollow, sunken, and half ghastly eyes; black and blue semicircles under them; a red rim around the eyelids; yellow and bloodshot whites of the eyes; red facial pimples having a black speck in them; a dullish, darkish, blueish, leaden, brownish, bloody muddy facial redness; and a sudden and crimson flush mounting to the face about trifles. 7. Seminal floats in standing urine. 8. Often carrying the hands to these parts. 9. The posture masturbaters assume, &c.

924. Victims, abstain Totally, Forever! Every indulgence weakens hope, and rows down, not out of, your Niagara rapids. All gradual weaning from this as from drink, augments it. *Now* or never. Make one desperate effort. *Stop short.* Flee to *continence*, your only city of refuge. Snatch your priceless self-hood from impending ruin. "Abstinence or death" is your only alternative. "Will you long debate which of the two to choose, slavery *and* death, or abstinence and life?" *No.* Behold the lifeboat resolve.

"*On the bent knee* of contrition and supplication for the past, I vow abstinence and purity for the future. No more will I prostitute my glorious self-hood before this loathesome idol. Deliver me from this temptation, forgive and restore a repenting prodigal, and accept this entire consecration of my whole being to Thee. I wipe out past self-degradation in redoubled struggles for future self-elevation, and make my very sin my salvation."

925. CAN'T OUR DARLINGS BE KEPT FROM THIS VILE VICE? An ounce of prevention is worth tons of cure. What a pity this immolation of our noble sons and darling daughters on this vile altar of Moloch! They and their descendants are too precious. This risk is too awful. How can this plague be stayed?

Never by ignorance. That has been tried and failed too long already. Say, victims, fell ye not for want of *knowledge?* Would not *one* timely warning have prevented all this sin and suffering? Forewarning, forearms. I have searched 40 years for some *sure* prevention and found it in

"*Parents!* Why not they preserve them from this sin as much more than hunger, cold, theft, &c., as it is worse? And the main guilt is *parental.* A Portland sufferer when told what had almost ruined him, clenched his fists, gritted his teeth, and rightly cursed his brother, who died of it, and his father for not forewarning him, saying: "How *could* they let me sin and suffer thus awfully?" Parents, you are your children's moral keepers, not they their own. This ignorance is not salvation, nor knowledge folly. Choose your own means, but *some effectual*, or else help on mine.

"*Mothers, you* are Nature's guide, teacher, and moralizer of your every own child;[907] boys in special.[908] Make its victims your living examples against breaking this law of chastity." "I didn't *know* it is wrong. Mother never told me it is, and I thought she *always* tells me *all* that is."—*A self-defiling girl of* 14.

"*Books* save by warning, serving the same purpose here those do on other subjects. I have scattered abroad *half a million* copies of works touching this subject, and know *ten thousand* they have snatched and saved from this burning fire. And they have saved hundreds I do *not* know to every one I do—have saved millions, now my grateful almoners. If I had done no other good, I should die a public benefactor, even besides all other good I have done, may do—all only my onerous *duty* thus to labor for universal salvation from this universal plague." "My father put your 'Warning and Advice to Youth' into my hands at 13, saying, 'believe it all, and do as you like.' It saved me. I feel quite like kneeling at your feet in thanks for writing it."—*A Hale Boston Merchant.* "Your 'Warning,' read at 17, saved me and my four brothers and one sister from this self-ruining practice we thought innocent, and I wish your consulting fee were $500, that I might express our gratitude for it pecuniarily."—*A Wholesale Albany Flour Dealer.* "Accept my eternal thanks for your book on private sensuality I read at 13. It warned and saved me from this yawning abyss."—*A Young Lady.*

926. WHEN SHALL YOUTH LEARN SEXUAL TRUTHS? for learn they *must*, sometime.

"*Before puberty*, sure. Knowledge should *precede* practice. Should not book-keeping be taught your proposed commercial, law your legal, sons *before* practice? So this amatory sentiment must be guided aright as fast as Nature develops it—always at puberty. At what age wish you *you* had learned these truths? Let the answer say when you should instruct your children; except that they are as old again as you were at their ages. Young America learns sexual errors early and fast. Let their antidote precede. Train and guide their developing sexualities up to and through the narrows of puberty into the haven of a perfect love life. How strange your taking so *much* pains to teach them on all other subjects only to keep them ignorant on sexual!

All adults should guard and guide all precious juveniles. All elders should resolve themselves into "committees of the whole" on the preservation and salvation of all youth; nor corrupt any, ever.

927. CONSCIENCE AND MODESTY ARE ITS GREAT PREVENTIVES. Sense of right holds supreme control over all, and doubly the young. Showing them its moral turpitude will prevent and break up this habit. Truth conquers. I proclaim many unpopular truths, but find that harpooning a man's conscience, though he dives, flounders and spouts awhile, finally brings him alongside subdued. Knowledge and conscience together are absolute preventives and cures.

Their innate modesty, when appealed to, contributes its no less efficient aid.

928. TEACHERS, EDITORS, MINISTERS, &C., SHOULD "CRY ALOUD." What! College officers let this vice ruin those precious young men under their charge without one hint about it, though it obliges so many to leave study whom it breaks down? What! Miami College turn out one of its professors for lisping this knowledge! Better that Lewiston Professor, who, on hearing this Lecture, summoned his pupils to one on it. Why ignore only *this* branch of physiology? Is it not the most useful, and needed?

Editors, have you no part nor lot in this youth-saving work? Wielding influences as wide and more potential than any sound this tocsin, and rouse public attention. Or if loth to attack it directly, *write up these Lectures.*

Clergymen, mount this breach. Were you not ordained expressly to *descry* and *decry* public vice, this secret included? Know you not that it is perpetrated by most of your own *praying* parishioners' children? What! Omit doing the most important thing you take *pay* for doing? How *can* you keep your consciences while preaching against deceit, theft, and minor vices, yet let this bull vice alone? Are you willing at that "final judgment" you preach, to see and hear the "weeping, wailing, and gnashing of teeth" of your own flock, whom your ominous silence betrayed into this vice? They sleep on securely, thinking that you, their moral watchmen and sentinels, will sound all needed alarms. "I thought this not wrong, because my *minister* did not say it is!" Come, arouse, and make up lost time by attacking it by name, or hold up my hands, or both, or else abdicate. In the name of perishing young souls *by millions*, I, a veteran in this youth-saving cause, call for *your* aid. Too long have you thrown against me, whilst I was doing your own dirty work, that powerful pulpit support my *due* and your duty. Excuse you longer I will *not.*

"*This would drive off* our wealthiest parishioners and 'first families,' and cost us our 'livings.' *We* are not to blame for this determined front public opinion sets against all allusions to this admitted sin."—*Clergymen.* "Change public opinion then. You have the power, and create that moral atmosphere in which you preach, but lack nerve. Or are you 'like people like priest,' looking sharper after salaries than souls? Read 'Adam Clark's Com. on Onan,' and take courage. At least, 'drink of this little cup,' or resign."

Deacons, matrons, dignified conservatives, all, make your ministers your mouthpiece, and all help all around. Already this work is well begun by its well-known pioneer, and beginning more than half completes it. "I *lately preached against abortion.* Some said, 'go farther.' I answered, 'get up a petition, well signed, and I will, but I must have encouragement.'"—*Rev. J. S. Alexander.*

"*Y. M. C. A.*, this work comes precisely within your youth-saving line. You've fought me on this matter tooth and nail, thirty years, only lately to turn 'right about face' and help me, by calling a meeting at Lowell to see what could be done, and lately Rev. Mr. Munhall, in Springfield, O., preached Sunday to men alone on this vice, using a good deal of my good thunder. Thank the Lord for *any*, most for *your* eleventh hour help. Where have you been all this time?"

"*The public* know who for *half a century* has insisted and persisted in pushing this reform, in season and out, despite all opposition, and will some day discriminate, appreciate, and reward. Let time and the self-interest and sense of mankind sit in judgment on the utility of this knowledge-promulgating policy."

929. FINDING AND OBVIATING ITS CAUSE EXTIRPATES IT. How obvious? It is not caused by "Adam's eating forbidden fruit," for that is not adapted to effect

it; and this affects *all equally*, whereas some sin and suffer a hundredfold more than others; nor by morbid physical conditions, spirits, tobacco, &c, though they aggravate it; nor by ignorance, for brutes are ignorant yet rarely pollute themselves, dogs sometimes excepted; and this Faculty is created perfect, and adapted to work just right without knowledge; nor by any like causes, singly or combined; but by some one *trunk* having many smaller offshoots, like clumps of red-wood trees uniting at their base, yet diverging. Then

What are these prime and secondary causes? We *must find and dig out them* before this sexual white swelling will heal. Ignorance of them has rendered abortive all previous attempts to head off and cure this "great evil." A horse, *a horse*, the cause, *the cause*, ALL HUMAN SALVATION for this clump cause!

It is breaking Nature's sexual laws, some of which have been pointed out; (yet every iota of sexual disease and vice has its own single *specific* cause,) each and all commensurate with their terrible effects, and each precisely adapted to produce its own suffering; and as apparent as the unclouded sun; as is whether we give the *right* causes. No fool need be misled by any deceptive "Lo! here; lo! there." All who do not see them, don't because they *won't*, not can't—"none so blind."

930. QUENCHING BOYS' AND GIRLS' LOVE BEGETS SELF POLLUTION; because: 1. This sexual sentiment is *innate*.[880] and must be exercised some way.[51] 2. Boys and girls *naturally* feel and show it towards each other. Nor shyly, but freely and innocently, as if they felt it proper. All children daily express this love. They must yet procreate, and therefore *begin* existence with this primal love element. Without it how could they love consort? Puberty does not insert it, only enhances its strength. It makes all boys love and love to play with girls the best, and girls boys; and behave and play better each with its opposite sex than own, and have their sweethearts. A six year old boy said: "Mother give me a dollar." "What for John?" "To buy Julia with, for I love her, and want to marry her, and have her all *mine*." A six year old Quincy boy steps square in front of every pretty girl he meets, bows, kisses, bows again, and passes on. A girl of six on a boy of four entering, slid down from her mother's lap towards him, took his hand, coquettishly kissed him, and began to amuse and play mother to him. A western boy and girl, neighbors, can't be kept apart, but rush and stay together from morning till night. All attempts at separating them infuriate both. *You* felt and acted thus, despite ridicule and fate; so do your children, all boys and girls. "God hath made them so." But

Shaming them out of this its natural flow compels its action in some other form. This inborn Faculty can never be squelched. Damming up its flow in children's loves drives it into self-pollution; whereas supplying that its natural element will forestall this its vicious; just as giving them good apples prevents their eating poor. No boy or girl encouraged in this right action will adopt its wrong, or denied its right, but will take to its wrong. Nature will not *let* this holy element die, but made it *to* act, and *makes* it act, in self-abuse, if denied boys' and girls' flirtations. *There*, parents, is another prevention and antidote.[925] Object, neglect, and let your darlings die of self-defilement, or supply and save *every one*. How? By

931. 1. CHILDREN'S PLAYS, PARTIES, DANCING SCHOOLS, &c. Why not give Love its food as much as Appetite its. Starving either is equally barberous. Go with or send them to pic-nics, exhibitions, sled rides, sleigh-rides, skating ponds and rinks, and especially to dancing schools, to polish their manners, and get them used to company; because, 1. keeping them *from* society while young, renders them uncouth, coarse, and awkward in it all through life, and throws them into the company of their *own* sex, to the vulgarizing and sensualizing of men, and blighting of women,[651] whereas dancing-schools give them the "hang of the barn," ever after; and throw boys into parlors and out of saloons and club rooms, those fever sores of civic life. Let boys play with boys by daylight if they cannot with girls, but never by gaslight; both sexes then. I hurrah for children's parties, bating their tawdry fashionableness.

"*I make parties* for my children, with music and edibles, telling them, 'Invite whom you like: dance, play children's plays kiss this girl and that boy, when your plays require, dance, escort, &c.; but do nothing wrong or improper, or you would be ashamed to have me see, but be true ladies and gentlemen"

932. 2. EDUCATE THE SEXES TOGETHER THROUGHOUT. Our common schools are right, but colleges leave their victims rowdyish, because bereft of sanctifying female influence and inspiration, and seminary girls giddy, rude, tittering at the sight of lads, immodest, and crazy to flirt, as all observation attests. Horace Mann, that highest educational authority, voluntarily resigned that august pinnacle of human influence, the leadership of the educational bureau of the *world*, which makes and unmakes parties, congresses, and presidents, and is that "power *behind* the throne greater than the throne *itself*," to test *practically*, in a first-class college, his darling idea of educating the sexes together in all the higher branches; and told me personally. Judge Dean, and others, that it worked to a charm; adding "my strongest motive to delinquents is—'What will these young men or women say of your marks of demerit?' and pronounced their mutual behavior, in Antioch College, made almost faultless, by appeals to their pride of character. And all western State collegiate institutions owe their admission of females to the efforts of a *Phrenologist*. Why not intermingle in schools as in families? and study together as well as play? Can they not step better on one marriage platform from the same, than, differing educational? Each wonderfully incites the other to do their best; nor can either ever learn good manners *except* by mingling with the other.

"I presided long and successfully over a Christian college when it admitted only males, have governed it four years since it admitted females also, find its young men learn faster and behave better since than before; as do its young ladies than those of a female seminary I long managed, and like your educational views so much that I want to hear them."—*Rev. President* at this lecture in Springfield, Ill.

933. 3. OLD AND YOUNG OF OPPOSITE SEXES SHOULD AFFILIATE, the same as sons and mothers,[908] and daughters and fathers,[909] and all elders strive to improve all juniors. Parties of old *and* young are far better than of either alone; and affiliating with an elderly woman improves a lad much more than with a young, by their differing ages chastening and benefiting both. This is equally true of girls associating with elderly men, and based in the same law. Attest all as to your yearning for affiliation with your opposite *age and sex*. My boyhood experience taught me this, by my reciting in Sabbath-school so *much* better when childless but motherly *Mrs. Andrews* heard me—a real affectional missionary to surrounding lads and young men. All who suffer from seminal losses, or sore sexual temptations, will find great self-resisting aid and comfort in applying this principle, for reasons in.[955] All advancing women *feel* just like taking right hold of and with young men, even if dissipated, to pull them out of their slough, and pull and inspire them up to a higher, purer manhood, not a sensuous, but Platonic missionary feeling.[933] I lately saw this thought incorporated into an opera.

Old maids, here is a missionary work for *you*. A few follow this instinct by adopting some lad, despite "talk," and more should; yet all guard against its degenerating, which is possible to some.

934 CHRISTIANITY AND SOCIETY SHOULD GUIDE, NOT CRUCIFY LOVE. The real issue is not between right action and none, but only between its *right* action and *wrong*; and nothing but giving it right can forestall wrong. This can and does. Christianity dawned on the utmost of sensuality and lust; against which she justly set her determined front. Yet her Fathers wrongly taught that this impulse *itself* is God's uttermost abomination; that He loves virgins as far purer than matrons; that this was Eve's tempting apple caused "Adam's fall," and is the chief sin of all; that

only those can go to heaven who extirpate it, &c.; and to this end Origin, Selsus, Malthus, and hosts of others actually practised on themselves and taught *emasculation* as a first saving duty; which outrageous doctrines have descended till now; are adopted by Shaking Quakers; have caused Catholic priesthood celibacy; and infused sexual repression into all Christian laws and customs. I know hundreds who piously made themselves eunuchs to propitiate Christ, escape hell, and gain heaven; and tens of thousands who try their utmost to crucify this supposed God-offending impulse.

What stupid dolts and pious libellers of our blessed Father, thus to accuse Him of punishing us with eternal burnings for exercising a powerful impulse *He created* within us, and forces upon us.[580] All turn "conscientious scruples '*from* its impossible extinction *to* its possible *right direction* and sanctification."[793a] No man can deny his love of woman any more than of food, or prevent this inborn passion, or try to be other than God has made him. To do so is folly and blasphemy."—*Martin Luther.*

935. SPIES, EAVESDROPPERS, AND SCANDAL-MONGERS, AVAUNT. Be your *own* watch dogs, not bark at your neighbors. Stand or fall before your own natural laws master, and let them by theirs. What business of *yours* if they choose to sin, and foot this bill? Who makes *thee* their judge or ruler?

This espionage, with tattling, is outrageous, and makes mountains of scandal out of molehill actions, to the ruin of characters by millions, and their owners. Sexual police stand by dozens all around all, smelling after sexual mice. No single man and woman can meet twice but "they are engaged,' or else scandalized, which drives them to "saloons." Everybody is crazy to get what everybody is crazy to prevent everybody else from getting. Harem women are no more bolted in and out than are all respectable Americans in these all-watch-all days. Served you tattling spies just right. You eavesdroppers should be eavesdropped tenfold. "Tit for tat!" The worst always watch and scandalize the most; for '*They* know how it is *themselves.*"

All this has got to be stopped; and charity substituted, and concealment for emblazonment; and private cautions for public scandals; and culture for repression; and pride in its proper action for shame in all action. Tell Mr. Peekaboo to mind his *own* business, not yours; and you'll mind yours; and not his; and Mrs. Blabb to look with only half an eye half open, and then put on the best not worst construction: and Mrs. Tattle, "charity covereth a multitude of sins," while you make a multitude of sins out of nothing. The French are right in never troubling themselves about other people's virtue, nor tattling; which *our* women *do* and suffer from most.

The causes of these sexual evils come next.

936. EVERY SEXUAL DISEASE HAS ITS OWN ADEQUATE CAUSE, removing which will obviate it. Violating some natural sexual law causes each; so that we need to trace each to that broken law in which it originates. And the disease follows right in the line of its broken law, to which it always "points its slow unerring finger." God made His laws to be obeyed, not violated, wants them known, and teaches them in both their obedience giving pleasure, and violation pain. They are neither occult nor intricate, but as patent as His unclouded sun; so that fools on the run must see them. Those who do not, don't because they *won't*, not can't—none so blind. And they are as great as their miseries are appalling, and their coequals. We have already noted many,[534, 806, 855, 914] and proceed to note others hitherto unobserved, and applicable to females. Chief among them is

937. AN ACCOMPLISHED FEMALE RUINATION, misnamed education. Little girls average handsomer and healthier than large, and these than women, which should be the converse, because pressed into school while mere todlers; not allowed to play lest they mix up with commoners; obliged to study before, at and after school, and nights, besides taking music lessons; then imprisoned in the "seminary," tight dressed, kept just so genteel, spending their natural joyous girlhood in what Mrs. Partington justly calls a "young ladies' *seminary*"; and all to get an *accomplished* female education. If the education is accomplished, its pitiable *victims* are not. I saw three girls go, in one Spring, from one seminary to one cemetery—*educated* to death. And that from one of the best, yet therefore the worst; for the better the worse; and bad just wherein good.

O! What a sacrifice of precious female excellence! Whenever I see them going to and from their school prisons I heartily pity them. Let them remain girls till Nature makes them women. A tom-boy girlhood is as necessary to superb womanhood as the growth of fruits to their ripening. Vassar College is a great virgin slaughter-house, as are all of its class.

This hothouse system must be remodelled. These darling maidens are too precious to be sacrificed on this gaudy altar.[534] Think all to what we are drifting![938] Less cramming with more play, less art with more Nature, less paint with more oxygen, and more size and health anyhow, will make all concerned infinitely happier. Young men, court merit more and fulsome show less, and you and your future children will be the happier.

Novels redouble this nervous drain. What is as silly or nerve ruining as that silly girl sniveling and laughing over that sensational love story, which only Amazons can stand? Its chief charm consists in its rousing amativeness, by depicting a loving beau and beaues dead in love. All novel-reading is *a mental self-pollution,* Its rousing love rouses the womb,[887] and this diseases it; besides promoting physical masturbation. This is absolute truth. You who want amatory excitement so badly, go marry for it. Those happily married never read novels, because *real* love makes them so much happier than fictitious.

938. FAILURE TO DEVELOP AT PUBERTY SPOILS, ever after. This is the great female crisis. Mothers, prepare every girl for it, and pilot her safely through its trying ordeal; besides warning her of its approach, and telling her what to do, and what *not.* Mock modesty ruins millions by suppressing this knowledge. Let it not ruin *your* daughters.

A great amount of vital force is needed to establish it besides all that consumed in growing fast. Superadd study, and to all three ambition to be marked up, and fear of being marked down—could an *iron* constitution stand all *five* drains *at once?* Much less one frail and nervous. Tired going to school, sitting all day in school, and after it; scarcely one bright, happy girl-day or look; lips parched, haggard, primped-up, what wonder nearly all blight just then and there, become irregular, have only rudimental breasts, forms, wombs, and mentalities? Great God, who can help cursing and swearing in beholding Thy last prize work thus blasted by "society!" Their womb *fountain* of everything sexual is stifled. Too fat or lean, they look awfully though dressed to death; are like half-risen dough fallen, and their lovely, buoyant bloom turned into sedate monotony. O what they *are,* compared with what they were, and might have been! Not themselves the cause, but good, obedient victims of this genteel ruination. And all to study Butler's analogy, heathen mythology, and much more of this "full course trash," of no more use than chewing sawdust. Principals, where are your eyes, senses and sympathies? Parents, weep tears of blood over this wholesale slaughter of these birds of paradise. Nearly all blight before they graduate. Restoration is still possible, yet its *causes* continue, aggravated. Snatch them from school from 14 to 15, unless *sure* they have surplus vital force enough for complete female development *besides.* Give health the full benefit of all doubts; for without it what can they ever do, become or enjoy? Educate them for the one female mission, *bearing.* Give them, equally with boys, and their fill. Let them skate, yet *walk* home, lest they catch cold; and not overdo it, for it is fitfull, and they unused to much exercise. "Society" should sanction *some* kindred *summer* sport, like rowing, playing ball, calisthenics, anything, but *something;* and remodel dress accordingly. Dio Lewis's exercises are good; lifting is better, and summer roughing it best of all. Away with that "*propriety*" which blasts female health by wholesale, to finish them off.

Finished with rubbish in the *garret.* Polished slu

ering *simpletoneses*. Pitifully ignorant of all useful nowledge, and of all *but* the latest primping twist of ashion, and sensational novel reverie. Yet, O how ain. Searchers after conjugal and parental companions, et these polished dry-rots alone severely. Due to their *ducation*, and mostly physiological ruin, not themselves.

939. SEXUAL STARVATION CAUSES SEXUAL AILMENTS. nertia palsies all organs. Starving injures the stomch more than gluttony. How fatal is continued total arkness to eyes? And of course womb dormancy o it. Many, taught that this is "the unpardonable in," and feeling it at menstruation, think, "There it is! My sin breaks out. I must hide it by washing out my ndergarments," replacing which, wet, suppress this low, reverse their gender, and makes them spoilt manaters. Passive mothers give their daughters but little assion, and wilt that by interdicting male society, and isparaging "these men" in her eyes, whereas they hould nurture it by depicting their excellencies, and dorning her tastefully for picnic or party, saying; 'make yourself winning and pleasant, answer gentlehen courteously, and try to entertain any who call, nstead of shying off," and encourage her in expressing vhat charms she has. Choking it back unfits not fits er for marriage and maternity, by withering gender self; rendering her womb too small and sluggish to lear out her blood monthly, and blood too thick to circulate at her surface; and hence clogged about head nd heart, irritating her nerves by slow fever; so nat any little excitement sends her thickened blood earing through her brain, gorging as it tears, like a terific rain-swollen current sweeping all before it; thus nflaming and partially softening her brain. Her ex remities are cold, memory and reason blurred, female ttributes of mind and body blasted, so that no beau ourts her, unless one marries her father's purse, but nds her a shriveled, lifeless icicle, waits on for her delopment only to find himself badly "sold," gets aliented, and seeks abroad what he fails to find at home. A amily ruined!

"*My mother* gave me but little passion, and crushed nat little by a prudish education. How can I prevent y daughters from wronging their husbands by this deeit, as I've wronged mine?"—*A Cleveland Lawyer's Vife*, for many

940. SEXUAL INDIVIDUALITY VS. STRAIGHT-LACED ONFORMITY Procrustes still rules, cutting off all too ong, and stretching all too short, for his iron bedstead, y "society" mercilessly crucifying all who do not rictly observe its precise proprieties. One has this xual flavor, another that; then let all *act out* their pecialties, and each feast on that liked best, but throw he mantle of charity on whatever is not relished. Take ff these nippy, prim, proper, and particular societarian rait-jackets, and encourage each in first purifying their xual fountain, and then letting it gush forth freely. rue human nature is always beautiful, and sexual the ost, and youth far less corrupt than adults, and single an married. Purity is always proper. Only vulgarie "shun the light, because their deeds are evil"; and he purest women are the most free, familiar, forward, nd frank spoken on sexual subjects. Suspect prudes.[639] et your sexual sun shine, and specialties be seen.

941. "HOW CAN CHASTITY CO-EXIST WITH THIS CULURE? Your advice would unduly tempt their strong assion, with weak sense. Only the closest watching ven now can keep them virtuous."—*Obj.*

"*Virgin purity is earth's brightest jewel*, and absotely must be kept inviolate. *How?* is the problem. Not by watching, because *watched* virtue is never orth its sentinel, and has no moral character; 2. Purity about worthless unless it comes from *within*, and *self-sustaining*; 3. It is of the heart, as are forication and adultery; 4. "Wills find ways," despite lose watching, which only furthers clandestine inrigues by contrariety; 5. Those virtuous from pasvity make miserable wives and mothers,[585] but

"*By nurturing innate modesty.* Nature effects every eeded end by its *specific* means; makes absolute proision for preserving her jewel chastity by her one eans, inherent female modesty, which goes with and is in proportion to love. The less any girl has of either, the more seducible she is. Unwatched virtue is safest. Girls most watched oftenest elope and fall. You who want an easy prey, choose one well watched, and having little passion. Why not exercise strengthen virtue as much as muscles? As lone trees most exposed to surging winds thereby become the stronger; so tempted women, by triumphing over opportunities, redouble their virtue and safety. All are perpetually exposed to temptations. Then will not those brought up to protect themselves, resist most resolutely? Making them their *own* keepers by putting them on their sense of womanly propriety, throws around them their surest shield of virtue, and makes them safer, without watching, than those watched are with. Guarding it for them saves their guarding it, and does for it what always carrying them does for their walking. As watching clerks makes them not more honest but only more artful, while putting them on their honesty is your surest protection; so of all female virtue, in wife and maid. See why and how in [900-2].

That vindictive scorn with which all pure women instinctively repel all attempts on their virtue, is its best and *only* guardian; and as all-sufficient as skull for brain. No man will endanger it twice. Superadd knowledge[118] with "your virtue is your *own* to preserve and enjoy," and the greater their temptations, the greater their triumph. Love is instinctively pure and exclusive, and seeks intercourse only when ripened up, ready for parentage; and lust is caused by this very repression. Don't dam it up, and it won't overflow its virtuous banks.

942. REFORM FEMALE APPAREL, AND LIKE DISEASE BREEDERS. No more healthy women or children can bless men and each other till a complete *revolution* is effected in present female dress, because 1. Its length dampens feet and legs in wet weather, which chills them, strikes to these organs, causes suppressions, and mops up street filth, tobacco spittle and all; 2. Bears down on, displaces, and thereby inflames the bowels and womb by pressing them downwards, it being unable to hold up itself and incumbent clothes, which burns out their life force, 3. Impedes to motion, entangles and hinders the feet; especially in ascending stairs with anything in hand, keeps women indoors and out of garden and exercises; 4. So draggles underclothes as to necessitate much extra washing, ironing, mending, &c.; 5. Ruins the female form and spirit; 6. Is O how expensive; 7. Would shame every wearer in being open below, if its original reason were known; 8. Is a perfect nuisance to those behind, in dances, streets, and all public gatherings, for which every wearer should apologize to all who step on it; and 9. *Blocks up all exit in a rush*, by those behind stepping on it, which pins her fast and thus keeps the surging crowd stationary, as in the Holyoke church and Brooklyn theatre disasters till, all are burnt to death together! Whereas female costume should, 1. Allow free motion to feet, arms and body; 2. Be suspended from the shoulders not hips; 3. As light as possible and be warm; 4. Conform closely to the female figure ; and 5. Be tasty and ornate; to all of which "it must come at last"; for men love women too well to *always* thus immolate them on this gaudy altar of health-ruining shams; women being its victims not originators, nor at all responsible, for these follies or evils. But

Long skirts with North Pacific weather united cap the climax of female "ruination." With a clouded, sunless atmosphere two-thirds of each year; little frost till after Christmas to kill vegetation; daily drizzles which keep grass loaded with wet; "mud knee-deep"; feet sopping wet: just cold enough not to freeze; women housed, or else their long skirts drabbled; feet and legs clammy cold whenever abroad - purgatory itself cannot be worse than long dresses in that climate. These are facts. Think out their effects.

943. ABORTION IS MOST DISEASING AND CRIMINAL, and civilization's climax of abominations; yet so alarmingly prevalent that the medical faculty lately published their prize essay—"Why not?"—by Dr. Storer, one of Boston's most eminent physicians, on its evils and prevalence. Read and shudder over what it says

of both. Doctors know both, and would not thus decry it to their cost without ample cause. A great statesman justly repudiated his new wife for perpetrating it; he wanting issue, she to be the fashionable wife of a president, unincumbered by babes. A Hartford physician *boasted*, before 1860, of having aborted over 1000! besides all the other "operations" in that blue-law and every other State—otherwise living and augmenting the rivers of all human interests forever! Genteel, unmarried ladies by thousands thus hide their shame, and married, by millions do and take expressly what causes them to miscarry! Planters became alarmed before the war because their female slaves had found out and were generally taking a miscarrying herb, to prevent their future children being sold; and Louisville and Utica colored servant-girls said that all their acquaintances were producing abortions; and a white Ohio chambermaid showed its instruments, adding, "I knew few who did *not* use them."

"*She aborted me five times*, and I know many other like cases; one advanced five months, whose child struggled violently when thrown into the washbowl."—*A Wife.* "*A church member*, as we left communion, said she wanted to see me professionally; I walked home with her, when she asked me to cause a miscarriage then. Calling on another, as required, I found her kneeling in family prayers; on rising, she urged me to procure immediate abortion!"—*A W. T. Physician.* "*I once came near sentencing Madame Restell* to the penitentiary, and prepared her sentence, so true, so painful, so impressive, that it would have melted the heart of this slayer of innocents; but her lawyer stayed proceedings, and she now rides over her judge, tosses her head, with "Behold my triumph!" and cries aloud for more victims and gold. *Her* reckoning must be fearful."—*Judge Noah, N.Y.* She is being tried now.

All possible miscarrying means are rendered necessarily suicidal by the sympathy of the sexual organs with all the others. How *dare* you thus half *kill* yourselves?"

Stand aghast! The mind *begins* with conception, and is immortal! Kill its body if you will, yet no probes or poisons can *quench its soul*. *That* "goes marching on," and may rise up in judgment to condemn you. Immortality is *real*, not mythical, and such damnable deeds done here must cling to and *haunt you forever*. Better be disgraced by intercourse only here, than by it and abortion there. O pause and tremble before thrusting this eternal thorn into your undying memory. Murder is the climax of crime, and *own* child murder its worst form, and fœtal murder worst of all; because the earlier the death the more disadvantageous the entrance on that to come. Yet this acme of crime is perpetrated by "respectable" women and wives, *who partake* of the next communion? Kissing is awful, yet murdering own infants, respectable and common! What thinks *Christ* of you for killing his pet lambs!

Christian ministers know that their own married members often perpetrate this horrid crime without excuse, yet "open not their mouths!" Would they hush all allusions to murder if they knew a murderer heard them every Sunday? This significant clerical silence gives consent.[570] Thank God the Catholic Bishop of Baltimore, Episcopal Bishop Cox, of N. Y., the O. S. Presbyterian Synod, and others have anathematized it, as excluding its perpetrators from heaven. Would that all the Clergy would sound this tocsin, the Y. M. C. A. put this plank into *their* platform, and teachers teach, lecturers lecture on, editors expose, lawyers arraign, judges condemn and sheriffs punish this *monster* crime, and all *awake to the extermination* of this prevention of population, and this wholesale paralyzer and diseaser of the female organism.

944. RUPTURED LOVE CAUSES, AND INVIOLATE WILL CURE, "THE GREAT EVIL." Love is the gudgeon, bearing, and pivotal and focal center, of all things sexual,[570 to 585] Hence its derangement must correspondingly derange this whole male and female machinery, mental and physical, together with all its wheels, pullies, and pivots. It is constant,[629 to 637] and hence as naturally flows on within its normal channel of one love as every river within its banks, till forced out by some potent flexor. *Daming it up there is just* what perverts it, in all men all women, of all ages and stations, from its normal flow of pure love of one, to its lusting after many. Every reader loved long before lusting. Nature wants spiritual products, and therefore spiritualizes this creative process, from first to last, unless and until it is abnormalized. All Christendom, all heathendom, all time are challenged to produce a single instance of voluntary infidelity of person unless preceded and caused by interrupted love. Attest all men, all women, were you not perfectly true in every thought, feeling and action to the man or woman you first loved, just as long and as far as your mutual expression kept it glowing. However strong your passion, you craved intercourse with no other, yet did with him or her. Universal female experience is witness. See[195-7] in absolute proof. So, man getting and keeping a woman's heart locks you into her person, and all others out. And this law makes all men true to their lady love till its rupture.[629 to 637] What if other fascinating beauties dance however gaily, or other gallants praise and court however blandly, you were all in all to each other, and mutually so mentally magnetized and enchanted as to preclude all other lovers. Near by or far off, in gay assemblies and social circles, you were just as true to each other as the needle to its pole, and abhorred the embrace of all others. Your very sun, moon and stars rose and set in each other. Though your head were security for the individual virtue of thousands of both sexes and all ages, sleep soundly and feel safe as long and far as all cherish love for one. But

Breaking this sacred spell broke your virtue. As long as this river of love flowed forth uninterrupted, it bore you only into each other's arms; but daming up this its normal flow, compelled it to overflow into sensuous channels.[551] Nothing else remained, for flow on it must.[586]

"*I lived and worked* with and for my husband ten years, with all my soul, till he took a lewd woman to San Francisco; spent our all, infected me; killed my love for him; obliged me to love another or die; and I glory in paying him back *in his own coin*. I love babies, and being married, have a right to have them; but won't by that old reprobate. This child is mine, but not his."

A rich, fond, proud mother, brought her magnificent daughter of 17 who, despite her father's extreme strictness in forbidding her to go anywhere without him, or write or receive any letter he did not see, tenderly loved a young minister, kept poor by supporting his mother and sister, whom her austeer father forbade her marrying, or even seeing, but insisted on her marrying her rich but inferior beau whom she hated; which she did, but with whom she lived most unhappily, because of her first love; and became badly scandalized for her illicit amours. A virtuous girl demoralized.

Mrs. Sickels, a most loving, lovely woman, bestows her whole souled love on Mr. S., and continues faithful to him till he becomes too busy in politics and clients to keep up her intense love by expressing his own; which allows Keys to flex it from S. to himself, by escorting her to theatres and receptions, of which she is extravagant. The necessary result is infidelity to S., and illicit love with K., whom S. shoots. She did him a great wrong, but he her a prior. And hers to him *grew out* of his to her. He was as sacredly bound to feed her love element as her body; omitting which obliged her to obtain by stealth without, what he should have supplied within wedlock. She sinned because sinned against *first*. And recherishing her love will bring and *keep* it back *wholly*.

McFarland kills his most loving wife's love by drunkenness and scolding, which compelled her to love some other man[589]; Richardson sympathises with her wronged which flexes it to him, whom McF. kills; whereas, R. would not have given or got one iota, had not McF. first quenched hers for him.

Tilton ruptures devout and pure Elizabeth's whole souled devotion to him, by changing his religious base and advocating free love; which drives her to love another; and her hearty religious fervor seeks and finds

iritual consolation in her pastor, who would not, uld not, have had one iota of it if T. had not "begun " by first quenching his naturally superb wife's fections.

Preventing and curing "the great evil" is as easy as is eping love inviolate. Flirting, making conquests, urting just for fun, trifling with their own and others fections, purse-proud parents interdicting their chil-en's love marriages, consorts alienating each other, c., &c., are just what, and *all* that, cause this sea of n and misery, which no words can depict, nor mind nagine. Stop these by keeping love inviolate, and ne need dispute whether venereal haunts had better licensed or suppressed, for they would then have ither inmates nor patrons. This great law, that in-rrupting love sensualizes it, causes all infidelities and nsualities, by daming it in its pure flow compelling to overflow into sensuous channels, personal or lust-l; for God *will not let* it be staunched.

Fond parents, give your son *pure* female associates, d he will no more seek impure than prefer bitter crab luscious good apples, and for the same reason; and rnishing your daughters with right expressions of love, iarantees their chastity up to and through marriage; hile interdicting it makes them harlots, or else "neuter enders;" neither of which you or they can afford. arental interferences sensualize all interfered with ildren.

Doting wife, prevent your dear husband's running fter women of pleasure, and draw him from them to ou, by satisfying his love at home. Nothing else can. his will. Jealous consort, if watching prevents stray-g in act, it does not in *spirit*, whilst love will remove *cause* for jealousy. Wife neglecting or scolding sbands, "know ye" that starving or crucifying your ives' love, by staying out late nights, or any other eans, is as wife-ruining as her virtue is valuable to ther, and, all *pluck out a right eye* before giving or king offence. For a like reason just *think* how mo-entous, far-reaching and terrible the results of rup-ring marital affection.

The law which effects this clenches and demon-rates this truth is that Love and the sexual organs e in mutual sympathy.[795] Therefore all unhappy crav-g love states produce a like sexual craving, which uses or rather *constitutes* lust.

945. LOVE RUPTURED RAVAGES FEARFULLY. Its power er body and mind is absolute;[587 to 619] and the good ef-cts of its right and bad of its wrong necessarily com-ensurate. Whatever pains injures, and injures pains; d the amount of any and every pain measures its in-ry. Then

What agonies equal those of ruptured love, in severity d duration! Is lying awake nights burning up with ver any worse than writhing in the mental agony of ve deferred or disappointed? And continues it years, cades, lifetimes, despite all inside and outside efforts divertion. Constitutions by millions break down be-re its terrific tempest continued. But

Its mental and moral injuries are far its worst. Its emoralization creates lust throughout all its forms, in milies, school districts, villages and cities, both in lvety splendor, and in rags and hovels. Our last oint proves this, and both together that

Rupturing love is serious business. Ye who would cape this horrid maelstroom of lust, pause and trem-e before you begin to love, till its continuance is *as-ured*, nor allow anything to interrupt it.

946 WHY AND HOW RUPTURING LOVE DISEASES ITS RGANS. *Reasons* prove facts and deductions, inductions. howing *how* unhappy love states do and must cause all rms of sexual disease, proves that they *do* cause them. Ve use female illustrations, though this principle holds qually true of males, and to all other male and female mplaints equally with these, seminal losses of course cluded. What means it that love and the sexual or-ans are in reciprocal sympathy?[795] No mathematical roof of any problem is any stronger than ours of this.[796] his is a *bed-rock* truth. Therefore all happy love states *ust and do* send healing, and unhappy diseasing, influ-nces to these organs.

Facts taught me this law over thirty years ago, which every single subsequent observation confirms Thus all healthy women are much more loving, lovely, soft, tender, bewitching, fond of hugging, kissing, cuddling, petting, &c., during and right after menstruation than all the rest of the month; Nature thereby fitting for and inducing impregnation. This shows that both go together, and hence promoting love promotes menstruation.

Every loving woman menstruates easier and more than she does while suffering from affectional blight, and all women who lose a loved husband, father, or male friend, menstruate less and with more pain, after than before. All girls will find happy love affairs promote, and protracted spats retard it; and all women menstruate freer after than before a happy marriage, but with increased difficulty after an unhappy. A woman's time is a week off, yet a hearty embrace often *brings it right on*; while cohabiting in passion during it often induces dangerous flooding. I knowingly pronounce love starvation the great cause of their sparseness and painfulness, and love their specific restorative.

Womb larity causes its falling, and a depressed, moody, wretched, inane, woebegone, forlorn, craving love, throws it into a like sunken state;[987] and *demonstrates* that all degrees of passion, and therefore of love, produce suction from above, and thereby *raise* and keep the womb up to its place.[842] How patent these facts, confirmed by every woman's daily experiences, and plain their underlining causes? Then

Pine, moan, pore no more over your love losses, for nursing this feeling redoubles both itself and your ailments.

The ovaries sympathize still more completely with the love states, because they constitute every woman's physical chit of gender, as his testes do of every man's. Of course chronic love troubles, caused by the death or desertion of some loved man, or that worst form, married disappointment, directly induces, and happy love cures, that most obstinate female complaint, in which medicines are about powerless.

The whites and all other female complaints are equally caused, and curable, by this love-states principle.

Seminal losses have this same love-disturbed cause, and love-restored cure. We have already proved that semen comes from the *mind*, which proves that its easy flow is caused by a sensuous love hankering, and curable by a pure high love state. Sufferers, there is your bed rock curative principle. Prematurity, impotence, testal pendancy, &c., are caused and governed by this same law.

Behold here the tap-root clump cause of nearly all male and female physical diseases.

947. MAN IS THE SPECIAL GUARDIAN OF WOMAN'S CHASTITY. It is his jewel,[629] and mainly in his keeping. Since her love and person go together, he should take neither, unless he has a full right to both, guard both, and punish terribly all who trespass on either. She should protect both,[941] yet he should give her no occasion to protect either, nor even accept her impassioned proffers. Every true man is a Joseph instinctively.[801] A warm blooded, splendidly sexed wife, whose legal husband had killed her love by neglect and scolding, becoming thoroughly enamored with her magnetic doctor, every inch a man, threw her arms around his neck and hugged and kissed him amorously, when he said kindly, 'Had we better do what both might always regret, but could never recall?" She dropped her arms with, "*I am perishing* for some man to love and enjoy, and you are *so* lovable that I let my awakened passion overrule my conscience, and almost worship you for not plunging with me into this yawning gulf."

Woman's overwhelming love alone renders her seducible, yet is her crown jewel. It feeble, she is of little account as wife or mother. Behold it transforming her into a terrestrial angel, and God's most perfect work! No power of speech can portray the exaltation it superadds. Is it God-like to love our enemies, and return evil for good? Behold her clinging to her betrayer with maddened devotion! still embracing him fondly, and delighted to serve him, even unto death; and that after he has made her a complete wreck throughout. One would

expect her to take dire vengeance, yet just see her keeping sleepless vigils over his sick bed; loading him with perpetual kindness; shutting eyes and ears against his incarnate wickedness, perpetrated even against herself; meekly, patiently enduring her agonies because *he* inflicts them; and completely wrapped up in him still. O woman! How marvellous thy love! No *angel* could more than requite *such* evil with such good!

Fiend, how can you make her very love ecstacy, instituted expressly for your own good, your means of violating her person, polluting her soul, and turning her angelic loveliness into courtesan depravities? Her chief excellence your dagger! Will you seduce her because you *can*? Sack her physical and moral citadel, because she hands you its *keys*? Should not this make you its *protector*, not ravisher? Do the strong abuse the weak *because* weak? Strike *fallen* foes? Torture helpless supplicating, admiring, loving *benefactors*? A pirate captain fought a sturdy captured seaman long and desperately, till the seaman broke his sword. "Stab, for I'm powerless," he cries. "Not I, while you are helpless; but take another sword, and I'll kill or be killed." Helplessness is always safety. Then shall loved man trample on his loving female because she gives him her gushing affections? And brag over the number of his ruined victims, like a savage over his scalps! What! Glorying in your own shame! What sacrilege! What! Pray to be delivered from temptation, yet tempt! Accursed, satanic, all tempters, and most of all of woman. She may be so splendidly sexed, easily impassioned, pre-eminently conjugal and maternal by instinct, as to be barely able to keep chaste, untempted, especially right after her monthlies; then for you to tantalize her passion by courtship, and assault her virtue by promising marriage, is too damnably infernal even for a devil, or any but a has been male utterly demoralized. O depravity unpardonable!

Woman, guard your own virtue by guarding your *love*, and bestowing it only where you may with it surrender your person. Begin to love only where you can embrace, and bear and rear its results. This, your vulnerable point, seducers understand, and it is time you did, so as to checkmate them.

O man, by your love to your angel mother and doting sisters, elicit no woman's affections, nor even *let* any one love you, without making her your *wife*. Then, how damnably infernal to pretend marriage without also intending it?

948. SEDUCERS, YOU ARE THE WORST BEINGS ON EARTH. Just think what you do. Lay waste the whole being of pure, good girls, with all their enjoying capacities and angelic virtues; convert humanity's fairest loveliest flowers into prostitutes, earth's worst tenants except you; make luscious maidens vampire fiends; turn all their life joys into sorrows; dress all Nature in mourning to them; drape their very sun and moon in gloom, and spoil their sweet sleep; hang millstones around each neck, and cast them into the "dead sea" to infuse into their healthy veins earth's most deadly virus; chain each to a deadly carcass—*herself*; kill them socially, and banish them into the streets; make all men spurn them with disgust, or seek only to sate that lust they hate them for gratifying; and convert their strong female yearnings for good male companionship into robbing harpies and murderers! What scalding tears what miserable days, what wretched nights, and tortures unequaled, till angelic virgins become self-abandoned fiends incarnate! Worst of all,

You break their hearts. They could endure poverty loneliness, neglect, odium, grief, but their *hearts' desolation* caps this wretched climax. You charm them as venomous serpents beautiful birds, make your agonized victims dote on, confide in, and idolize you as their God only to find you their incarnate demon! Villain; you *broke faith!* Betrayed an angelic *virgin*. Vulture! Prey on men, if any, on darling, doting woman, *never*! Blast you, infernal fiend. Be hurled, aye *hunted*, from "society" Scorned by men; spurned by women Uncheered by one ray of love. The plagues of Egypt, blasts of sirocco, and mark of Cain be upon you. Hanging is not enough. You are thus self-hurled in a perpetual purgatory whose faggots and brimstone your own diabolical passion piled and lighted, besides self-exclusion from celestial joys. Moral pestilence your only atmosphere, and stench your only breath, and sensual pollution your only wallowing place. What sin or misery like yours? Society should punish you most, Indians torture you through this life, and Satan prince the next. Of all villainy yours is the most villainous. You convert "papa's pets," "mamma's idols" and, but for you, some one's sweethearts, wives and devoted mothers into rotting venereal carcass, and God favorites into "she-devils!" You who have not cursed your future by seducing a virgin, O don't; but you will have

Haste to the "city of refuge." Lay hold on the horns of its altar. Seek forgiveness of her parents on earth and avenging Father in heaven, who has you in hand for your sin is unpardonable. and "punishment greater than you can bear," agonizing all parts of your being forever! "The mills of the gods grind slowly, but they grind to powder!"

II. Love the Restorative Panacea for all Sexual Diseases and Depravities.

949. CAN ALL SEXUAL EVILS BE CURED? for if not, our race itself is a stupendous failure. Must they thus curse and brutalize man forever? Must our boys and young men, our future hope and spine, ever thus emasculate and immolate themselves on passion's fiery altar? and its deadly virus keep on slaying its millions, and infecting future children by billions, till it exterminates the race? Must our girls by millions thus palsy their whole female nature and offspring by masturbation, and virgin victims by the hundred thousand crowd 'her house whose steps take hold on hell?" The very flower of their sex die off thus polluted? Must such vast numbers adapted to be our best wives and mothers—earth's greatest blessings—become our worst vampire harpies? Each some one's daughter, and but for their fall, luxurious wives and mothers of future millions? Doctors, can you cure, reformers, can you reform, O gracious Savior can't you save, *these too?* and parents keep your *own* darlings out of these fatal ranks? Can all conjugal alienations be forestalled, and infidelities prevented, and all marriages guaranteed happy? and disgusted,[339] hardened,[340] insane[341] and inane[342] victims be restored?

Yes, all, and more, by one sexual panacea, easily applied, and an absolute specific, and rendering all "perfect men, women and children" in families happier than any can imagine. These are grave questions and positive promises going right down to the personal self-hood of all. Mark this fundamental sweeping answer:—

950. A CURATIVE PRINCIPLE GOVERNS THE UNIVERSE and is appended to all broken natural laws, sexual of course included. As wherever poisonous serpents crawl herbs grow which neutralize their venom; as every disease has its panaceas and poison its antidotes; as broken bones reunite and amputated branches send out more prolific offshoots; as rightly managed sickness leaves patients healthier than before, and burning their fingers a little keeps children from burning them much; so a recuperative *principle* accompanies abnormalized Love

Sin and suffering fulfill some benign mission, else they would not be incorporated into Nature; for she is all good. They originate from Divine Goodness; not fiendishness; subserve man's personal good, not God's positive glory; and are His teachers of His laws, and to teach them. Their very mission is to *reform* all by showing them how infinitely better to obey than violate natural law; and they *will* reform. Experience keeps a good school, but dear when we enjoy, dearer when we suffer; yet fools learn in no other; but *have* to in the All pain cures,[33] and says "sin no more," and all pleasure says, "continue this."

Sin is self-curative, and makes goodness stand out in bolder antithetic contrast. Can those who have never

perienced it loathe it as those who have? Could Gough ortray the evils of intemperance a tithe as eloquently now if he had not *felt* them? The repentant prodigal as most loved because bettered by dissipation. "I now 'um, know all about 'um, know 'um by sad *experience*," exclaimed an ex-dissipated preacher against outhful dissipations. Find a new and true exposition pain as a sin-preventive *and cure* in[10-24, 231-236] namely, at *every evil cures itself;* "all things work together for ood" to all; that our very badness drives us into goodess thus:—1. We shrink from pain; 2, seek out its use; 3, are told inductively by our experiences; 4, hen self-interest says, "Fool, why keep thus sinng *and suffering. Stop both.* Good, all good, and othing *but* good, is the constituent of the universe!

This principle unfolds God's character and governent in a light infinitely benign, by bringing all good it of all evil; defends Him against malign revengeful terpretations inherent in many theological dogmas, nd teaches all sexual sinners and sufferers that their ery errors will yet *better their sexual states*, by purifying nd elevating *their sexuality;* on the identical principle at "reformed rakes make the best husbands," and at evil teaches goodness.

Ho, all ye in sexual affliction, whether from love derred, or hearts broken, or an unhappy marriage, or exual ailments of any and all kinds, or unhallowed st, or even venereal poison, behold here *why and how* ou *can and must* be both redeemed from all your exual depravities and sufferings, and made *immeasurably* better than you ever *could* possibly *have* been if you ad never sinned or suffered! Then *shout* one long ond *hurrah*, and rush on to its *ways and means.* Note rst the specific cause, your ruptured or demoralized ve. *Righting it* is first, and most.

951. HEARTS BROKEN CAN BE MADE BETTER THAN VER. They do literally break from ruptured love. xtra fond dogs have died suddenly, on their masters' urial, from bursted hearts, as proved by dissection. urtle doves are most affectionate, and keep close gether. Mrs. Ayers had a caged pair, separated them, nd when one was taken from the room, the other flew round its cage, uttered a piercing moan, and *fell back ead*, with its heart ruptured, as its dissection proved. liss A., my relative by marriage, most affectionate, and any years engaged to one she fairly idolized, found idden best absolute proof of his infidelity, said she elt her heart *give way*, swooned and ever after averred at it was ruptured, but was laughed at, and willed a *ost-mortem* dissection to show whether it was ruptured r not, which proved it *had been broken and healed.* As ngs, brain, &c., heal, why not heart? At all events,

Heart-broken women by millions drag their slow length rough life, more dead than alive, half paralyzed by lighted love. As plum shrivels and dies when curculio vorm punctures its pitt; so many girls, beautiful, accomplished, joyous, who love more tenderly than wisely ine in secret because neglected, fail, sink, and to day e mouldering back to dust in their dismal tombs, in the ame of other diseases, but really of love deferred! Doctors medicate women by the million without avail, hom restored love would restore as by magic. And o *easily*, and completely, without any sacrifice, but, like ll natural cures, delicious; accessible to all, food to the tarving, a cooling beverage to those fainting with hirst, marrow to aching bones, oil to gaping wounds, est to the weary, balmy to all, and the moral elixir of he race! "Come ye disconsolate," and get your saving ectar. Raise your drooping heads and eyes. Gather luck again. Your day-star of promise peers through owering clouds. "Arise, take up thy bed," and *begin* st here:—

952. CRUCIFY ALL OLD LOVES YOU DO NOT CONSUMMATE, and seek diversion. No folly is greater than ursing a hopeless affection. You piously think it a irtue, whereas it is suicide. Your blue, dismal pinings re just what have done, are doing, all this damage. ou are beside yourselves, like homesick children, and ust first *will* yourselves rational. Reason was given o command in just such cases; whip up this laggard eeling, and overrule that rampant. Have you no more *sense* than to eat, drink, do, love, what you *know* is ruining you?

"*My dead idol was* really perfect, engrosses my whole being, and precludes all others."—*Most Lovers* "Only because you *think* so. If you had *begun* to love some other one, you would have thought the same. Love depends chiefly on the *loving* party, not *loved.* Others are even more loving and lovable, if you could only think so. At least, all painful feelings only aggravate themselves, and your ruin You are lingering in a house on fire. Come right out of it, or you will perish in it "Away with melancholy"—*P* "Impossible! My anguish haunts me perpetually. Talk about reason governing Love! Cupid is blind, falls flat, comes unbidden, and sweeps his love sick victims on, despite all other motives. Those best sexed and most gifted suffer most. As well tell us not to feel fire."—*Most Lovers.* "Love often does, yet never should, run mad It has thrown you into a bodily as well as mental fever. Put it out by water applied to your skin. Follow the advice given to mourners.[943] Seek advice and sympathy from some elder sympathetic friend of your opposite sex.[955] Divert yourselves. Force yourselves to think about other things Find something to do, and, if possible, *out of doors*, and what interests you—business, gold-digging, parties, religion study reform, and then throw your whole self into your work.'—*P.* "What shall we disappointed *women* do?" Help in some family, or aid minister, or teach, or canvass for these lectures, or adopt and work for children, or study God in Nature, and adore His wondrous works, in yourselves the most. Pity love-sick girls, surfeited with luxuries, with nothing to do, no effort-inspiring motive Even dress is better than nothing Thank God if *compelled* to work for your livelihood

One of the handsomest, smartest, and best of women lost her only diamond son and beautiful infant daughter the same week; was compelled to quit her sweet home she had beautified from just rear of being murdered every night; underwent a most trying lawsuit to obtain a divorce and the possession of her left darlings; and yet *retained and redoubled* her surpassing beauty, even of complexion, just by her iron will triumphing over all. Her clear head saw what was *best*, that grieving over her sweet home and dead darlings would unnerve her, and efface her surpassing beauty, by which she set the world; and rose superior to all. Your case can't be worse. Do likewise. Yet your cure-all is to

953. LOVE AGAIN. ALL NEW LOVES KILL ALL OLD. As love interrupted is killing, so restoring it alone can save, you, just as could only food if starving. You should supply yourself with one to love, as much as with food or clothes, and doubly now,[925] Counter-fires stop original.

Six old maid sister patrons, 23 to 35, very affectionate, smart, attractive, yet dainty, on whom I earnestly enjoined marriage, refused excellent proffers, preferring to nurse their first love, though aware that it was wrecking their health and happiness. Poor creatures. Immolating themselves on a sentiment, instead of saving themselves by crucifying their old love, and forming a new How many like suicides! Usually

"*Love revives* after a time of withering, and begins again to feel and seek sexual society. This is its Indian summer. Improve its every opportunity. Appreciate, affiliate, but *pine no more;* and if you can once *begin* a second love—don't look for perfection, you can t afford to be particular; your broken heart impairs your own worth; don't cheat—let nothing disturb it. Conquer prejudices. Head off and make up differences, caused most likely by your own daintiness. Do as Lect. IV tells you. Keep in a loving mood. Be much with your mate. This is your last chance. As when a spring-budding vine is torn up and left much exposed it perishes, but if well transplanted soon it strikes root and grows all the better, yet dies of a second tearing; so love will bear transplanting once, yet rarely twice," "You don t catch this old bird with chaff *twice.* I've got my eye teeth cut.'—*Ob.* "*Out out?* Come, dress up, sweeten up, spruce up, and play the agreeable; but never sour up or harden up.[940] Go to dances, pic-nics, parties; seek society; try to fascinate, and be fascinated. A

second magnetizing will dispell the first, and being temporary, is easily dispelled; and love is free again.

"*I am married to the best-looking* and appearing, the most honorable, honest, respected, sensible, and successful man I ever knew, who literally lavishes affection [illegible]ney on me. How *could* I be dissatisfied? Yet I am, because I love another with passionate devotion; but broke up my engagement with him to please my parents. When my husband proposed, I saw so many lovable qualities, without one fault, that I accepted, though I did not love him; pre-supposing that his galaxy of masculine excellencies would soon draw out my Love for him; yet I experience only positive aversion; and fear he will discover it, and turn against me."—*Mrs.*

"*I have loved my cousin* from girlhood, yet marrying him would soon bury my father. I have a suitor just to my liking intellectually throughout, yet no love for him. Now shall I marry my cousin I do love, or my suitor I do not? Give me a *judicial* answer."—*Miss S.*

"*Loving your cousin* alone prevents your loving your suitor. Seal up and subdue that love; resolve to banish it at every obtrusion."—*P.* She summoned all her resolution to the funeral pile of her cousin love, and immolated it. Of course her bleeding heart craved male sympathy, and found it in her suitor, to whom she betrothed herself forthwith, for whom a new love *shot right up.* I know no pair as happy. All who do likewise will both save further wreck, physical and mental, convert their love rout into victory, as did Sheridan's coming, and love *all the better* for their rupture. A model wife twenty years abandoned, still kept on loving till shown this principle, applying which *killed* her *old love stone dead,* and enabled her to form a most whole-souled new. The more its animal phase survives, the more easily magnetizable and saveable you are; because a second love has this for its fulcrum.[761]

"*Why did n't you marry young,* and rear a family? since so well adapted to both."—*P.* "I have never told, but will tell *you.* I loved and was loved tenderly by a poor young talented divinity student, who postponed marriage because unwilling to take me from affluent into plain surroundings, though I thought his education more than offset my money He went south to earn money by teaching and marry me, but died; and I feel married to him in *spirit,* and keep true to him for our eternal nuptials."—*Eliza White.* She had no old-maidishness about her, but was genial, cordial, a family missionary, prime nurse, motherly, and a pattern woman.

A lovely old maid who still loves her affianced, though long dead, manifests all the richness and sweetness of complete love, along with a touching, twilight sadness peculiarly pleasing; is refined and familiar, yet modest, and not the least prudish; most gifted in conversation and attractive to gentlemen, of whose society she is very fond; the delight of all childern, especially boys; a missionary to young men; and improved by her love defered.

Buchanan loved, and was loved by, Miss Coleman. Her father forbade their marriage. She committed suicide. He never married. Bishop Mecklenberg, D. D. loved her sister, was forbade marriage, and lived and died single. Irving s loved one died. This caused his celibacy. Many follow suit. I once thought such saints; but, now think them sinners.

954. "WHAT SHALL MARRIED DISAPPOINTERS DO? 'Society' will not *let* them love again, especially wives, nor be even cordial. How can they *help* becoming unsexed by love's starvation, or perversion?" *Married Millions.* "Broken hearts abound in wedlock far more than out, and are much more fatal. Nearly all are more or less its victims. So many cries, thus agonizing, *compel* an answer. We have studied it long and reply:

1. *Pin your love on some* good traits of your consort. All have some excellencies; love them. Even doing for a male not loved is something. If he or she has ten faults to one virtue, love it, but overlook them; whereas, probably there are nine excellencies to one fault, and your dainty nauseated love state munches and snivels over it, yet wholly overlooks them. Probably half the fault is yours; due to your errors having reversed your own and consort's love. Hunt all around for s such excuses for both, and give all doubts to consor Then set about *developing* such excellencies as you *ca* love. Read [760-6] in this connection Yet this polic has its limits. 2. Both read and follow [760-6]. 3. *Don quarrel,* but live at arm's length wherein you cann live in pleasurable contact. 4. Feed your love society's crumbs, in conversations, parties, fairs, &c.,[66] choosing the form most available and least objectio able, but some good kind, so as to prevent some bad but be above board, for clandestine is sure to be foun out, and concealment impolitic; yet *all* suppression this love yearning will crucify you. 5. *Society, relax* allowing easier divorce, or greater familiarity; f human nature must triumph. This advice applies all cases like these: Pure, good girls coaxed or order into marriage with an animal, sensual reprobate, nothi lovable, all revolting—a marital swindle throughou and wives poisoned by their husbands' looseness, loathsome drunkenness, &c., have an inalienable birt right to either divorce without disgrace, or else sufficie masculine association to keep from starving out the womanhood. To compel all such to pine and perish isolation, by agonizing installments, is worse than mu der. Society, you have no right thus to repress affectional manifestations. Their conjugal obligatio are only nominal, not even legal. A jockey sells fixed-up horse, spent, ringboned, spavined, halt, heav and blind, that kicks, bites, and runs away besides, perfect; can he collect? Nor should sexual cheats allowed to isolate their wretched legal wives from masculine association, and thus crucify them by inche Their strong womanly nature compels them to love who are you to forbid? They are as good as you, an day. Let them stand or fall by their *own* master, natur law. Does suppressing its expression quench this fee ing? Or, if so, what are they? Come, a little sens even if merciless. Victims, choose between God higher law of love, and its interdiction. You are heret remanded from this petty court of society to the augu tribunal of God's natural laws. Bigotry may condem but no reasoning can invalidate their views. This lo principle shows all how to restore and save themselve

955. PENITENCE AND REFORM ARE FIRST, AND LO IS NEXT. "*We have sinned* and suffered long enoug and seek all possible restoration to virtue and puri Where shall we begin? and what do?—*Many Debase*

1. *Stop sinning.* All else is utterly useless till you d Abandon all love impurities. Let *Ephraim alone* till abandons his idols; and the prodigal son eat husks wh he dissipates. "The pledge" is the inebriate's only s vation. Stop sinning and you stop "rolling up wratu Incorrigibles *must* perish. Next,

2. *Repent.* This is the first and great step in Chri tian salvation, and in that of natural law equally. Y must substitute loathing for love of sensuality; in sho *purify your soul.* Resolve to "sin no more."

3. *Avoid temptation;* just as reformed drunkard's mu not taste another drop. You fall if you dally. Hed it out and yourself all around against its ingress.

4. *Seek help* from some good friend as your keepe and follow their advice. Even two drunkards oft steady and reform each other. "Joe, why don't y stop drinking and be a man?"—*Harry.* "I will, if y will."—*Jo.* "Done. Give me your paw on that, a I'll give you mine." Both saved both.

5. *Sexual sympathy and guarding is best.* If you cann mate at once, select some watching helper with "I pr pose to lead a pure life, and wan t yours to lean on, su port my resolution, and brace me up." How often wives thus ward off drinking and other temptations fro their loved husbands? Bear each other's burdens. O maids, here is another labor of love for you. Finall as soon as possible

6. *Mate, and nestle yourself right into his or her hea* take him or her all over into your own. As wrong lo alone caused your fall, so right alone can and will ma you better than before.[960] The Burlington rake saves hi self by taking a pure woman right to his heart: and s who can get a libertine's love, or even passion, may mar

In perfect security of his fidelity; because his finding so much more pleasure in present love than past lust makes him instinctively eschew lust for love.

956. FORGIVE AND RESTORE YOUR PENITENT CONSORT. These principles apply doubly to the married. Repentance presupposes forgiveness. Christianity is built on man's repentance, and God's forgiveness, of sin. Either is nugatory without the other. Shall He forgive us, and not we each other? An erring, contrite consort will both be all the truer, and is *entitled* to, may justly claim, forgiveness. Those who do thus restore will enjoy; do not, must suffer beyond measure.

"*I loved* my husband to death; eloped with him, and took along my rich wardrobe; taught school after I had pawned it all; and have done for him all I *could*, only to find positive proof that I'm *supplanted* by a mistress! Shall I get a divorce? Yet this will disgrace him and our darling, ruin our good business, cast me out of our aristocratic circle to sew or scrub, and prevent my having more children. He is penitent, and implores forgiveness. I can suppress or emblazon this scandal. What had I better do? I shall follow your advice."—*A Glorious Wife.* "*Say, do nothing.* Forgive. Bury all, and thereby save and make him your devotee; avoid public stigma, keep this boy honored; what if he should die? assure a large family; and make yourself immeasurably the happiest."—*P.*

"*Husband*, do you repent and promise fidelity hereafter?"—*W.* "*I do*, while we live; on this boy I love; on my honor and life."—*Hus.* "*I forgive* and bury this error forever; will *feel* on, *work* on, *love* on, as if it had never been, nor ever divulge it, or reproach you"—*W.* Two decades pass. I enquire, "Did you follow my advice?" "I did."—*W.* "With what results?" "An amount of married bliss surpassing all description, otherwise forfeited; a goodly family; a husband to pet, wait on and enjoy, in perfect abandon, to satiety, whenever I like; how much, words cannot tell—all due to my heeding your advice; without which I should have been correspondingly wretched."—*W.*

Woe to all who won't forgive. Christ's doctrine, "Forgive, as ye would *be* forgiven," expresses the *law of the universe*. *Don't dare not* to forgive, and most of all, a consort. A contrast,

"*I loved* my betrothed to distraction till she told me, just before wedding, she had loved another; yielded under the most solemn promises of marriage; conceived; aborted; been pure since; and confessed from duty. What shall I do?"—*A Down Easter.* "Do you love her?"—*P.* "With my whole soul; my life is spoiled if I do *not* marry her, and I fear if I do."—*D. E.* "Have you ever similarly sinned?"—*P.* "Yes, but—." *D. E.* "Only the chaste deserve the chaste. You who have defiled some other man's wife, richly merit this 'tit for tat.' If you still love her"—"I do all over"—"and she loves you"—"I never saw such depth and power of affection"—'and is weaned from her seducer"—"she says she could kill him'—"forgive, and marry her. You might marry one you did not love half as well;"—"O, I never *can* love another"—"and who lacked both virtue *and* candor. Her fall evinces hearty love, that first conjugal quality, and its bestowal on you guarantees her against all future sins,[5] and your prompt forgiveness will overwhelm her with grateful devotion, and she make you the very best wife possible."—*P.*

He did not forgive or marry her, and has lived thirty years in a married hell, (served him right), caused by his lingering first-love. This principle renders

957 THE REFORMATION OF ALL HARLOTS AND RAKES EASY. Incorrigibles, enamored of their vulgar and dashing life, scared and wedded to dissipation, must sin and suffer on; yet most fell by accident; are still good at heart; must ply their trade to live, because denied all other means; are naturally superb women, physically and mentally, not she devils; refined smart, beautiful, accomplished, for seducers select only the best; were seduced solely by the most artful villainy and perjury; are more unfortunate than corrupt; and can make our best wives, mothers, citizens and marital teachers. Shall the glorious "pledge" rescue drunkards by hundreds of thousands, and not like means, these fallen daughters and sisters? What if this work is harder, more revolting, should any rest till they are restored? They can be saved by regiments; but not by ejecting them into gutters as vile pests; nor by prayers and preaching, as much as by personal effort and encouragement. Do *we* stand wholly by our own strength? Or should we if equally tempted? A moral reform society in New York lately returned home one reformed, converted, and endorsed, and that very church member who first seduced her, *left his pew when and because she entered it*, thus publicly *stigmatizing his own victim!* Yet all hail, revivals are broaching this subject gingerly; yet beginning almost finishes.

Forgiving will save them by wholesale, destroy none. The odium cast on "one false step" heads off reform, and compels destruction. Christ exclaims, of one "taken in the act," "*Neither do I* condemn thee. *Sin no more.*" Yet the frailest condemn the most unsparingly; because "*They* know how it is," and "judge others by *themselves*"; whilst the purest are the most lenient. All this is doubly true of those who have sinned, yet not abandoned themselves.

A Boston bachelor courted a good, beautiful, virtuous, splendid girl, daughter of wealthy, respected parents, five years; was allowed to be much alone with her, as he said he intended to marry her; postponed "for the present," yet seduced and enjoyed her, till she said, "I am offered marriage by ——, to whom I shall tell all, and marry if he then pleases." "O, for mercy's sake, don't *disgrace me!*"—*B. B.* Noble girl! Her confession did not prevent her marriage; and she makes as good and true a wife as any man ever loved and trusted. But her betrayer is "spotted." Let her parents, husband, and "society" say what he deserves. Yet there he is still enjoying marriage by *pretending* it, without its restraints or burdens.

Public opinion, you shall not much longer thus crucify all erring females, yet pet their perjured seducers, while repeating their virgin slaughter. You punish all other criminals, yet pity their victims, but here punish these pitiable *victims*, and laud these perjured seducers! Pardon at least first offences, but visit vengeance on these mean scoundrels who prowl around all our families to seduce our loveliest daughters, under guise of courtship.

Reformed harlots make as prime wives as rakes do husbands. And for the same reason. Their overwhelming love, which caused their fall, if nurtured, guarantees their future virtue, and their superior native refinement, smartness, physique, &c., make them really too good for many rampant patrons. "I lately sat beside one of the purest and loveliest of females, who was once degraded, but is now at the head of a family, and highly respected and beloved. No man or woman is too vile for God to bring back, washed and saved, into His kingdom."—*Rev. Dr. Tyng.* Love alone ruined and can restore them. That innocent but seduced girl and accidental mother, but proper since, will make a manifold better wife than many virtuous from tame passivity. At least, *let such alone* and tolerate, but *O don't* pitch them into "the Five Points" by despising them. In short,

958. A LOVE MARRIAGE PREVENTS AND CURES ALL SEXUAL EVILS, throughout all their forms and degrees. The *love* cure is *the* cure, and marriage its only sphere. These are *bed rock* truths, governing all of all ages, and throughout all times and climes. What truths could be demonstrated any more clearly than we here demonstrate these? See demoralized love as causing self-abuse in children, and all forms and degrees of sexual diseases and sensuality in adults; then see this same love as the only cure of both; and marriage as God's specific and *only* appointed place for its action.[621] No words can strengthen these basilar truths, any more than that twice two make four. We leave them on their naked dignity, and read in them these lessons:

1. *All are sexed*;[504] must therefore love,[581] and in purity,[788] and therefore only in marriage,[621] which thereby becomes as *absolutely* necessary to the soul as food to the body. Celebates of both sexes, N. B.

2. *Nature necessitates an early* love, which demands an early marriage, else love's demoralization is *inevitable*.[649] Dispute that logic, or deny that experience, you

who dare.[545] Then let your children's 18 year old fever run on into a 20 year old marriage. No more twaddle about waiting till 25 to 28.

3. *A love* marriage is the specific cure of all sexual ailments. So no more twaddle about waiting till you *get* well. As well wait before eating till you get over hungering. And as two acids often neutralize each other, and two dozy sticks help burn each other; so two sexually ailing, mentally and physically, can heal and save each other, like two tottering on a slippery pavement. A small, poor loaf is better than no bread. None deserve more or better than they give; and those the most fastidious merit the poorest.[637] All take the best you can get and be satisfied, aye, exult that you can get *any*. We apply a love marriage to the cure of sexual ailments.

959. MEDICINES CANNOT CURE SEXUAL DISORDERS, because their cause is mental, therefore their cure must be. All honest medical men will tell you no drugs can cure seminal losses, and those quacks who pretend to cure them, prescribe this regimen and that diet, which shows that they rely on Nature to cure, not their drugs. Yet some cure by paralyzing sexual life, even *cutting the testal ducts, making their patients eunuchs*—quite like curing disease *with death!* And those drugs prescribed for female suppression, like cathartics, in ailing to-day, rebind to-morrow. Attest all who have ever consulted doctors for sexual difficulties, bating surgery, that they *made you worse*, or else *deadened*. Take seminal losses as an example for all.

Just what caused them? "Self-abuse." Aye, but what *part* of it? Not manipulating these organs, but that vulgar, lustful *feeling* which gives its pleasure, and in which it consists, but for which it would be harmless, because impossible.[734] Lust alone causes, and only love can cure—both mental. Nothing can be plainer. Your night emissions are always preceded by lascivious thoughts and feelings; and all who lose semen in urine, or constantly, are haunted by wild, lustful, erotic cravings perpetually, as all personal experiences prove. We have *proved* that semen comes from love's *animal* aspect only[763]; therefore its cure is sanctified love. This goes right straight to the chit and marrow of their origin and cause.

960. MARRIAGE IS THE SPECIFIC CURE FOR SPERMATORRHŒA. Seminal loss is man's worst sexual ailment, and causes many times more evil than "the bad disorder," because a thousand times commoner; and its premature exhaustion in cohabiting is its product. Mark why.

1. *Each organ is curable only by its own natural stimulus*, eyes by light, muscles by exercise, lungs by air, stomach by food; and of course the sexual organs by the magnetism of the other sex.[587] Nothing else can touch their case, or give their restorative action.[512] All love *feelings* send blood right to them; lust in a tearing hail storm, love in that balmy quiet flow which builds them up every single minute.[621] Marriage gives all love's necessary conditions[736]; nothing else can; and its cohabitations carry this magnetism right to the ailing parts, to promote that circulation which carries off disease, and restores life to the nerves by gently quivering them.[568] Every single instance in *half a century* of my specific professional observations proves that a love marriage *always* cures seminal losses as by magic. Millions, now married, who were thus troubled, are its living witnesses. Spermatorrhœa quacks forbid it, for they want fees. A reporter, thus suffering, had his sweetheart, consulted them to cure and make him fit for marriage; was told on no account to marry till cured; dropped his sweetheart, thus agonizing both; read these views; stopped doctoring; went back to his girl; married; got *well right along*; in a year, became the happiest husband *and* father possible; and *thanks their author equally*; whereas another sufferer grew the better the more he courted his intended, and fearfully worse when a spat broke them off.

Your mate's magnetism, its quantity and quality, helps or hinders much. Hence get the best you can, so that you do not wrong him or her; for this will react on *you*. Courting months or years before marriage, is needed to fit you for it. In short, sanctify your love. This great work will take time, yet how all-glorious.

Love of the Deity constitutes another paramount antidote. I speak not as a moralist, but only as a *physician*. Divine love and worship are specifically calculated to so elevate and sanctify the mind as to raise it above this groveling passion. Those who would wean themselves from tobacco, alcoholic stimulants, sensuality, this, that or any other "easily besetting sin," will find "Thou God, seest me," that is, *love* of the Divine, their very best motive and incentive to reform.

961. PREMATURITY, ITS EVILS, CAUSES AND CURE, are governed by this identical principle throughout. Marriage has no equal evil; nor has the sexual embrace; nor does anything else equally leave progeny weak; because the semen escapes before friction has marshaled, roused and intensified the parental functions. See its salvatory cause in[600], and what its effects must *needs* be in[640] and [606]. Then note these *facts*.

"*Taking a pleasant woman's hand*, seeing her in low dress, her leaning cosily on my arm, &c., provoke a flash of passion, with emissions, which kill pleasure in her society, and preclude intercourse altogether."—*Many Baches.* "My haste and wife's tardiness in reaching this climax madden both—me by her non-response till I am exhausted, her by my laxity after her passion rises; which also leaves our children weakly."—*Many Husbands.* "I am too quick to effect conjunction, and can enjoy only after inducing my wife's climax by external means, and during her subsidence."—*Cor.* "*My haste*, and wife's slowness and strength of passion disappointed, distressed and alienated her; which drove her to my polite partner, boarding with us, for whom she conceived a most inordinate passion, which permanently swelled her labia, and endangered their mortification, which she frankly confessed, and begged me to help her resist, and pray against this unhallowed craving for him, but to no avail; and our girl, born a year after, often has little cat boils come on these parts."—*Both.* "I exhaust at the beginning of intercourse, which soon rouses a perfect furore of passion in my wife, which my spent state prevents my gratifying, and her insatiate craving fairly knots up her abdominal muscles, and drives her almost mad."—*A Physician.*

Like consultants by thousands implore relief. This involves that

Reaching this climax together so pleasurable to both, Nature would not have ordained it, taken so *much* pains to induce its simultaneousness, and made want of it so *very* obnoxious to both, unless it had been *most* important, and equally improving to offspring. Both it and prematurity have the same cause and cures, by

1. *Platonic love postpones*, animal, hastens, this advent. Let the faster cohabit more with the slower's *mentality* than person, and the slower the most with the other's person; that is, the faster cultivate Platonic, the slower physical, love.

2. *Friction* brings this climax, and the more rapid the sooner, as every single experiment proves. So does motion. Then let the slowest use the most, and fastest least; the latter passive, former active.

The Oneida Community prolong union and prevent coition and issue, by conjunction *without motion*. Yet this *must* injure, by creating semen without ejecting it; and leaving it to the testes and ducts, of which Nature rids them by *burning it up in them* which thereby *burns them out*. All who experience sufficient passion to create semen without ejecting it, feel aching testal pains which must injure. None can afford to create without discharging it. A raw, smarting, burning feeling in the urethra, when urinating, is caused by this burning, or decay, of semen there, and is more inconvenient than dangerous; curable only by not manufacturing it. Don't mind it. Slow and difficult urination are poor signs.

Haste often causes bloody semen, by rushing the blood through the testal glands before they have time to convert it into semen—obviatable by leisure.

962. OVERRULE SEXUAL NAUSEA BY WILL. "All men disgust me. My tall, fine looking, amorous beau, offers me marriage, and loves to hug, kiss and fondle me, which I tolerate, and like his escort, yet from the

very thought of intercourse, my whole being shrinks. What shall I do?"—*Miss Sallow Forlorns.* "*Womb reversal* towards males, like stomach towards food, causes it; and as you should pamper a reversed stomach, so pamper both love and passion by engaging at once, and reciprocating and trying to enjoy his caresses, and letting him magnetize and inspire you; but tell him to be gentle, and on no account precipitate or excite, and nourish love, and marry as soon as you can bring yourself to tolerate his embrace." She did, and improved.

"*I positively loathe* every female as such. I betrothed one I thought I loved, who is plump, comly, bright-eyed, wholesome, amiable, smart, and has a luscious bosom, yet cannot endure her about me, and feel like pushing her off. When she takes my hand, I feel just like jerking it away. I rather have her scold than kiss me, and sicken at the thought of rooming and sleeping with her. She endures my perpetual injuries like the superb woman she is, yet my disgust is positive. What shall I do?"—*One for Millions.*[839] "*Miserable man.* You loathe the very food for which you starve, and must coax up an appreciative appetite; virtually say to Love, as you would to Appetite in a like averted state, 'You *shall* feed me. Eat willingly, or I *make* you; and say to your affianced, 'Kate, some youthful errors prevent my loving you as you deserve, but be patient with me, as with one sick, till I can get to love you through intellectual admiration of your merits.' Yet even you are better off than that husky-voiced, bloody-muddy faced sexual reprobate who said '*I buy* and pay for sexual pleasures as I would for any other, putting this passion on its purely *commercial* base, of the most fun for my money.'"—*P.*

963 Impotence, Inertia, Diseases, &c., unfit us to marry, and would wrong our consorts.—*Millions.* "Not if they are equally impaired, or know your state beforehand. Such knowledge is their due, and your duty[718] do not respond probably where and because you do not love, but would if you did; especially with all obstacles obviated, and all the facilities marriage gives you, selecting your own inspired moments with an inspiring mate. You can at least make good companions in providing, or keeping house, &c., and thereby both enjoy home, and benefit many times more than wrong consorts. And a wife's impregnation would forestall her desire."—*P.* "But we should wrong *children.*" Not if you had any; for the poorest life is the greatest blessing, and Nature will prevent what is valueless.[702] All who can parent should, and many who can't, may marry.

Impotence is much more common in women than men, yet less observable, because she can passively *receive* intercourse though sexually dead, which his would incapacitate him to administer.

Male impotence is of two kinds, lax erectile muscles, which pump and hold in penal blood,[830] and testal, as in castration. The last is much the worst by being virtual eunuchism, leaving body and mind minus the masculine attributes; and killing passion; the former leaving desire without power, yet with the male mentality and magnetism. Such can learn something valuable from the Author.

964. The mind helps and hinders as if by Magic. It is the man and the *Love Faculty*, the sexual soul, and hence believing or fearing you are impotent makes you so; whereas you would be potent enough if you only thought you were; just as French peasants on marrying are often impotent because they think a rival has set a "spel" on them. Inspiring hope often cures wonderfully with bread pills, where discouraging would kill, and medicines often injure by poisoning yet cure by encouraging. And sexual patients far the most for reasons given in.[775] Pluck is everything. This underlieing principle shows how.

965. How to enlarge and strengthen the Sexual Organs by their mental nurture. Good size indicates sexual vigor, unless tumid or fat, a large sheath in horses strength, and small weakness. Many are ashamed to marry—let a wife know how small their's are—she might never know the difference, prefer poor to none, and be small herself—so that knowing what dwarfs and enlarges them is most important to both sexes. This great secret is that

1. *Lust dwarfs, love enlarges* the sexual organs all through life, most in youth. As overworking colts, boys, &c., dwarfs and insanity shrinks the brain, so all fitful, rampant, sexual action burns their size right out of these organs, while all pure love feelings send an increased flow of blood and magnetism to them which enlarge and strengthen. Every hour spent in elevated converse with one of the other sex who chastens passion and inspires appreciation, augments their circulation and growth, in each sex, and fits for marriage. The effects of a year's pure courtship will be plainly perceptible, and a love marriage far more so.

2. *Inertia always shrivels* all organs; and of course keeping aloof from the other sex or crucifying lessens and weakens these. Note this, old baches, old maids, prudes, and all repressionists; see this principle applied to improving the breasts.[987-9]

Loving, nursing and petting will heal and improve these organs, just as kissing a hurt finger eases its pain, and saying to a distressed stomach "Work away, I'll help you," *does* help amazingly, and imagining evil brings it. Teach children to prize and regard them as sacred. They have lain under disgrace, been stigmatized as "privates" long enough, and are as honorable as hands or eyes.

Care for, tend, and drawing back the foreskin daily, wash off that bad smelling mucus which is constantly accumulating under and irritating it. This gland is most sensitive *and precious.*

966. Improving Health improves the Sexual Organs, and impairing it impairs them. See why and how in[591]. Mark this proof If you overeat, or work, or lift, or drink, or get excited, or catch cold, or any way injure health to-day, they relapse to-night, though their regular time is a week hence; whereas improving your health postpones relapses *beyond* it. Then take nice care of your body.

Water cure, of which I was an original American pioneer, effects its certainly remarkable sexual cures on this same principle that improving the general health improves the sexual. Yet this does not endorse all its institutions or treatments, and certainly not its starvations; many of which wash health *out* instead of in, by using "*too* much of a good thing.

967. Increasing Muscle increases Manhood. The two always go together, as "Go in on your manhood," "go in on your muscle" "manly sports," "he-roism" as expressing strength, courage, &c., and like expressions signify. See in Human Science how exercise promotes and regulates all the physical functions.—If sedentary, take what you well can in walking, riding, rowing, sparring, gymnastics, lifting, working, ball-playing, anything, everything, to give exercise; and what interests most is best. Lifting is most excellent, but lift on something that *gives*, so as to bring all the muscles into *co-operative* action. Tie a piece of a broom handle a foot long on each end of a cotton cord, or any other that stretches, some two feet long, adjusted to the length of your legs; put one foot on each end of one stick, and taking each end of the other in each hand, one hand behind the other before, stride the cord, with back straight and shoulders back, lift slowly, increasing to your full strength, then slowly relaxing, resting a few seconds; then repeating a few times, and you can condense an immense amount of exercise into a short time. The Indian dance is the best exercise I know of for shaking up the viceral organs. Or any other way you like. That

968. Sleep, Diet, Drinks, Bowel Action, &c., best at other times is best now Sleep all you can, because this quiets the nerves, which all false sexual excitement deranges; and under as little clothing as you can without getting cold; for extra warmth furthers emissions; and on one side, for on the back promotes passion by that being one cohabiting position; left side best if heart is oppressed, and right if liver; and

Retire on a light supper, if any, for a full oppresses the stomach, and this fevers the brain, and this causes dreams, and of course sensual, with these losses. Eat leisurely.

Restrain a rampant but pamper a poor, appetite; because greed is caused by stomachtic inflammation inflaming Appetite, and a poor by a paralyzed stomach. In the former case wear a wet towel on it nights.

Eat some meat, for the system must not run down; though a short abstinence might benefit; yet

Abstain from coffee for seminal losses, but take a little for dormant sensuality. Ha l, *Fig.* 532, used to say "I can govern my raging passion for women, if I pray hard to keep from coffee; but drinking one cup of coffee three mornings running fires me up beyond control, no matter how hard I watch and pray."

Spirituous liquors and tobacco tear the gender right out of all their consumers, by firing up Amativeness at the time, only to palsy it after. All users of either, by quitting six months, will find their sexual vigor increased yet quieted.

Remove constipation which spermatorhœa causes by its heat absorbing bowel moisture, never by cathartics, for they make you worse after, but by *eating what is opening*, evacuating daily at given times, and patting, kneading and briskly rubbing the bowels just before you desire their motion.

969. APPLY WATER. ELECTRICITY, &c., TO THE PARTS AFFLICTED, not drugs to the stomach, thus:—1. Wash all over daily, so as to take out your false sexual excitement through the *skin*, your best access to them, if you have life force enough to cause reaction; if not, by hot Turkish, Russian and other baths, and applications followed by cold to get up reaction, the Turkish being the king bath.

2. *Envelop these parts in a cold wet towel nights, provided* they get *hot* under it in fifteen minutes; yet if not, it injures. If they remain cold, apply spirits first, or that liniment already described[956] to cause action enough to create reaction under the cold towel. If they get warm, your cure is *sure*; for their heat keeps all night turning its water into steam, which keeps throwing off this heat from their surface, and their internal heat coming to it, and being thus cast off, continued for months, will take out all that testal inflammation which causes these discharges

3. *Securing reaction is the great cure of everything*, and *alternate heat and cold secure reaction;* and the best application is to sit about five minutes in right hot water, then one minute in right cold, and repeat two or three times, every day or two, and you will *force* open their congested blood vessels, and restore that *circulation* which carries off disease and brings renewed life and health. Here is an absolute means of restoring what dormant life remains. And equally applicable to both sexes. Great impotence inertia, pendant testicles, and varicose ducts in this same way.

Applying electricity will help. Send the current up these organs, or from them up the back when they are cold and numb, and down if they are feverish and excitable. That is: for torpor, put the positive pole of them and negative at the top of the spine or small of the back; for their undue excitement, the converse.

970. VENEREAL VICTIMS CAN CURE THEMSELVES. 1. Never by calomel, for its poison united *with* this, breaks down the best constitutions the most completely, a fact doctors are learning, after prescribing it a hundred years; and balsam copaiva is very injurious, but by 2. Taking this poison out of your system through your skin by *perspiration*, baths, &c., and building up the health by right hygiene, and 3. By wearing a wet towel on these parts nights, and applying hot and cold water alternately.[969] I cured my bill distributor thus in a week, whom the doctors asked $20 and 6 weeks.

"*I invited two ladies* to a great ball; got badly poisoned just before, and begged off, but no; went, but expected to about kill myself, suffered excruciating pain on retiring, and in desperation, put a cold wet towel on them; slept well; and on removing it, pulled out a long string of mucus, which had stuck to this towel, and *felt no more pain—was cured!*"—*Mr. Purdy.*

971. PROLONGING AND AUGMENTING VIRILITY is important, and a family by a late marriage are valuable and desirable. Think how infinitely preferable to be a hale, hearty, robust, sturdy, brawny, spry, straight, deep-voiced, healthy, elderly *man*, than a pale, bent, squeak-voiced, tottering, decrepid, poor or fat and feeble thing. Virility waxes and wanes as do those powers it transmits; so that preserving them prolongs it. Guard against early sexual errors, and health impairments, especially dissipations, ye who would enjoy a green advancing manhood; for young wild oats shorten and weaken it. Being old men while young, will make you young men when old; the glory of which is unsurpassed. A. Whitman begot a son at 80, who lived to be 80, and an English nobleman begot at 80, his wedding night, and died from repeating intercourse. So, *signiors*, be sparing of your sexual pleasures, and flex them into love's highest phases.

Virility often lasts till 70, and should always till past 60, but often wanes at 40 into partial or total impotence before 50. What a pity! What a loss!

Marriage is desirable as long as virility continues

972. I. CURE PROLAPSUS BY BED EXERCISE, &c., NOT PESSARIES. *It is caused*, 1 by clothes suspended from the hips bearing down on the bowels, and pressing them and the womb down; 2. *Corsets* crowding the upper visceral organs down on and displacing the lower; 3. General *weakness* of the womb-sustaining muscles; 4. The "Grecian bend" throwing your bowel-weight *forward* on to the womb, lifting, and most of all, 5. Disappointed, discouraged, pining, dissatisfied love states;[961] all which must be removed.

II. *It consists* in, 1. The womb sliding more or less along down in the vagina, and even protruding out; 2. A like sinking of the bowels into the lower part of the pelvis; in which case the stomach and lungs settle along with what they rest on, which leaves them *hanging* to the throat by meat and windpipes, which often creates a cough, and this bronchial and lung inflammations, with consumption, yet book-learned doctors keep doctoring away at throat and lungs, while the real trouble is in the womb. And if they could cure them to-day, this hauling would bring back this same trouble to-morrow, unless womb and bowels are raised

"*My doctor*, I consulted for prolapsus, inserted a dry hickory pessary, which irritated the parts and agonized me so terribly that I *had* to have it drawn. Meanwhile they had macerated, and the scab clung to pessary *and* the parts, so that drawing it *drew them out*, turned my vagina inside out to peel it off, which destroyed its mucus lining, so that when put back it grew up solid, stopped menstruation, and ruined me."—*The Wife* mentioned in [969]. Learn how far you are prolapsed by

III. *Its signs*, 1. The womb's mouth being less than four inches from the labia—it should be about five, more or less as you are taller or shorter—; 2. The shape of your abdomen. When womb and bowels are in their places, the form rounds up and fills out equally the upper and lower parts of the pelvis; but this falling leaves their upper part sunken lower, and projecting, and navel pointing obliquely upwards, from lying on a side hill, whereas it should point nearly forwards

IV. *All pessaries and trusses injure*, by 1. Irritating these extra delicate parts, 2. Resting on bladder and rectum—for they and the womb they hold up must rest on something—thus causing constipation by stopping the forces, and deranging the urination. Think how bad both. And trusses stop circulation by pressing some parts unduly. Try this instead:

V. *Fit a sack* to your own abdomen by cutting cotton cloth in the shape of a new moon, the broader as you are larger, tapering at each end, and scalloped; insert a running string on both edges to gather this till it fits you, bring its ends up above your hips, to rest it and bowels on them, and fasten behind. There's a fortune for somebody in this suggestion

VI. *Take bed* exercise thus:—Lie down on your back with your pillow not under your head, but at its *top* and taking hold of head board, or anything tied to it, pull away steadily, and relax, meanwhile slightly elevating your abdomen; and this action of your *pectoral*

muscles contracts your abdominal, which fasten on your pubic bone, so that as you pull above you contract these pubic and abdominal muscles, which both pull bowels and womb up into their places, and promote that abdominal circulation which carries off disease and brings back health. This cure is based on these facts—1. Blood is the great curative agent; 2. Promoting its circulation promotes health; 3. Exercise promotes circulation and health; 4. This kind *localizes* this exercise *right* where its healing effects are wanted, whereas other standing exercises, walking included, pull the womb *downwards*, this upwards. Practice tri-weekly till fairly tired. Look at its *sense*.

VII. *Nurturing passion*, if you are married, is best of all, because 1. It causes that *upward suction* which draws the womb up to its place,[843] and 2. Wonderfully accelerates this local circulation, on the well known principle that *all* right action is most curative. Prolapsed women generally lack it.

973. Apply Visceral Manipulation, Electricity, &c. *Kneading the bowels* benefits about equally. After preaching it 26 years, I applied it twice daily for a week, and it made me just as brisk, springy, lively, snappy, light footed and hearted as a colt; as it still does whenever I try it. Many digest well, but their chine ducts are too sluggish to convey nutrition enough to their blood, and this mechanical action promotes their functional. Few can try it without feeling much better. Shampooing aids all parts, and bowels most, and benefits most women as by magic.

For prolapsus raise the bowels, or lift *upwards*, or have the shampooer at your *feet*. This is the chief cure of some institutions, and the *great* cure of the Chinese. Robust French women call to see if the lady "wishes to have her bowels shampooed to-day;" showing that this is a very *old*, and therefore useful custom.

The alternate sits bath, first hot then cold, and *repeat*, closing with cold, as prescribed for men,[969] will force abdominal circulation and cure; but see that you ensure *reaction*—that greatest of all curative agents.

Applying electricity as prescribed in[969] benefits.

974. Fluor Albus, Pains in the Back, &c., are caused and cured thus:—For whites, or discharges of whitish or yellowish slimy matter, often fetid and copious, one great cause of which is self-pollution, and another suppressed menstruation, *let it flow*, unless you can staunch its *fountain*; for it probably ejects corrupt matter much better out than in, possibly supplying the place of sparse monthlies. Stopping its exit leaves it in you, to clog and derange, create terrible headaches and neuralgia, and often inducing consumption.

Dorsal pains come from visceral disorders thus. Heart, lungs, womb, &c., have their nerves running to the spine, each entering only at its own joint. When any organ is inflamed, its nerve is sore at this junction; so that one can tell in the dark which organ is diseased, just by pressing on these joints. Womb nerves enter at the small of the back, so that pain there diagnosis its disease, and at lower joints, lower sexual organs. Hence dull or sharp pains at the small of the back are caused by sexual troubles, and curable only by removing their course. This principle applies equally to the testes.

975. How can Miscarriages be Prevented? "I have a nice home, good husband, and every life good but *babes*. I conceive often, but miscarry in my third month.' What can I do to go my time?"—*Mrs. L.* 1. "Worry none, but feel, I'll succeed this time, for will aids marvelously."[964]; 2. Take good care of your health, and think of other things; 3. *Drink squawvine tea*, a wild evergreen herb, used by squaws in gestation, growing in most woods, and forming a ground mat out of small, slim vines, like a waxed end, having two little leaves every inch or two growing opposite each other, and often a sweetish berry between them (hence called one berry vine), white inside, and full of seeds, but red outside, and eaten by partridges, and hence called partridge-berry vine. Any boy will find it from this description. Steep and drink freely if you feel miscarrying signs. It is not dangerous. Some druggists keep it, or a "mother's cordial" made from it. It is good any time during carriage; 4. Keep on conceiving, for each child's *soul* lives on, and you will have a goodly *family above*. How infinitely glorious that you *can* conceive at all. 5. Avoid overwork, fright, reaching up, and what causes it.

976. Barrenness, its Causes and Obviation. Nature bestows creative capacity on most of her productions, brute, fowl, and vegetable, yet one in eight of our marriages are barren! Knowing its cause and obviation if possible, is as important as children are valuable.[575]

Sterility in either husband or wife prevents their becoming parents together; and knowing which is in fault might interest both, and is *due* from and to each. No mock modesty should prevent any childless woman from learning whether she is in fault, and wherein; and she is wicked who neglects to ascertain. It might give offspring, and can harm neither. Among its causes are—1. Weak sexual organs. Nature gives issue only to those who can impart a good share of health and mind to them,[702] of which sexual vigor is the first means, which leaves many childless from their run down state, caused by abortions, venereal and other sexual diseases, general debility, &c. Self-pollution in girls often kills passion for life, and is a great cause of its deficiency in women, and this of barrenness. Hence, promoting health and passion promotes issue.[798] I want a family. What is the cause in my lacking any?—*Mrs. Barren* "Sexual inertia."

"*I have no children*, yet intensely desire them. Am I lacking in any maternal requisites, or does my husband's former bad disorder prevent them?"—*An Extra Well-sexed Wife.* "Probably the latter, as all yours are first best. You are entitled to divorce and motherhood."—*P.* "Why should Providence deny me babies, who desire them so much, yet give them to others who want none?" *A Wife with small Amativeness.* "Because you lack that passion by which alone Nature creates, and to have them must nurture it."—*P.* "*I'd rather go without* them than cultivate that disgusting feeling I have finally succeeded in quenching."—*W.* "Nature creates by no other means, and requires those who lack it, and want issue, to nurture it."—*P.* Loudon says: "One-half barren women conceive just by having their breasts rubbed," doubtless because it promotes action in the womb, and thereby passion, the two being in sympathy.[987]

1. *Amatory aversion* often prevents issue, on the principle demonstrated in[795-8]. "What causes my barrenness?"—*A Robust Childless Wife.* "Do you and husband love each other?'—*P.* "No; loathe, even hate. He is untrue to me.'—*W.* "Make up your differences; overlook, and forgive the past;[956] court up each other's affections; keep in a pleasant frame of mind, especially towards him; promote health; nurture passion, and Nature will probably do the rest."—*P.* "*Here are our two* children, and a third is coming, given us by following your courting advice."—*Do.*, 5 years after. Obviating dis concord and cultivating concord are *directly calculated* to do for others what it has done for them—is the paramount prerequisite, for Nature will have *only* children of love.[972]

II. *Excess* of passion is its *greatest* cause, because 1. *Its inflammation burns up* the life-germs before they get established—Aggur says a barren womb is insatiable—and exhausts them. Either getting into a wild, fierce, rampant state is unfavorable, just as are all other false excitements.[785] "My husband gets into a fierce phrenzy of passion during intercourse, so that he bites and tears out holes in the pillow-cases and sheets; which makes me perfectly abhor him; the more so since he is often cross, even cruel towards me at other times."—*A good Childless Wife.* 2. Prematurity often causes it, by depositing the seed too far from the womb's mouth, and sometimes only at that of the vagina. See how to obviate it in[961]. 3. *Fat and amorous* men and women are often barren, for reasons given in[552]. Fat women; with sudden flashy passion, are usually childless from inflammation causing both. See its obviation in[962]. 4. *Losing the semen* after its deposit. The insertion of sponges, often prescribed in such cases, must *needs* be futile; for only passion can draw it up into the womb, and its second rise will do all that *can* be done.[842]

5. *A bad smelling* womb is almost surely barren, because the menses are retained about it till they decay. 6. *Sup-*

pressed menstruation is its second greatest cause—nymphomania being first—by preventing sufficient materials from entering the womb to feed the life-germ,[944] cures for which we give in [979]. 7. *Retroversion* sometimes prevents the seed from passing up by closing its mouth, and sometimes causes its deposit in a pocket beyond its mouth; and doubly when the womb tips *forward*, this pocket being behind and beyond, in which cases a posterior union might counteract.

Uniting right after menstrual cessation sometimes gives issue, when postponing does not. Henry II., childless 22 years, followed this suggestion, and reared a family. I have known like cases.

Not reaching the climax together sometimes prevents conception.[961] "I have conceived but once, and that was the *only* time I and my husband ever experienced this achme together."—*A Wife.* Those who fail to reach it, probably due to small labia, are oftenest unfruitful. Its existence shows that it should be *mutual.* See how to secure it in [961].

977. Too Fat Bodies, Bosoms, Bellies, Short Breath, &c. Nature turns into fat what surplus albumen she cannot get rid of otherwise; stows it away first right around the womb, thus filling out the belly at its middle and lower part; then farther back, and still farther, till the whole abdomen is distended; then between hips and ribs, making the waist large and back broad: then sends it to the breasts, one of its natural outlets, making them fat, soft, cold, unmagnetic, high and blubbery; then squeezes it out along that mamal artery which runs under the ribs, and of course *along side* of the lungs, which this fat crowds back more and more, till they have too little room to play, whenever extra breath is needed, which causes shortness of breath and a suffocating feeling, especially when hurried or ascending; and crowds the heart in like manner with fat, when Nature squeezes it out through the capillary blood vessels all over the body, which makes all parts extra fat; so that an extra fat woman is therefore an extra poor female; and poor because fat; and fat because poor; and the poorer she is the fatter she gets, and fatter poorer; till this monthly and yearly surplus demands its consumption throughout her whole body by fever, or relief by death; and she does the former as far as she has strength. Yet this makes her *red faced;* critics saying, "Fat and red faced too, yet always grunting. Humph. Only making a fuss:" whereas fat, red face and all are due to her spare menses, and this to her sluggish womb; and worst of all, makes her hateful and spiteful to men, in order to drive them from her, because she is unfit to bear.[696]

Fat with palor indicates too little life force to create fever, and that death approaches. This is the *only scientific* analysis of extra fat ever given, and applies to extra fat men equally.[553] Look out for double chins.

978. What Bosoms, Abdomens, &c., show sickly Fat, since healthy women are both rosy and plump? 1. Healthy breasts have a distinct outline edge all around, fatty ones not; because this fat insinuates itself all *around* the breasts, as well as between their glands, so that one cannot say *just* where breast form ends, and body begins; and are indistinct.[529] 2. Healthy are firm, keep their place, and have glands easily felt, begin half an inch apart, and flex down and outward, while adipose ones are flaccid, light, begin high up, touch each other some ways up, the fat between them lifting the skin up from the breast bone. 3. A deep sunken naval shows unnatural fat by filling out around and above it, thus leaving it in a hollow; and a sickly, fatty form has a horizontal hollow along above the pubis, formed by the abdomen lapping over it. 5. A darkish, livid brownish or crimson, not scarlet, red face, and a feverish flush.

979. To promote and lessen Menses and Flooding—they go together—1. Promote or lessen their chief cause, womb circulation. Colds mostly cause suppressions by closing womb pores, which retards its circulation and blood straining. Damp feet, and water closets open below, and poor circulation, are their chief causes. Of course opening these pores promotes womb circulation, filtration and excretion.[781] *How* open? 1. By applying *heat and cold alternately.* The Russians heat their baths far hotter than we could endure, then plunge into iced cold water, or roll naked in snow, or stand in an air tunnel through which cold northern air rushes while cold water is poured over them. The Turkish bath heats up hotter in dry air than water could heat, shampoos, and applies cool, then cold water. *Changing* from hot to cold secures the highest circulation known. Heat hands as hot as hot water can heat them without scalding; washing in snow or ice cold water makes them hotter yet, by compelling the life force to react first against excessive heat, then cold; for it must keep an *even* temperature. This alternating principle is the great cure-all. The Indians cure rheumatism with it. Apply it to your sluggish womb by going to bed, piling on clothes, having a sheet, folded a foot or so square, run through a wringer out of boiling water, put on your abdomen, two corners towards hips, just as hot as you can bear without scalding, stay 15 minutes; repeat till you make your abdomen right hot; now wring a towel, for you want only a little sudden cold, out of right *cold* water; take off sheet, put on towel, and repeat with cold towel every 15 minutes, continue as long as you like, and you will *force* blood through bowels and womb, to your temporary and permanent relief. The best time is when your painful "turns" begin; yet any time will do. Cultivating love *and* passion promotes womb circulation and menstruation. Carrying this surplus fat around with you everywhere, tires and looks badly. This helps remove it.

Wearing a cold wet towel on the abdomen nights, and days too, will promote womb circulation, if it causes reaction and warmth, if not, injures fearfully.

This towel cures flooding and over menstruation by taking out that *heat* which attends all hemorrhages.[977] You who continue to suffer monthly pains without trying this cure, deserve to suffer.

For a palpituting heart, caused probably by sparse menses, and this by craving love, wear a wet towel over it all the time. Girls, this will ease your love sufferings.[897]

980. Spare Menses cause many and aggravate all Diseases, by leaving surplus albumen in its victim's system to create pains and humors. Nature must rid her of it somehow, else she dies, and so *burns up in* her all she can, which fevers and morbidizes her nerves and feelings, unfits her to bear, and makes her most ugly and hateful, especially to men, and often fairly insane against her husband; besides sending her thick blood tearing through her brain, torrent-like, to gorge, lacerate and soften it. A part of this surplus is turned into water, and ejected through the kidneys, if they are strong enough; or if not, she must die of dropsy; a part is often cast out through the bowels in a slimy mucous, sometimes ending in diarrhœa—let it alone, unless it weakens you badly—or if the lungs are strong enough to help, a part is pressed out from the blood through into their air cells, which she coughs up and raises easily, with difficulty if she has consumption, of which she dies if they cannot do both; so that raising by the gallon proves their strength, and is her salvation. This ejecting principle applies doubly to the skin; so that promoting all these evacuations helps eject her menses through them

981. How too stout Women can lessen extra Fat. 1. *Bear on* as long and often as possible, thus consuming this surplus in the natural way, multiplying life, and keeping up normal womb action.[535] 2. Promote menstruation.[979] Eat lightly, and lean meat and vegetables, but avoid fat, sweets, butter, rich gravies, &c., yet partake freely of lemons, tamarinds, acid fruits, vinegar, cider, &c. 4. *Exercise* all you well can, so as to work off this surplus by muscle. 5. *Breath* deeply and often, so as to burn it up in the life process. 6. Keep all your evacuations open, bowels and skin especially, by Turkish and other baths, and inducing perspiration, so as to eject all you can. 7. *Nurture love* if married, and if not, do all you can to get a beau and husband; for womb stoppage causes, and action will

carry off this fat. Stout girls *imperiously* demand this marrying prescription.

Fit your dress close to your body, without flounces, paddings or paniers; for they make you *seem fatter* than you are, whereas you need to seem leaner. Extra filling out makes fat women look obese and wretchedly. Dress makers, do use some sense.

982. NYMPHOMANIA, OR INSATIATE FEMALE PASSION, is caused by sexual inflammation, and this by interrupted love. Girls and women tormented night and day by its wanton lascivious cravings, on thinking back, will remember that they began soon after and grew out of a ruptured love affair that kept them awake nights and wretched days with agonizing feelings. See the principle that causes them stated in[887], namely, that all craving love states create like womb states, and in[846] that disappointed love causes sensual, lustful desires.

It is curable, not by indulgence, as a Boston medical conclave prescribed; for this only reinflames the sexual organs, as over eating or drinking does the stomach; nor by medicines which can still this erotic craving only by blunting sexual sensation itself; but by whatever cures other inflammations, such as wearing a cold wet towel on the abdomen night and day; taking the alternate hot and cold baths described in[979], Turkish and Russian included; banishing all shamed and guilty feelings for having this craving, its cause being physical; doing just as broken hearted sufferers are told to in[953]—you merit sympathy for them, not reproach and are partly insane on this point—turning your thoughts and feelings into other channels; cultivating moral purity and modesty, yet seeking male society, *never alone*, but only with others, and appreciating their mental and moral worth; and shunning temptation but never indulging this unhallowed desire, any more than a drunkard his ravenous thirst for intoxicating drinks. Males suffer oftenest, it causing seminal losses, and both are curable by like means.[960]

One thus craving feigned sickness; prayed and exorted so like an angel that pious families invited her to stay with them by turns; indulged with her male watchers; produced abortions when necessary; was exposed; reformed; married; loved; and made a good wife, mother, and citizen.

983. THE FEMALE TURN OF LIFE IS WOMAN'S SECOND LIFE CRISIS, and closes out the bearing period. If you merge through it healthy, expect a long happy life, but look out for squalls about then; to avoid which, 1. *Bear* as long as possible, both to keep up womb action, and consume this menstrual surplus, lest it clog, derange, and disease you.[980] 2. *Keep your love* quiet, and avoid its painful action, for reasons already given, doubly applicable now.[795] 3. Cohabit sparingly, for any extra craving then is partial nymphomania, caused by Nature burning up your menses around your womb; Give this passion its ripe quint aspect by being more attractive, charming, lovable, familiar, and motherly towards boys and young men[933]; drawing them around you; weaning them from bad habits and inspiring them to good; and follow out your yearning "grandma" instincts; indulge sexually, more or less, according to your own judgment and feelings, yet seek its higher expressions mainly; and you will merge through this cocoon change upon a female plane higher and more ecstatic than that of virgin purity, and even matronly glory, surrounded by descendants, loved to death by all, happier than ever before, clear-headed, warm-hearted, and but little below angels in affectional and moral exaltation and loveliness!

984. YOUR WONTED CLIMATE IS BEST, generally Sudden changes from heat to cold benefit by causing reaction, and bracing up. An even climate is *therefore* poor, unless you are too feeble to react from cold. It is harder to keep warm in California and Florida than New York, and staying there winters, enervates. Let me live where winter and summer are pronounced and acknowledged. No tonic equals cold, no cure the cold cure, if rightly applied. It winds up the clock. Walk in it two, ten, sixty minutes, as you can endure and react from, but keep within your strength. Securing reaction by these means will allow you to adapt yourselves to whatever climate you chance to occupy. Minnesota, Florida, and California, are two-edged swords, and might build you right up as by magic, yet often cut the life-cord right off. See how many go there only to die soon, who could have held out longer at home. Going to mountainous districts summers is excellent, but mark

Nothing equals summer sea air and bathing for those who can react from them. The phosphorus in sea-water marvellously tones up, renews, and quiets the nerves, and improves the mind.

V. How to Prolong and Regain Female Beauty and Bloom.

985. THEY SHOULD INCREASE, NOT WANE, TILL FIFTY. Sun shines on many beautiful things, yet on nothing a tithe as enchanting as on sweet sixteens, well-sexed, their mothers excepted. What else do men prize or idolize equally?[519] Yet all can grow more blooming and lovely, and our women create a perfect blaze of female fascination and loveliness in church, theatre, parlor, wherever they are, more bewitching than anything now beheld, and, like ripening fruits, keep on growing more and more charming, bewitching, and fascinating till their bearing period closes. Of present early American fading and blighting, there is no need. Earth's most noted beauties have retained their fascinating charms late. Helen, of Troy, was abducted at 40, because so surpassingly beautiful, and kept 10 years. Aspasia retained her charms till 60. Cleopatra infatuated Anthony after 30, and kept his devotion till her death, at 40. Anne was Europe's handsomest queen till long after 40. Ninon de l'Enclos kept on smashing three generations of French notables, and at 72, enamored Abbe de Bernis. Mme. Recamer, at 38, was Europe's handsomest woman, and kept so 15 years. Molle Mar's arms and hands were the loveliest in Europe when 45. God made women handsome, not to entrap man while young, and lose their charms and his love early, but to perpetuate and redouble both through life. American girls fade earliest, because they most violate all Nature's beautifying conditions. Women, learn them here, and how to prolong and enhance them, *ad libitum*. We go to the marrow of this subject.

986. GENDER CREATES AND GOVERNS ALL FEMALE LOVELINESS. Puberty beautifies virgins by fitting them for maternity, so as thereby to induce men to proffer and support it. Promoting sexuality promotes that concomitant bloom and fascination which alone give them effect, enhancing and impairing it, increases and lessens them. She has the most and least of them who has the most and least of it, *pari passu*. Venus was thus overpoweringly beautiful and enamoring because so splendidly sexed. Whatever is beautifying and enamoring in woman's form, and loving and lovely in her character and soul, come from her womb, have for their sole end to give it action, and wax and wane with all its changing states; because beauty has bearing for its only end;[518] and womb vigor is *the great* bearing condition. No problem is plainer than we have made both of these.

987. LOVE AND THE WOMB ARE IN RECIPROCAL SYMPATHY. All love states affect all womb states, and womb states love states, as we have shown from different standpoints; just as all stomach states affect all hunger states. And love is created to carry out womb ends as much as appetite stomach, and for nothing else; and womb is useable and used only by love. Skull and brain, brain and mind, sockets and eyes are no more made for and work with each other, than are love and the womb. What but love erects the womb and its aids?[517] Love alone can give womb any action, and the womb alone love. Tremble all, in view of their *perfect* sympathy. Hence all happy love states build up,

all unhappy, disease, the womb. So stop all love moaning, or go engage your coffin; and build up womb by nurturing a quiet, soft, happy, perfect love.

988. BREASTS AND WOMB ARE IN RECIPROCAL SYMPATHY. They are woman's second physical beautifier[529], face being first.[553] Mark these proofs that all womb states cause like mammal:—1. A girl whose bosom and nipples have just begun to form, catches a hard cold, which strikes to and palsies her womb, and stops its growth, and thereby theirs; 2. All nipple states tell all womb states, the nipples being larger or smaller as womb is either; they standing right out distinctly when it is well organized, and flat and imperfect when it is poor; their surrounding color bright red when it is vigorous and healthy, pale when it is dormant, and brownish, or yellowish, or darkish, &c., when it is disordered; they mostly without color after it is past bearing; it strong originally yet in a run down state when they are large at their base but flat; they consumed and eaten all up by both jealousy and nymphomania; they changed by sexual intercourse, so that artists must have for models women who have never known man; they often sore before menstruation, and always fullest and warmest then; they different after its impregnation from before; they sore before and after labor, because its irritation irritates them; at childbirth made acute, and they then receiving that flow before passing to it; they always erected when it is impassioned, and it roused into a passionate mood by their being manipulated, as all women, all men know; and all women during their impassioned intercourse instinctively present them naked and prominent.[554] "I was engaged to my child's father; dressed low when he came courting; allowed him to hug and kiss me because we were 'engaged,' and once let him gently feel of my breasts, which raised my passion beyond my control, of which he took advantage, and made me a mother."—*A Ruined Girl.* "I never felt passion but once, and that was when my husband was rubbing my breasts with a liniment; but I didn't let *him* know it."—*A Poor Wife.* "You heathen, thus to suppress the only 'desire' you ever felt towards him."—*P.* Women by hundreds have assured me personally that they lost breast fullness when they lost womb vigor, but found their bosoms restored awhile after restoring it.

989. HAPPY LOVE ENLARGES, PAINFUL SHRIVELS THE BREASTS. See the reason in [987]; why and how in[945]. So love-sick girls, no more pining in disappointment unless you want to lose your mammal beauty. See how to stay this havoc in[951].

990 HUSBANDS, DEVELOP YOUR WIFE'S BEAUTY BY LOVING, courting, cuddling, and petting her for this promotes her love,[812] and this her beauty of form from feet to head. To enamor you, this beauty was created. It is more valuable to you than to all others, and mainly in your keeping. You can well afford to "pan out" to beautify her bust, face and body, and also to adorn her by toilet fripperies; yet this principle shows how you can adorn without cost. Her *heart* states are what make her handsome, and homely. Should not teamsters be ashamed of poor, weak, run down horses? And you much more so of a scrawny, jaded, ugly-looking, haggard, sorry, dispirited wife? We have proved, and pity those who deny, that love governs the female form both ways—a happy making feet, limbs, pelvis, bust, neck, face and eyes look lovely, and a painful the converse. All bridal loveliness corroborates this great beautifying law; by which all married women can grow more voluptuous, instead of less, as now.

991 HAPPY LOVE MAKES ALL LOOK YOUNGER, UNHAPPY, OLDER. All *are* the older or young as they *feel* either, and feel and act the younger as they love the more, as all eyes can see, and feelers feel; in addition to love states actually lengthening and shortening life.[601] An elderly husband loses a disliked wife he *wants* to lose, and loves and marries one he wants to *keep*, just see how much younger he looks, acts, and is after his loss and gain—*two* gains—than before; whereas a man loses a good loved wife, and marries a poor, disliked one, how much older he looks for both losses. All his young sap congeals. Do not flirting widows and widowers appear much younger than old maids and baches of like ages? And all at gay parties, which are only love feasts, than elsewhere? Women of 35, when well courted, look to be only about 25, while girls of 20, who have a serious falling out with their lovers, in a year look, act and feel as if 30; and all women seem several years older the next day after a love spat, than the day before. So do wives.

"*Is Kate Joy* as rosy, lolly, familiar, lively, merry, talkative, laughing, and captivating since as before her marriage?"—*E.* "*No*, but just the reverse throughout—pale, still, reserved, uncongenial, soured, low spirited, disheartened, and looks 20 years older than she did a year ago."—*Ky.* O, how many such?

"*You look too young* to be the mother of this boy; appear to be about 17."—*P* "I am his mother, and 22."—*Mrs. Young.* "Then you are the most loving and best loved woman in Providence."—*P.* "That I am. I and my husband always have loved only each other with perfectly poetic devotion."—*Y* "Then you are the most loving and best *loved* woman in Providence." *P.* "You said that same thing of me 18 years ago, when I consulted you first, and I and my husband have loved only each other dotingly ever since."

There, young maids, old maids, all women and men, is your perpetual youth elixir and restorative. There, husband, is your way to keep your wife young and lovely, and prevent her growing old and ugly. Not bearing, but being *neglected* or scolded, is what rifles married women of their bridal charms. Let all the world note and attest this great truth that all love states reign supreme over whatever appertains to female beauty and bloom

992 HAPPY LOVE REDOUBLES MENTAL LOVELINESS MOST, which unhappy blights equally. "Handsome is that handsome" *feels*, is an eternal ubiquitous truth. The mind forms and governs the body throughout.[888] An ugly *soul* makes its face ugly, and a beautiful *spirit* a beautiful countenance and form. Happy love enhances and sweetens all the mental Faculties, and therefore all their manifestations. A handsome featured woman in reversed love has a fierce, tyrannical vixen look, or else one heart-broken, withered and crushed; while a homely featured one fully in love has one radiant and glowing: the former to repel men and prevent the maternity of beautiful hags; the latter to promote that of plain women in love. Calico becomes the former better than rich toilets; the latter charm in any dress. Behold that ground swell of utter ugliness, hatefulness, even fiendishness personified, of the former, however lovable naturally—all to repel men and prevent such devils incarnate as this spirit in her would produce. Rachael accounts for her surpassing beauty by her using this very principle to enhance her own, even after fully grown. Then mark these important inferences.

1. *Husband*, your wife's toilet money will beautify her ten times more if you keep her, by keeping yourself, in a loving *mood*. Your loving her—she knows if you do—makes her love you[729], and this develops her womb[967], and this her breasts, pelvis, limbs and face, besides giving you far smarter and more angelic children to love and care for; whereas all neglect and blame, rifle all her physical and mental attractions, and give you household devils to clothe and feed.

2. *Begin with your interior spirit*, all ye women who would get or keep handsome. Love all you can, if you have a right to, and if not, acquire one, and at least away with all sad, murky, sour, morbid affectional states. Go get converted, not by Moody but by *Cupid*, and make past love troubles actually *redoun* to your future loveliness of *spirit*, and thereby of person. We appropriately close with

993. RULES FOR PROMOTING AND REGAINING SEXUAL LOVELINESS. 1 *Catechize and follow your own* manly and womanly *instincts*, for they are right, and will conduct man to greater sexual perfection than it does beast. 2. *Get all the sexual knowledge* you can, learn from other people's errors and virtues, and pattern after the best models you can find. 3. Keep Nature's sexual *ends* in

view, and strive to attain them by obeying her laws. 4. Cherish exalted regards for your opposite sex, and weed out all prudery and nausea. 5. Take good care of your own and children's sexual nature at puberty. 6. Never begin to love without making it a life *business*, nor express love unless able and willing to reciprocate it throughout all its phases, till its products are reared. 7. Select your mate, and exclude all others. 8. Break up any love you cannot consummate, and establish another you can. 9. Choose one specifically adapted to your *own* wants. 10. Let no hard feelings *mar* your love, unless they break it up. 11. Love wisely, and marry where you love, in spite of fate. 12. Interfere with no one's love, nor let yours be interfered with. 13. Love with your whole soul, or not at all, and nestle yourselves all over right into each others affections. 14. Be the perfect man or woman, lady or gentleman to the opposite sex, and your chosen one. 15. Make yourselves as lovable as possible, and mould out, not scold out, your partner's faults. 16. *Bear and forbear.* Agree, to disagree. Return good for evil. 17. Get divorced only if you *must.* 18. Sanctify love, and replace lust with it. 19 Take nice care of your sexual organs 20. Conduct every sexual communion as if to create an angel child, and treat each other throughout as creative coworkers. 21. Husband your sexual pleasures. 22. Put and keep yourself and consort in the best creative or bearing state possible 23. Follow Nature in originating, bearing and rearing children, and govern them by love, not fear.

994. LOVE IS MAN'S ALPHA, OMEGA, BACKBONE, AND ONE THING NEEDFUL. *You make love a God;* its virtues and vices climacteric, its evils man's great evil, and good his *summum bonum;* ascribe most diseases to it, and make it the *bodily* panacea, the cause and cure of self-abuse, seminal losses, prolapsus, suppressions, married concords and discords, *crim cons.* and vices, and withal, woman's chief deformer, and rebeautifier: inflate your love balloon till it bursts, and make cool, sensible persons laugh at your hyperbolical extravaganzas."—*Old Fogies.*

"*This does not* exaggerate Love's power over man, nor tell its half. Having made these truths a fifty years' specialty, I have found one fact and law after another confirming and reinforcing each other till their united magnitude fairly astounds me. All readers who have attempted to reduce them to practice, attest that not half their practical value is here told. Proof of all puddings is in their *eating*, and of these in their *practice.* Say each and all who have followed former love directions, have not their results far exceeded our promises and descriptions? All ye who desire it

Behold in pure Love how to be just as happy as you can be and live, in courtship, in marriage, at the creative altar, always and everywhere. *Behold in lust,* or Love debased, all ye who have suffered affectionately, the *crop-root cause* of all your diversified bodily ailments and mental anguish. Then behold in restoring love to purity, the complete means of *obviating both!* Yes, and being better than ever.[950] Yes, and *than you could have been* without sinning and suffering.[950] Behold in Love the antidote for your own jealousy, and consort's infidelity! And sole means of his or her restoration to your arms and heart![956] All in the light of these principles and facts, trace out here, item by item, all your past love errors, and an unerring pathway of redemption and return. All who practice any one of its prescriptions for marrying happily, for living happily when married, for bettering your children, creatively or educationally, for curing your ailments and reinvigorating your manhood or womanhood, or for promoting personal beauty, note how much *more* efficacious each doctrine is than is here asserted, and rest thus assured that *all* the rest are worth double in practice what is here asserted of them in theory.

995. APPEAL TO ALL READERS' HEADS, HEARTS AND SOULS:—Where else are male and female completely described and analyzed? Behold this vast array of sexual laws and facts, each grouped under its appropriate head, and all making one grand harmonious whole! Behold what giant power infantile Cupid wields over all men and women! What autocrat as sovereign! What an archangel when obeyed! a demon when not! What enjoyments as ecstatic, what tortures as many or agonizing, as his? How all glorious is marriage, and foolish celibacy! Where else are the underlying principles of male and female attractions, repulsions and adaptations, any more than garbled? Are they not complete here? Would not following them have improved your *own* choice and courtship? Have none of the errors here exposed made *you* miserable? Married discordants, have you not made shipwreck on the very shoals here mapped out? Behold in Lecture IV, love as the one thing needful to married bliss, and how to promote it; in V, as the great condition of parental pleasure and progenal endowment, and children of love as the *only* ones Nature will have. Does it not give the science and art of all sexual union? What repast of your life would its knowledge not have enriched? Should not all future generations shout pæans for its promulgation? Wives, owe you no exultant thanks for the lessons it teaches yourselves and rampant, thoughtless husbands? How interesting and instructive its anatomy! Future mothers, is it not next to your Bible in worth? What a God-send to marital beginners! Are not its child-bearing and rearing directions just what should guide *all* parents in producing and rearing a family? Ho all ye sexually impaired, behold here your physician, medicines and nurse! Try them one year, and you will laugh, dance and shout "Eureka!" "Three times three, and a tiger!" the rest of your lengthened lives. Your lust and complaints supplanted by purity and vigor! Woman, is not every one of its beautifying principles a bull's-eye shot? What are they worth for improving and prolonging your charms, when rated as toilet aids? What paragraph or sentence but is brimful of common sense, and home and *heart* truths for heart consumption? Were ever as many and valuable facts and thoughts, warnings and counsels, crowded as compactly together as here? Goes not every single point right straight through your heads to your hearts, to instruct and benefit every future hour? Where else can subject-matter, equally rich in first principles, or promotive of happiness or preventive of misery, be found? Many more will live, and on a far higher plane, with than without the promulgation of this knowledge and incentives to virtue Owe ye no thanks and benedictions to their author for his bold, virile, telling treatment of this vital subject?

After these teachings have taken root in human practice, what majestic, noble specimens of courly manhood, perfect in form, in voice, in gallantry, in spirit, in devotion to all women, but one most! What female figures, surpassing Venus and Una, Juno and Minerva united, in limbs and pelvis, bust and face, poetry of motion and elegance of manner! What thrilling, ravishing voices in talking and singing! What flashing eyes and glowing cheeks! What purity, what taste, what angelic loveliness of soul! What intensity and fervor of love and devotion to family, instead of fashion! and, O, what children! I shall live to see a few of its "first fruits,"—admire their physiologies and phrenologies, and see from these rare-ripes what future human perfection is to be, and means.

"*Where did you learn* all these great truths and original principles, with all these their minute practical applications to our welfare?" *Most Readers*

"*From a very warm heart,*[820] sharp eye, and putting-things-together head. Observation, Reflection, and Experience together, keep an excellent school, teaching a great many most useful lessons."

May these truths perfect you all, by revealing the *science of Love;* guiding it upon right objects; promoting marriage and conjugal felicity; showing all how to create, carry and rear many more much better children than is possible without; and making all immeasurably more "Perfect Men, Women and Children." Ye benefited thereby, *talk and write them up.*

THE END.

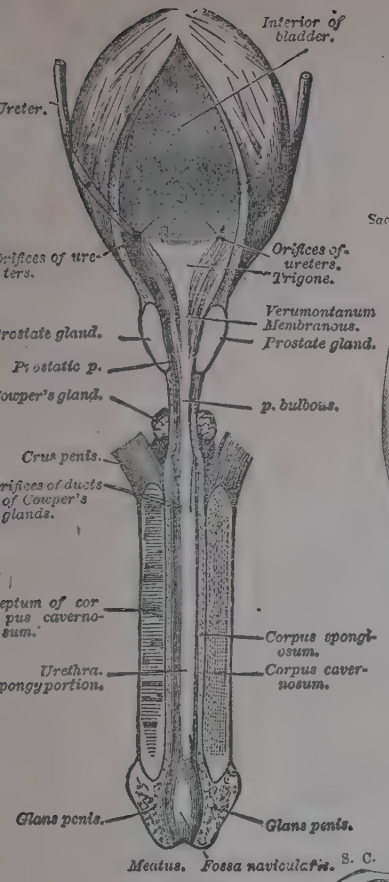


FIG. 580.—INFERIOR PENAL STRUCTURE.

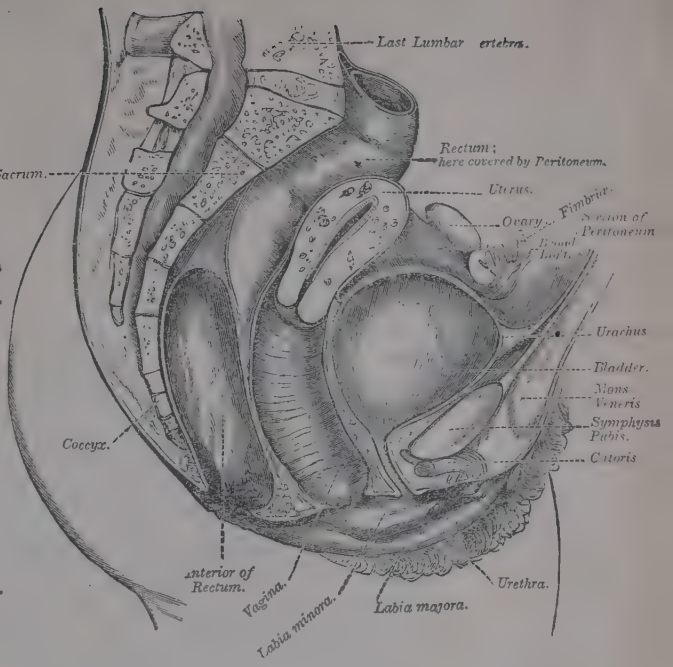


FIG. 584.—DIAGRAM OF THE FEMALE PELVIS, AND ITS ORGANS.

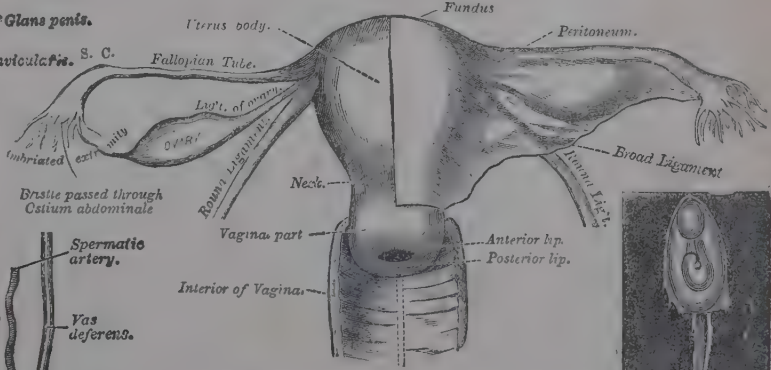


Fig. 582.—Structure of the Womb and its Appendages.

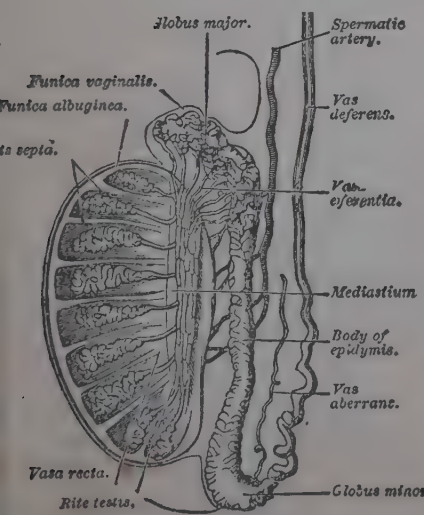


FIG. 575.—TESTAL GLAND, EPIDIDYMUS. VASA RETA, VAS DEFERENS, &C.

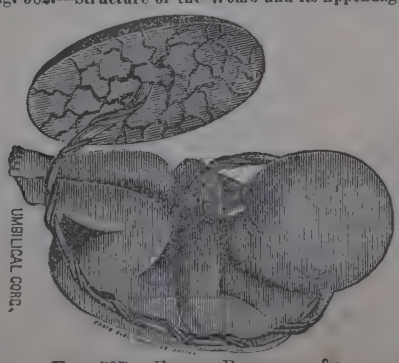


FIG. 587.—FŒTUS PLACINTA, &C.

FIG. 574—STRUCTURE OF A SPERMATOZOON.